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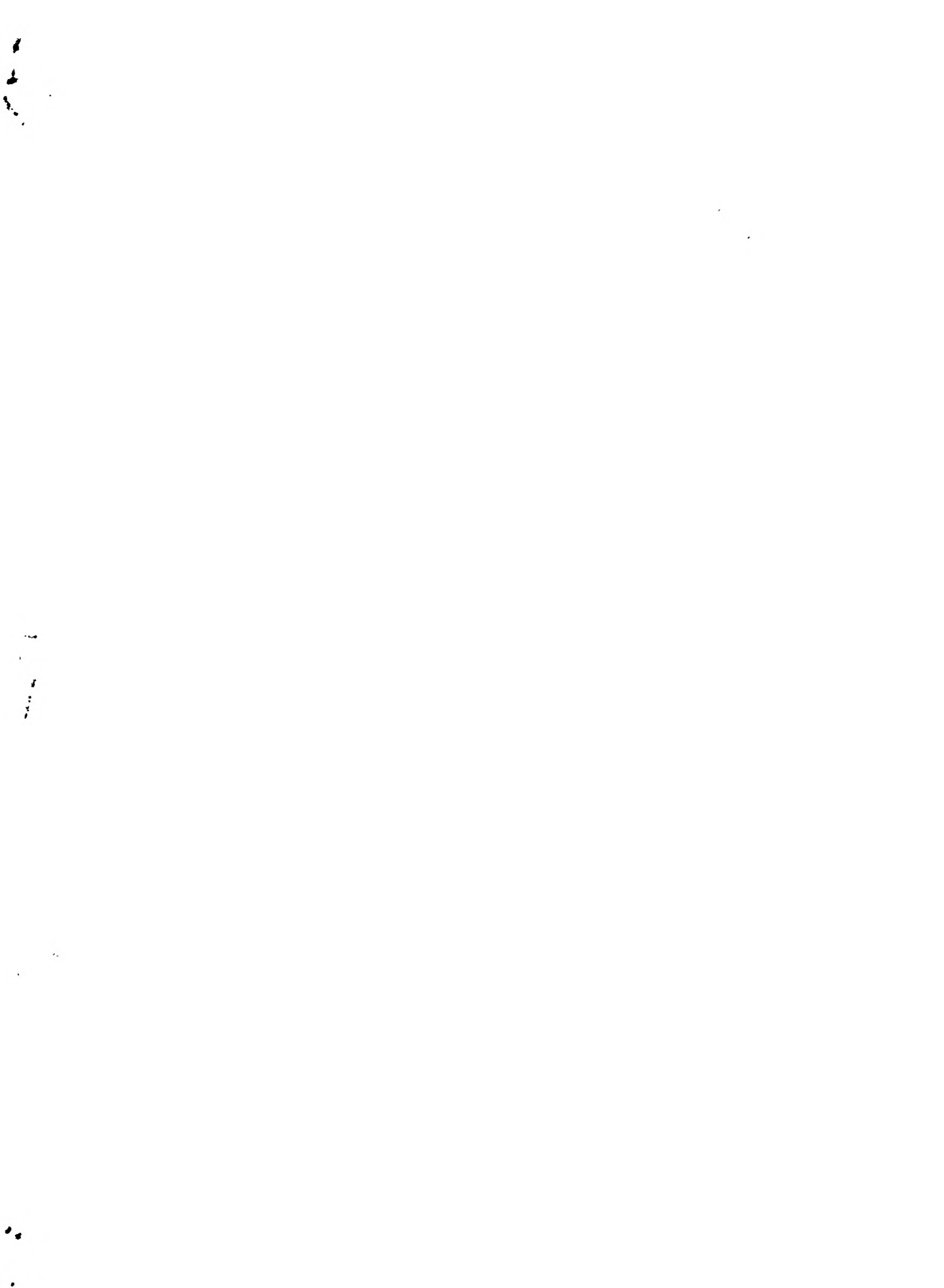
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EDITED BY

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*The names of the contributors are arranged alphabetically.*

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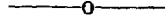
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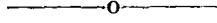


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„ 36. Photograph of the Stone Yupa at Nandsa	to face page	254
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## ADDITIONS AND CORRECTIONS



- Page 16, f. n. 2, line 1.—For *saraṇas* read *śaraṇas*.
- „ 18, f. n. 4, line 1.—For *Research* read *Research*.
- „ 46, f. n. 3, line 1.—For *Karpaṭivrata* read *Karpaṭivrata*.
- „ 48, line 1.—[The name of the king seems to be *Kumāravīradatta* and not *Kumāvaradatta*  
For this and some other differences of reading and interpretation, see *JAS*,  
Letters, Vol. XIX, pp. 59-61.—D.C.S.]
- „ 48, para. 2, line 7.—For *Vāsīthiputa* read *Vāsīthīputa*.
- „ 48, para. 2, line 8.—For *Vāsīthiputa* read *Vāsīthīputa*.
- „ 48, para. 2, line 13.—Add after the end of the sentence in this line :—  
[Pandit L. P. Pandeya informs me that the photograph of the Gunji  
rock inscription published in the Chhattisgarh Feudatory States  
Gazetteer (p. 193) was supplied by Babu C. S. Ishwar Sekhram,  
Diwan of Sakti.—V. V. M.]
- „ 49, f. n. 3, line 1.—For *Gantamīputra* read *Gautamīputra*.
- „ 50, f. n. 6, line 1.—For *Vāpēyam=* read *Vājapēyam=*.
- „ 63, f. n. 8, line 1.—For *Kālidasa* read *Kālidāsa*.
- „ 67, f. n. 3, line 6.—For *Kōṇamaṇḍala* read *Kōṇamaṇḍala*.
- „ 75, f. n. 4.—Add 79, f. n. 7.
- „ 77, text line 8.—For *ध्रि(ध्री)द्रसेनस्य* read *ध्रीद्रसेनस्य*
- „ 82, para 2, line 2.—For *Nāludikkumveṇṇān* read *Nāludikkumveṇṇāṇ*.
- „ 84, para. 2, line 3.—For *A record of* read *A record at*
- „ 84, f. n. 11, line 1.—For *Mēl-Śēvūr* read *Mēl-Śēvūr*.
- „ 91, f. n. 1, line 1.—For *Epigrapy* read *Epigraphy*.
- „ 99, text line 2, line 6.—For *Kāmakkōṭṭatta=* read *Kāmakkōṭṭatt=*
- „ 112, para. 3, line 7.—For *Svētaka* read *Śvētaka*.
- „ 126, para. 5, line 5.—For *Kīrttivorman* read *Kīrttivarman*.
- „ 189, text line 26.—For *Si(d)dhagrāmiya-* read *Si[d\*]dhalagrāmiya-*
- „ 189, text line 26.—For *Pā(in)ḍukasya* read *Pā[in\*]ḍukasya*.
- „ 189, text line 28.—For *Janō(1ō)* read *Janō(1ō)*.
- „ 191, line 4.—For *Sid(d\*)halagrāma* read *Si[d\*]dhalagrāma*.
- „ 191, line 11.—For *Kēśarakōna* read *Kēśarakōṇa*.
- „ 191, f. n. 1, line 4.—For *Rādha* read *Rādḥā*.

- Page 191, f. n. 2, line 2.—*For Rāḍha read Rādhā.*
- „ 196, f. n. 4, line 1.—*For Bhṛiṅgi read Bhṛiṅgī.*
- „ 196, line 9.—*For Arusa- read Arasu-.*
- „ 200, f. n. 7.—*For ābhuddharana read -abhyuddharana.*
- „ 202, last para. line 10.—*For Paddōpa° read Paddōpā°.*
- „ 211, v. 2, text line 7.—[We may read-**न्मोमां(गां)स्तु** for **न्मो(न्मौ)मास्तु**—B. C. C.]
- „ 219, text line 1.—*For गुरोर read गुरोः.*
- „ 225, line 3.—*For south-west read south-east.*
- „ 225, para 2, line 1.—*For Chilamakuru read Chilamakūru.*
- „ 227, line 1.—*For kōṭṭam read kōṭṭam.*
- „ 229, para. 4, line 5.—*For [Rē\*]vaśarmmārikin read [Rē\*]vasarmmārikin.*
- „ 229, para. 5, line 1.—*For Rēvasarmmī read [Rē\*]vaśarmmā.*
- „ 230, para. 2, line 2.—*For Kauśika-gotra read Kauśika-gōtra.*
- „ 232, para. 2, line 3.—*For Kiḷevūru read Kiḷevuru.*
- „ 232, para. 3, line 3.—*For Kiḷevuru or Lēvuru read Kiḷevūru or Lēvūru.*
- „ 235, f. n. 3, line 1.—*For Arurornoi read Arouarnoi.*
- „ 237, para. 5, line 3.—*For dynasty of read dynasty or.*
- „ 238, para. 4, line 4.—*For Chamalūru read Chāmalūru.*
- „ 240, para. 8, line 5.—*For Eyariakallu read Eyarikallu.*
- „ 240, para. 9, line 6.—*For Uttamāditya I read Uttamāditya.*
- „ 242, para. 4, line 8.—*For Indukuru read Indukūru.*
- „ 242, para. 6, line 8.—*For Prithvīvallabha read Prithvīvallabha.*
- „ 243, para. 1, line 15.—*For Rajolu read Rājōlu.*
- „ 243, para. 1, line 23.—*For Prithvīvallabha read Prithvīvallabha.*
- „ 246, text line 2.—*For -Boḷa read -Bōḷa.*
- „ 251, f. n. 4, line 8.—*For Chōla read Chōḷa.*
- „ 253, para. 2, line 3.—*For recordr read records.*
- „ 269, f. n. 1, third line of the verse.—*For mātalingam read mātuliṅgam.*
- „ 290, f. n. 5, line 6.—*For prāvēśyā read prāvēśya.*
- „ 296, f. n. 4, line 4.—*For sunyāgara read śunyāgāra.*
- „ 312. text line 9.—*For Kul read Kula.*
- „ 312, Translation line 7.—*For Viradhavaḷaram read Viradhavaḷāram.*
- „ 316, para. 2, line 10.—*For Mallakhēṭa read Malakhēṭa.*
- „ 318, f. n. 2, .—*For Anushtubh read Anusṭubh.*
- „ 328, text line 4.—*For °n[ri]ṅām read °n[rī]ṅām.*

- Page 328, text line 7.—*For* 13 *read* 3.
- „ 328, footnote 6.—*For* Gōndramah *read* Gondramah |
- „ 329, text line 8.—*For* [|| 14 |\*] *read* [|| 4 |\*]
- „ 329, text line 11.—*For* 15 *read* | 5
- „ 329, text line 13. —*For* [|| 16 ||\*] *read* [|| 6 ||\*]
- „ 329, text line 16.—*For* 17 *read* 7.
- „ 329, text line 18.—*For* 18 *read* 8.
- „ 330, text line 30.—*For* =cha- *read* =cha.
- „ 332, line 35.—*For* Śihara *read* Sihara.
- „ 334, text line 16.—*For* °nuss=tra(=ta) *read* °nus=tra(s=ta).
- „ 334, text line 21.—*For* Vi *read* Vi-
- „ 334, text line 23.—*For* triṇōka-pāñchapala *read* triṇō[da\*]ka-pā(pa)ñchapala(laiṇ).
- „ 334, footnote 15.—*Add* See *IHQ*, Vol XXIX, p. 300.

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RAO BAHADUR K. N. DIRSHIT, M.A., F.R.A.S.,  
GOVERNMENT EPIGRAPHIST FOR INDIA, 1932.

BORN: 21ST, OCTOBER 1889.

DIED: 12TH, AUGUST 1946.

### RAO BAHADUR K. N. DIKSHIT.

Rao Bahadur K. N. Dikshit, M. A., F. R. A. S. B., the late Director General of Archaeology in India, passed away at Poona on the 12th of August 1946. He was a profound Sanskrit scholar and a versatile archaeologist conversant with many a branch of archaeology including epigraphy and numismatics.

Born at Pandharpur in the Sholapur District of the Bombay State on the 21st October 1889, the late Rao Bahadur had a distinguished educational career from his High School days. He won laurels in the B. A. and M. A. examinations of the Bombay University in the years 1909 and 1911 respectively. Entertained as a scholar by the Archaeological Department in 1912, he received training in field archaeology under Sir John Marshall and later worked under the late Dr. D. R. Bhandarkar and Dr. D. B. Spooner. He worked for some time as Assistant Curator, Prince of Wales Museum, Bombay, and as Curator, Provincial Museum, Lucknow. In 1918 the late Rao Bahadur started his official career as Superintendent in the Archaeological Survey of India and held the office for many years in the Eastern and Western Circles. He took a leading part in the excavations of Mohenjo-Daro during 1923-25. Subsequently he conducted the excavations at various sites, viz., Paharpur in Northern Bengal, Ramnagar in Uttar Pradesh, etc. He was appointed as one of the Deputy Directors General of Archaeology in 1930 and worked as Government Epigraphist for India for some time in 1932. In 1933 he went abroad and enriched his knowledge by direct contact with renowned archaeologists and institutions in the Western countries. He was appointed Director General of Archaeology in India in 1937 and held that post till his retirement in 1944. The late Rao Bahadur was President of the Indian History Congress, Sixth Session, in 1943, and President of the Numismatic Society of India in 1938, 1939 and 1946.

A large number of learned contributions on archaeological and other subjects made to the Departmental publications and other journals stand to his credit. Besides the Annual Reports of the circles under his charge and of the Archaeological Survey of India after he became its head, two monographs (*Mem. A.S.I.*, Nos. 8 and 55), one dealing with six sculptures from Mahoba and another on the excavations at Paharpur were written by him. The late Rao Bahadur delivered a series of lectures on the prehistoric civilization of the Indus Valley in the Sir William Meyer Lectures Series at the Madras University in 1935. By his death India has lost a great archaeologist and scholar. He edited parts of Volume XXI of this journal. The following is a list of his contributions to the pages of the *Epigraphia Indica* :—

1. Sangoli Plates of Harivarman : the 8th year (Vol. XIV).
2. Poona Plates of the Vākāṭaka queen Prabhāvatī-Guptā : the 13th year (Vol. XV).
3. Garra Plates of the Chandella Trailokyavarman : [Vikrama]-Samvat 1261 (Vol. XVI).
4. A Note on the dates of the Gupta copper-plates from Damodarpur (Vol. XVII).
5. A Note on the Vākāṭaka Inscription from Ganj (Vol. XVII).
6. Inscriptions on a Vishṇu image from Deopāni (Vol. XVIII).
7. Two Harsola copper-plate grants of the Paramāra Siyaka of V. S. 1005 (Vol. XIX).
8. Paharpur copper-plate grant of the [Gupta] Year 159 (Vol. XX).
9. Navagrāma grant of the Mahārāja Hastin ; G. E. [1]98 (Vol. XXI).
10. The Palanpur Plates of Chaulukya Bhīmadēva ; V. S. 1120 (Vol. XXI).
11. A Note on the Bhor State Museum copper-plate of Khambha II (Vol. XXIII).
12. Three copper-plate inscriptions from Gaonri (Ibid.).



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## EPIGRAPHIA INDICA

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## No. 1.—PRAKRIT INSCRIPTIONS FROM GHANTASALA

(1 Plate)

J. PH. VOGEL, LEIDEN

At the request of Dr. B. Ch. Chhabra, I am editing five Prakrit inscriptions which he copied on the 1st January 1945 at **Ghaṅṭasāla**, a small village in the Kistna District, 13 miles west of Masulipatam. He kindly supplied me with excellent estampages of these inscriptions. According to the information which I received from Dr. Chhabra, Ghaṅṭasāla is a Buddhist site, containing ruined *stūpas* and other remains, but not yet properly explored. It has already yielded some inscriptions of a much later date.<sup>1</sup> The villagers of Ghaṅṭasāla are said to have been secretly trading in the antiquities of the place and, according to the information gathered by Dr. Chhabra, cart-loads of marble sculptures found on the spot have been removed. It need hardly be emphasised that such practices are extremely detrimental to the interests of archæology. Much useful evidence is irreparably lost in the diggings by irresponsible persons, and the dispersion of sculptured and inscribed stones belonging to the same building or to the same site must unavoidably hinder their study. It is therefore devoutly to be wished that the Archæological Department will soon take the necessary measures for the preservation and systematic exploration of this Buddhist site.

The **five inscriptions**<sup>2</sup> here edited are of some historical interest, although they contain no dates, nor names of kings or dynasties. In the first place, they confirm the prevalence and flourishing state of Buddhism in the delta of the Kṛishṇā river during the first centuries of the Christian era, testified by the famous sanctuaries of Amarāvati, Jaggayyapēta and Nāgārjuni-koṇḍa. The inscribed relic-caskets of Bhaṅṭiprōh belong to a considerably earlier date, approximately 200 B.C. according to Bühler.

Moreover, the Ghaṅṭasāla inscriptions supply some valuable data for the ancient geography of South India. Two of them (*A* and *B*), incised in remarkably decorative writing on sculptured pillars, mention as their donor a *gahapati* **Bu[d]dhisiri** who was a resident of **Kaṅṭakasōla**. A votive inscription from Amarāvati, deciphered by Dr. Hultzsch,<sup>3</sup> refers to an *upāsaka* U[t]tara who hailed from the same locality. The place-name occurs also in a long inscription incised on the floor of an apsidal temple (*chetiyaghara*) at Nāgārjuni-koṇḍa. Among the pious foundations due to the *upāsikā* Bōdhisiri, this record mentions **Kaṅṭakasōlā mahāchētīyasa puvālārē sōla-maṅḍavō**,<sup>4</sup> 'at Kaṅṭakasōla a stone pavilion at the eastern gate of the Great Chētīya (Skt *chaitya*)'. When editing the Nāgārjuni-koṇḍa inscriptions, I have pointed out that Kaṅṭakasōla must be identical with 'the emporium Kantakossyla', which Ptolemy (VII. 1, 15) mentions immediately after the mouths of the Maisōlos, i.e. the Kṛishṇā river.<sup>5</sup>

<sup>1</sup> *Annual Report on South Indian Epigraphy*, for 1917, Nos. 846-53; for 1925, No. 523.

<sup>2</sup> [It may be recorded here that the credit of the discovery goes to my friend, Sri K. Sankaran, the then District Health Officer of the Kistna District. Once, in the course of his official tour, he happened to visit Ghaṅṭasāla and stay at the *choultry* where he chanced to see the sculptured and inscribed marble pillar, lying in the compound. Of the inscription (*B* below), he sent me a paper rubbing, the best he could prepare himself with the help of some powdered charcoal and other improvised means. This prompted me to survey the site and my visit was rewarded with the discovery of four additional inscriptions.—B. Ch. Chhabra.]

<sup>3</sup> Jas. Burgess, *The Buddhist Stūpas of Amaravati and Jaggayyapeta* (*A.S.S.I.*, Vol. I), p. 106, pl. LXI, No. 54. Luders, *List of Brahmi Inscriptions*, No. 1303.

<sup>4</sup> Above, Vol. XX, p. 22, text l. 3.

<sup>5</sup> Above, Vol. XX, p. 9, and Vol. XXI, p. 68 where my initial reading *Kantakasōla* was corrected into *Kaṅṭakasōla*. In the Amarāvati inscription referred to above, the vowel-mark of the fourth syllable is distinct.

In the two pillar inscriptions, the name *Kaṁṭakasōla* is preceded by the word *ukhasirivadhāmānē*, but in both cases the vowel-marks of the last two syllables are conjectural. There is, however, a third inscription in which the word occurs, and here the stroke indicating the vowel *ē* in the final syllable is perfectly clear. It must therefore be a noun in the locative case, and we are perhaps justified in assuming that it indicates the locality where the monuments to which the inscriptions refer were erected. In other words, **Ukhasirivadhāmāna** appears to be the ancient name of Ghaṅṭasāla. The occurrence of Vardhamāna<sup>1</sup> as a place-name in ancient India is testified by inscriptions, the best known examples being the town of Bardwān in Bengal and Vadhvān, the chief town of a state of the same name in North-East Kathiawar. Ptolemy (VII. 1, 93) mentions Bardamāna among the inland towns of the Maisōloi, and as in his days the *b* had assumed the sound value of *v* which it has in modern Greek, the name is an exact rendering of Vardhamāna. The position assigned by the Greek geographer to Bardamāna is 136° 15' E 15° 15' N, whilst he locates Kantakossyla at 134° 30' E 11° 30' N. This renders it difficult to identify his Bardamāna with Ukhasirivaddhamāna.

Another alternative would be to connect the last-mentioned place with Kaṅṭakasōla and to explain it as a territorial division in which this emporium was situated. In support of such an explanation one might quote the topographical designation "*kaṁmūkaral[ṭ]hē gāmē Naḍatūrē*" (Jaggayyapēṭa inscription No. 2, l. 2),<sup>2</sup> meaning 'in the village of Naḍatūra in the province (*raṭṭha*) of Kammāka'. But the third inscription which opens with *Ukhasirivadhāmānē* without further mention of a town or village prevents us from accepting such an interpretation.

A point of some interest to which Dr. Chhabra draws my attention is the mention of a *mahānāvika* named **Sivaka** in one (*E*) of the Ghaṅṭasāla inscriptions. We are reminded of another *mahānāvika*,<sup>3</sup> named Buddhagupta, who is mentioned in a Sanskrit inscription discovered in 1834 by Captain James Low near a ruined Buddhist temple in the province Wellesley of Malaya. The inscribed slab was presented by him to the Asiatic Society of Bengal and must still be preserved in the Indian Museum, Calcutta. In both cases the expression reminds us of the seaborne trade between Coromandel and Further India carried on under the direction of Buddhist master mariners.

The inscriptions *A* and *B* are written in a **very ornamental kind of writing** very similar to the script employed in the epigraphic documents of the Ikshvāku dynasty from Jaggayyapēṭa and Nāgārjunikoṇḍa. The Jaggayyapēṭa inscriptions were assigned by Dr. Bühler to the third century A.D. The long-drawn vertical strokes of *ka*, *ra* and *la* and of the vowel-marks for *i* and *u* are among the most obvious characteristics of this writing. The bulging base-strokes of *ṇa*, *na*, *ma* and *ca*, which are also found in the Pallava inscriptions, as well as the shape of *ya*, seem to point to a somewhat later development. It will, however, be seen that these bulging base-strokes do not occur in inscription *C* which must be contemporaneous with *A* and *B*, as the three inscriptions refer to the same monument, *viz.*, a *maṇḍapa* erected by the householder Buddhisiri. The two pillars on which *A* and *B* are incised must have served the purpose of supporting the roof of this pavilion. Above the inscription there are in each case two figures of animals running from right to left. The lions of the first pillar are similar in style to those found on some of the Nāgārjunikoṇḍa sculptures.

Whereas the inscriptions on these two pillars are excellent specimens of epigraphic art, it is curious that the third inscription, consisting of a single line of writing, has been done in such a careless manner. Apparently this short epigraph was not intended for permanent record, but was meant only as a notice, indicating for what edifice the piece of sculpture on which it is cut was intended.

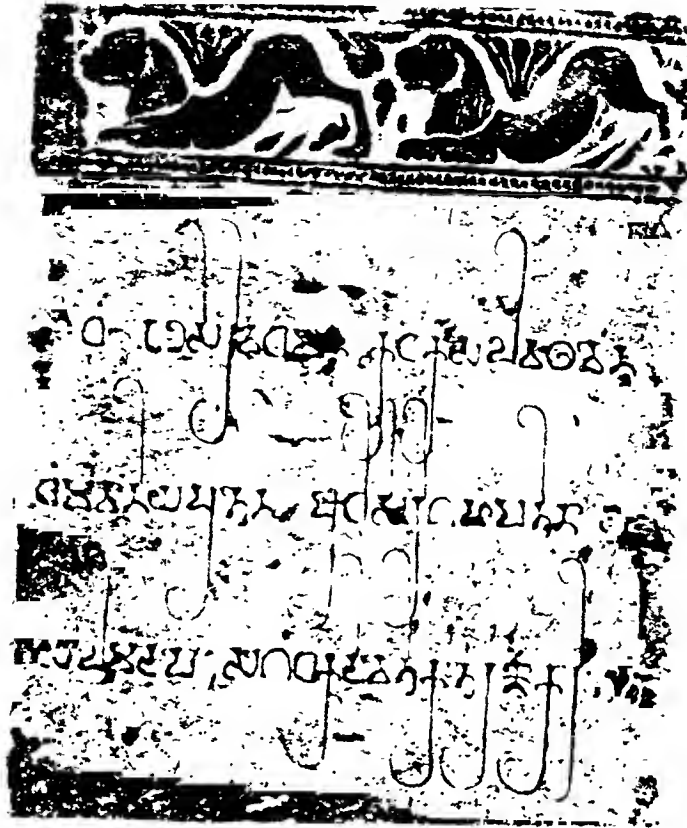
<sup>1</sup> Place-names, ending in *vadhana*, like Kōśavardhana and Dharmavardhana, are fairly common.

<sup>2</sup> Burgess, *op. cit.*, p. 110, pl. LXII, No. 2.

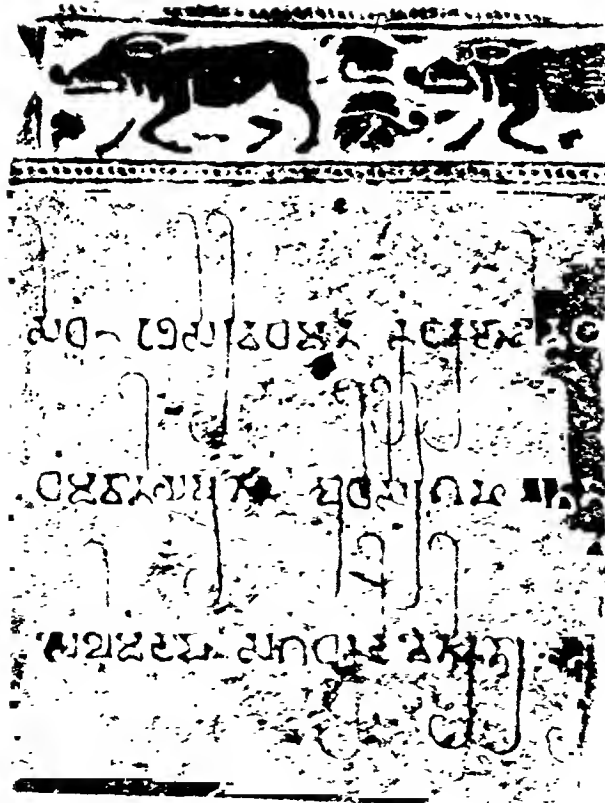
<sup>3</sup> *Journal of the Royal Asiatic Society of Bengal* (New Series), Vol. I (1935), p. 17. The father of Kaṅṅaki, the heroine of the Tamil classic *Silappatikāram* (circa 200 A.D.) was a *mānūkan*. The translator, V. R. Ramachandra Dikshitar, has translated the term as 'sea-captain', though he has equated it with Skt. *mahānāvika* (p. 88, n.2), whereas it can very well be *mahānāvika*. For this information I am indebted to Mr. M. Venkataramayya, Assistant to the Government Epigraphist.

PRAKRIT INSCRIPTIONS FROM GHANTASALA

A.



B.

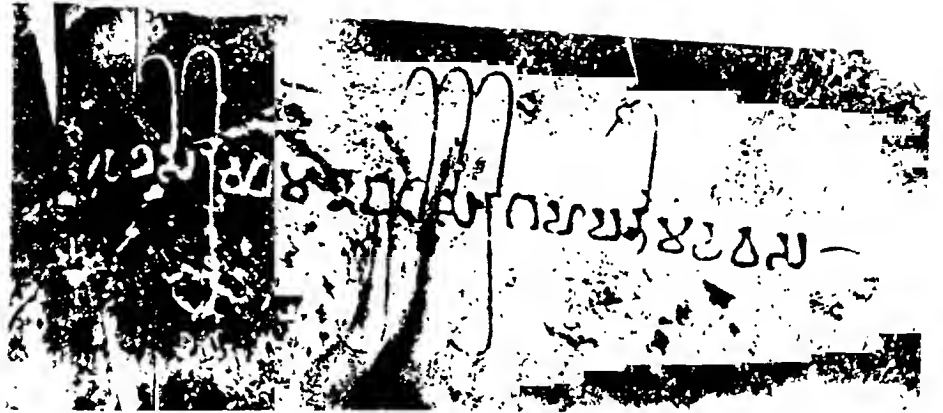


D.



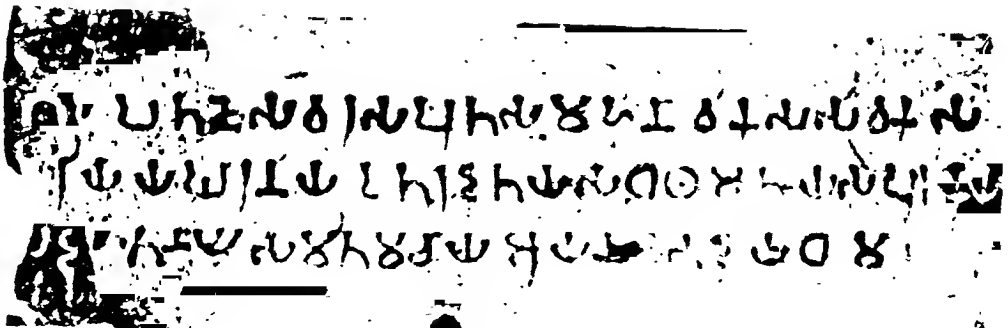
SCALE: ONE-FOURTH

C



SCALE: ONE-THIRD

E.



SCALE: ONE-THIRD

This sculpture is a recumbent lion figure, alas sadly mutilated, the head and forelegs having vanished. We may imagine that ornamental sculptures of this kind were carved by the sculptors in their workshop and that, when several orders had to be carried out, a notice like the present was not superfluous.

The fourth inscription (*D*) is found on a stone slab which must also have belonged to a pillar, as part of the decorative carving in the shape of a lotus-rosette is visible over the writing. The pillar is split from top to bottom with the result that of the six lines of writing only the initial five, six or seven *aksharas* have been preserved. The fragmentary state of the epigraph renders it impossible to state its exact purport. The opening word *sidham* is followed by the locative *Paṭanē* which probably indicates the locality where the monument of which the pillar formed part was erected. We may safely assume that the first line ended with the syllables *apa-*, so that, when combining them with the beginning of the second line we have [*Apa*]rasēliyāmaṁ. The Pāli chronicles of Ceylon (*Mahāvamsa*, v.12, and *Dīpavamsa*, v. 54) mention the Pubba- and Aparasēlikas as two subdivisions of the Mahāsāṅghikas. The Aparasēlikas are presumably the same as the Aparamahāvīnasēliyas, mentioned three times in the Nāgārjunikoṇḍa inscriptions.

The fifth inscription (*E*), which is cut on a stone slab, consists of three lines. The *aksharas* *ta*, *ya* and *ha* show a different and perhaps earlier type, when compared with the inscriptions *A-D*. The writing is plain and irregular. The inscription is well preserved with the exception of a portion of the third line where a few letters have become effaced. Evidently, the inscription records the pious gift, by a lady, of an *āyaka* pillar. Such pillars existed also at Amarāvati, Jaggayyapēṭa and Nāgārjunikoṇḍa. The term met with in the Jaggayyapēṭa inscriptions is *āyaka-khambha*, which I have discussed in my edition of the Nāgārjunikoṇḍa inscriptions.<sup>1</sup>

We now proceed to give transcripts and translations of the five inscriptions.

## TEXTS

A<sup>2</sup>

- 1 [Si]dham | Ukhasirivadha[mānā] Kai-  
ṭakasōla-vathavēna  
2 Dhammavāniya-putēna Budhisirigahapa-  
tinā imam  
3 sēla-maṁḍapō sa-gaṁdhakuḍi-vētika-tō-  
raṇō kārītō ti

B<sup>4</sup>

- 1 Sidham | Ukhasirivadham[ā]nē Kai-  
ṭakasōla-vatha[vēna]  
2 Dhammavāniya-putēna Budhisirigaha-  
patinā [imam]  
3 sēla-maṁḍapō sa-gaṁdhakuḍi-vētika-  
tōraṇō k[ārītō ti]

C

Ukhasirivadham[ā]nē Budhisirigahapati-  
maṁḍavasa |

## TRANSLATIONS

A

Success ! At Ukhasiriva[d]dhamāna this  
stone *maṇḍapa* with a *gandhakuḷi*, a  
railing (*vēdikā*)<sup>3</sup> and a *tōraṇa* was caused  
to be made by the householder Bu[d]-  
dhisiri, the son of Dhammavāniya  
a resident of Kaṅṭhakasōla.

B

Ditto.<sup>5</sup>

C

Of the *maṇḍapa* of the householder Bu[d]dhisiri  
at Ukhasiriva[d]dhamāna.

<sup>1</sup> Above, Vol. XX, p. 2. Cf. S. Paranavitana, *The Stūpa in Ceylon* (Memoirs Arch. Survey of Ceylon, Vol. V), 1947, pp. 59 f.

<sup>2</sup> The inscribed pillar was found by Dr. Chhabra near the Ramaṇamma tank at Ghantasāla.

<sup>3</sup> The form *vētikā* occurs in Amarāvati inscriptions (cf. Luders, *List*, Nos. 1216 and 1269). With the personal name Dhammavāniya we may compare Budhi[vā]niya in inscription *F*, 1. 2, from Nāgārjunikoṇḍa (above, Vol. XX, p. 22).

<sup>4</sup> The inscribed pillar, about 5 ft. long and 1 ft. wide, is square below and octagonal above. It is now in the compound of the *choultry*.

<sup>5</sup> The text of *B* is identical with that of *A* from which the missing syllables have been restored.

D<sup>1</sup>

- 1 Sidham Paṭaṇē pu.....[Apa-]  
 2 rasēhiyānāṁ ma .....  
 3 naṁ bhadaṁta-Naṁda cha.....  
 4 budhi upajhāyasa .....  
 5 vaṁdhāya pavajitī[ka] .....  
 6 kayam ayam cha .....

E<sup>2</sup>

- 1 Galapat[ī]ṇō Savarasa putasa mahānā-  
 vikasa Sivakasa  
 2 [bha]riyaya gharaniya Utaradataya  
 S[ī]dhatham[ī]taya sa-patikāya  
 3 sa-duhutakāya sa-nur[ā]machāya ayaka-<sup>3</sup>  
 [tha]bha [dē]jyadhama

The vowel-marks in this inscription are indistinct. *Utaradataya* should possibly be restored to *Utaraduhutaya* 'the daughter of U[t]tara'. Cf. *dahutāya*, *dahutaya*, *sa-duhutakasa* in Amara-vatī inscriptions. The *dvandva mātāmāchā* (Skt. *mātāmātya*) is usual in Pāli. In the Amara-vatī inscriptions we usually find *sa-mata-nāti-bandhara*.

D

The text is too fragmentary to allow of being translated. The term *parajitkā*, meaning 'a female ascetic', occurs twice in a votive inscription from Amara-vatī published by Dr. Hultzsch (*Burgess, op. cit.*, p. 90, Plate LX. No. 50).

E

[*This*] *āyaka* pillar is the pious gift of the housewife U[t]tarada[t]rā S[ī]dh[ā]bha[t]tham[ī]tā, the wife of the master mason Sivaka, the son of the householder Savara, together with her husband, her daughter(s) and her friends and companions.

## No. 2.—BADAMI INSCRIPTION OF CHALIKYA VALLABHESVARA : SAKA 465

(1 Plate)

R. S. PANCHAMUKHI, DHARWAR

The inscription edited below is engraved in an inaccessible part of a big cliff about 250 feet high, in the northern fort at the back of the Battērapa temple at **Bādāmi** in the Bijāpur District. The spot where the inscription is found is not approachable either from the bottom or from the top, being situated approximately 120 feet high from the bottom of the cliff. The hill-rock appears to have been cut through, east to west, forming a narrow path-way and the eastern outlet towards Taṭṭukōṭe and other gorges are closed by artificial brick walls rendering the fort impenetrable to the enemies. The record is incised on the northern face of this rock.

During my visit to Bādāmi in the last week of February, 1941, I discovered this inscription but no estampage of it could be taken then, on account of the difficulty of approach and for want of suitable assistance to devise means to reach the spot. I had to return disappointed, but in June 1941 I gathered assistance from the local bee-scarers who are expert scalers of hill-rocks for collecting honey, and managed to have a beautiful estampage of the epigraph taken by a mechanic of my office. In the meanwhile, however, the discovery of the inscription had been announced in a *press communiqué* about the middle of June, 1941, by the Director General of Archaeology in India New Delhi, who had been furnished with a photograph of the same by the Superintendent, Archaeological Survey, Western Circle, Poona. On an enquiry, the late Rao Bahadur K. N. Dikshit, the Director General of Archaeology, informed me that "Mr. Joglekar who was deputed to photograph some conservation work, also took a photograph of the inscription, the existence of which he knew from the Public Works Department Karkun, Mr. M. S. Sankannavar. There is,

<sup>1</sup> The inscribed fragment is now in the house of Sri Vemuri Venkayya, ex-President of the local Panchāyat Board.

<sup>2</sup> The inscribed slab is now in the house of Sri Gorripāṭi Venkatasubbayya.

<sup>3</sup> Read *āyaka*.

therefore, no question of Mr. Joglekar being aware of your discovery of the same in February last, when he went to Bādāmi on 18th April". The discovery of the inscription was made independently both by me and by the Archæological Survey, Western Circle, Poona. The inscription is edited below at the desire of the Director General of Archæology, from the impression taken under my supervision.

The **characters** belong to the southern class of alphabets prevalent in the Dekkan in the 5th and 6th centuries A. D. and resemble the script of the early Kadamba copper-plate grants of Harivarman<sup>1</sup> and Kṛishṇavarman II<sup>2</sup> and more closely that of the Bādāmi cave inscription of Kīrtivarman I, dated Śaka 500.<sup>3</sup> The writing covers an area 3' 4" by 3' 4" and the height of the biggest letter is approximately 7" and the smallest 3". The letters are well-formed and boldly executed and the whole inscription is well preserved. In respect of **palæography** the following points may be noted : Among the vowels, only the initial *a* is used twice in *Āśvamēdh-ā*<sup>o</sup> (l. 2) and *adhastād* (l. 5). The medial sign for *ā* is formed by the addition of a downward bend on the right side at the top of the letter, as for example, *Āśvamēdh-ādi* (l. 2), *Vātūpim* (l. 4), except in the case of *j* where the middle horizontal arm is taken up and curved to the left as in *yajñānām yajvā* (l. 2). The long *ī* is distinguished from the short one by a curve inside at the top, e. g. *vidhānataḥ* (l. 2) and *achīkarat* (l. 5). The *u*-sign is marked in two ways : (i) by a hook at the bottom turned to the left as in *varshēshu* (l. 1), *durgga* (l. 5), etc.<sup>4</sup> and (ii) by a tube-like bend shooting from the bottom to the right side of the letter, see : e. g. *chatus-* (l. 1), *bhuvah* (l. 4). The long *ū* is shown by an ordinary *u* mark with a downward curve added to the right side of it. The signs for *ē*, *ō* and *au* are of the usual archaic type : see e. g. *Āśvamēdh-ā*<sup>o</sup> (l. 2), *Chalikyō* (l. 3) and *śrauta* (l. 2). **Orthography** is free from errors. The **language** is Sanskrit.

The record consists of five lines of writing, of which the first line is in prose and the remaining four are the four feet of two *Amuṣṭubh* verses forming a *yugma*. It states that in Śaka year 465 the **Chalikya king**, who is described as a performer of sacrifices such as *Āśvamēdha* according to the *śrauta* rites, as born of Hiranyagarbha<sup>5</sup> and as Vallabhēśvara, made the great hill of **Vātāpi** into an invincible citadel unapproachable from the top as well as from the bottom, for the prosperity (*i.e.* security) of the earth. In fact the hill-rock is cut across to make a narrow pass about 250 feet deep which event is commemorated by the present inscription engraved on one-half of the rock. [There is no reference in the inscription to the construction of a pass.—C. R. K.]

The record is of historical importance in more than one way. Firstly, it furnishes **the earliest authentic instance of the use of the Śaka era in inscriptions**. The pillar inscription of Kīrtivarman I in the Vaishṇava cave at Bādāmi bearing the Śaka date 500 was considered so far, as the earliest lithic document mentioning the Śaka era by name.<sup>6</sup> An earlier instance of this era is cited in the *Lōkavibhāga* of Simhasūri, a Digambara Jaina work in Sanskrit, which is stated to have been completed in 80 beyond 300, (*i.e.*, 380) of the Śaka years.<sup>7</sup>

<sup>1</sup> Above, Vol. XIV, p. 163.

<sup>2</sup> *Ibid.*, Vol. VI, p. 18. The characters of this grant (Bannahalli plates) betray a strong influence of the early Pallava script, in the box-head and the formation of the looped *l*, etc.

<sup>3</sup> *Ind. Ant.*, Vol. X, p. 58.

<sup>4</sup> [The consonant following *r* is doubled in one instance and not in others : see *durgga* (l. 5) and *varshēshu* (l. 1) and *garbhā* (l. 3).—C. R. K.]

<sup>5</sup> See foot-note to Translation below on p. 9.

<sup>6</sup> *Ind., Ant.* Vol. III, p. 305 and Vol. X, p. 58.

<sup>7</sup> Above, Vol. XIV, p. 334. *Mysore Arch. Report*, 1922, p. 23. The relevant verse is extracted in the *Mysore Arch. Report*, 1910, p. 46, thus :—

*Samvatsarē tu dvāvimśē Kāñchīsh Simhavarmmanah | aśīty-agrē Śak-āhvānām (bdānam in the Mūḍabidare manuscript) siddham = ślach=chhala-trayē*



Secondly, it is interesting to note that the name Vātāpi was associated with "the best mountain" (*dharādharēndra*) only, before the *durgga* (fortress) had been built there, by the Chalukya king, which perhaps shows that prior to this event, the place was not used as a stronghold of political power.<sup>1</sup> From tradition and the local chronicle, the *Mahākūṭamāhātmya*, it is, however, well known that the hill-region round about Vātāpi had been occupied by the two demons, Vātāpi and Hvala, who are said to have been killed by the mystic power of the sage Agastya who is credited with the first colonization of the Dakṣiṇāpatha (Dekkan), south of the Vindhya. No historical remains assignable to the pre-Chalukyan date are however forthcoming in the area, except the dolmens at Rāmatīrtha in the same range of hills, about two miles from the present village of Bādāmi. These dolmens, situated as they are on the top of the hill, were perhaps used as shelters in times of war by the inhabitants of the plains during the pre-historic period.<sup>2</sup> The next certain event connected with the place is the construction of the Fort in Śaka 465 as recorded in the inscription under publication.

It is not difficult to find out the name of the Chalukya king who constructed the Fort. From the date and the distinguishing epithet 'performer of a horse-sacrifice', it may be concluded that he must be, **Pulikēśin I**, father of Kīrtivarman I, who was the first member of the family to celebrate a horse-sacrifice and founded the capital of Vātāpi as recorded in the Aihole inscription of Pulikēśin II.<sup>3</sup> The performance of a horse-sacrifice is indicative of his independent position<sup>4</sup> which he must have achieved after defeating and ousting the early Kadambas of Vaijayantī who were in possession of the Bādāmi tract. This is the first authentic document of Pulikēśin I. The two sets of copper-plates, namely the Pimpalūr plates<sup>5</sup> and the Aṭṭem plates,<sup>6</sup> purporting to belong to Mahārājādhirāja Satyāśraya Pulakēśin are proved to be palpable forgeries of 10th-11th century A.D. on account of the developed alphabet and language employed in them.

From the Pāṇḍarāṅgapalli grant of Avidhēya<sup>7</sup> which, on account of the mention of the Bhādrapada year according to the Bārhaspatya cycle, and other historical synchronisms, has been assigned to A.D. 516, it may be gathered that the country up to the Bhīmā at least, in the north, was subject to the rule of Avidhēya, son of Dēvarāja. And the country south of the Bhīmā appears to have belonged to the Kadambas whose territory embraced an extensive area up to the sea in the west.

<sup>1</sup> The expression *dharādharēndra-Vātāpim-ajēyam*, etc., means 'the unconquerable mountain of Vātāpi' showing thereby that the hill was also called after the demon Vātāpi like the village Vātāpi [*per contra see* Translation below.—N.L.R.]. The latter is mentioned by the Greek geographer Ptolemy (2nd century A.D.) under the name Badiamaioi (Bādāmi). See McCrindle's *Ancient India as described by Ptolemy*, p. 171.

<sup>2</sup> See Rev. Anclade and Rev. Newton, *The Dolmens on the Pulney Hills* (Memoirs of the Archaeological Survey, No. 36), where certain groups of dolmens are similarly surmised to be places of shelter in times of war (p. 9).

<sup>3</sup> Pulikēśin I is described thus:—*Śrī-ēndukōntir = api Śrī-Vallabhō = py = ajāsīd = Vātāpipurī-vadhū-varatām* [17\*] . . . . . *bhūs = cha yēna hayamēdha-yājīnā prāpī-āvabhīrtha-majjanā babhau* [18\*] (Above, Vol. VI, p. 4).

<sup>4</sup> Usually, only imperial monarchs are empowered to perform a horse-sacrifice in cognisance of their unchallenged sway over the land. Thus, the famous Gupta king Samudragupta celebrated it after his *digvijaya* campaign. In the *Āpastamba-Śrauta-sūtra* (chapter XX), however, the *Sārvabhauma* as well as the *a-sārvabhauma* kings are allowed to perform the *Aśvamēdha* sacrifice, cf. *Rājā Sārvabhaumō = śvamēdhēna yajēta apy-asārvabhaumah*. The Kadamba king Kṛishnavarman I who was not an imperial monarch celebrated it and was known by the distinctive epithet *Aśvamēdhayājīn*. Apparently, he must have performed the sacrifice in token of his significant victories over the Pallavas (See the *Ruling dynasties of Karnātak*, *th. Kadambas*, in Kannaḍa, by Messrs. N. L. Rao and R. S. Panchamukhi, in the *Prabuddha Karnātaka* Vol. XX, part II, p. 114). Pulikēśin I who had just carved out a separate kingdom could never lay claim to any imperial position. Still, even as a chief, he had subdued the enemies and established himself almost independently at Vātāpi.

<sup>5</sup> *Ind. Ant.*, Vol. IX, p. 294. See also *ibid.*, Vol. XXX, p. 216, No. 25.

<sup>6</sup> *Ind. Ant.*, Vol. VII, p. 211 and *ibid.*, Vol. XXX, p. 218, No. 35.

<sup>7</sup> *Mysore Arch. Report*, 1929, pp. 197. f. Here the country round about Pāṇḍarāṅgapalli (Pandharpur) has been connected with the early Rāshtrakūṭa dynasty of Mānānka.

For, the Birūr plates of Kadamba Vishṇuvarman<sup>1</sup> (A.D. 495-520) inform us that the Sindhuthaya-rāshṭra (perhaps modern Sindagi taluk in the Bijāpur District) and the Karṇṇēsaka river (probably the Kṛishṇā) were included in the Kadamba territory. The Sangolli plates of Harivarman (A.D. 538-570) which, according to the calculation of Rao Bahadur K. N. Dikshit, are dated in A.D. 545, September 21, Thursday, were issued by the king from his capital Vaijayanti,<sup>2</sup> whereas the Beṅṅūr plates of Kṛishṇavarman II (A.D. 545-570)<sup>3</sup> of the collateral branch which ruled from Triparvata, record a gift when the king had started on an expedition against Vaijayanti.<sup>4</sup> This would clearly show that, at this period, the Kadamba power was undermined by internecine wars. This apparently afforded an excellent opportunity for a strong person to spring on the scene and establish an independent kingdom. It is possible to surmise that Pulikēśin I availed himself of this opportunity and established himself at Vātāpi prior to A.D. 543, the date of the present inscription, and, in token of his unchallenged position, performed a horse-sacrifice.<sup>5</sup> There is, however, no definite evidence forthcoming to postulate that Pulikēśin I or his father was subordinate to the Kadambas. The Uṇḍikavāṭikā grant of Abhimanyu,<sup>6</sup> on the other hand, mentions a certain Jayasiṅgha as the commander of Harivatsakōṭṭa and if Avidhēya, son of Dēvarāja and grandson of Mānānka, who was the donor of the Pāṇḍaraṅgapalli grant, could be connected with Abhimanyu, son of Bhavishya, who was one of the three sons of Dēvarāja, son of Mānānka, it may plausibly be suggested that Jayasiṅgha, the grandfather of Pulikēśin I, was identical with his namesake mentioned above and that in the course of time, Pulikēśin I seized the territory round about Bādāmi from a successor of Avidhēya. But this surmise is based on the assumption that the latter wielded political administration south of the Bhīmā up to the confines of the Kadamba territory including Bādāmi, which is not likely, in view of the statements contained in the Birūr plates mentioned above. Further, Jayasiṅgha of Harivatsakōṭṭa belonged to the Rewa State in Central India, whereas the grandfather of Pulikēśin I is not known to have any political connection with that part of the country.<sup>7</sup> It is therefore reasonable to suppose that Pulikēśin seized the northern part of the Kadamba kingdom from Harivarman or his successor, sometime before A. D. 543.

Harivatsakōṭṭa has not been identified yet. Since the grant recorded in the plates refers to a temple of Dakṣiṇa-Śiva at Pēṭha-Paṅgaraka, identified with Pagara about 4 miles north of Pachmarhi<sup>8</sup> and the village granted, namely, Uṇḍikavāṭikā is surmised to be one of the two

<sup>1</sup> *Ep. Carn.*, Vol. VI, Kadur No. 162, with plate. The plates are considered to be spurious on account of the orthographical errors and a slightly irregular alphabet. But the geographical details and the events attributed to Vishṇuvarman may be relied upon.

<sup>2</sup> Above, Vol. XIV, p. 163. Rao Bahadur Dikshit informs me on the date of the Sangolli plates as follows :— "I have given both 526 A.D. and 545 A.D. as likely dates of this phenomenon (*i.e.* Vishuva). It now appears to me that 526 A.D. is the more probable date. This would bring Harivarman's accession to 519 A.D. up to which the reign of Ravivarman is likely to have extended". This change in the date of Harivarman does not affect the statement that there was internal trouble in the Kadamba house-hold at the time of Kṛishṇavarman, which is evident from his attack on Vaijayanti.

<sup>3</sup> It is clear from a synchronistic study of the Kadamba history at this period, that Harivarman of the main branch was a contemporary of Kṛishṇavarman II of the Triparvata branch as both were removed from the common ancestor Kākusthavarman by five generations. Further, from the contemporaneity of Kṛishṇavarman I with the Gaṅga king Mādḥava II whose date is arrived at to fall between 470-495 A.D. by calculating backwards from certain definite landmarks in the Gaṅga chronology, *viz.*, the Halkūr stone inscription of Śripurusha and the Penukoṇḍa plates of Mādḥava III assigned to A.D. 475, etc., the date of Kṛishṇavarman II is fixed between 545 and 570, which is approximately the period of Harivarman.

<sup>4</sup> *Ep. Carn.*, Vol. V, Bl. 245. The king is described in the plates by the expression *Vaijayanti-vijaya-yātram= abhiprasthitah.*

<sup>5</sup> See p. 6 n. 4 above.

<sup>6</sup> Above, Vol. VIII, p. 163.

<sup>7</sup> See the *Mysore Arch. Report*, 1929, p. 208, where a possible suggestion of their indentivity has been made.

<sup>8</sup> *Ind. Ant.*, Vol. XXX, p. 511 and note 16.

villages named "Oontiya" in the same neighbourhood, it is not unlikely that the fort of Harivatsakōṭṭa, whose commander Jayasiṅha was a witness to the grant, was situated somewhere in the same province. It is, however, possible to think that the expression *Harivatsakōṭṭanigraha* means "the reducer (*nigraha*) of the fort of Harivatsakōṭṭa" and that, wherever the fort might have been situated, the person who reduced it, namely Jayasiṅha, might have belonged to the region near about Pāṇḍaraṅgapalli, *i.e.* to the kingdom of Avidhēya, which closely adjoined the Kadamba territory. On this supposition, the two homonymous persons might be identical with each other. This is also in agreement with the description of Jayasiṅha given in the Ahoḷe inscription<sup>1</sup> of Puḷikēśin II in the words:—

.....*raṅḇē Lakṣmīr=bhārīta-chāpal=api cha kṛitā śauryyēṇa yēn=ātmasāt(d)=rāj=āsīj=Jayasiṅha-vallabha iti khgūtaś=Chalukya-ānrayaḥ.* ("There was, of the Chalukya lineage, the king named Jayasiṅha-vallabha who in battle.....by his bravery made Fortune his own, even though she is suspected of fickleness.")

If this identification is correct, it would follow that the Chālukyas of Bādāmi held a subordinate position under an earlier branch of the Rāshṭrakūṭas and when a suitable opportunity offered itself, they carved out an independent principality on the wreck of the kingdom of their overlords and of the Kadambas of Vaijayantī.

Fleet assigns the Uṇḍikavāṭikā grant to "approximately the seventh century A. D." (*Dyn. Kan. Dist.*, p. 386). In the matter of assigning dates to records merely on grounds of palæography, the approximation has been often too wide of the mark. For example, the Tālagunda pillar inscription<sup>2</sup> has been placed by Kielhorn in the 6th century A. D., whereas the latest researches have proved an earlier date, *i.e.*, 5th century A. D., for it. Similarly, the Mālepāḍu plates of Puṇyakumāra which are considered to belong to *circa* A. D. 800 have to be relegated to an earlier period. Accordingly, the Uṇḍikavāṭikā grant, whose alphabet resembles closely the characters of the charters of Kadamba Kṛiṣṇavarman II, the Polamūru plates of Viṣṇukunḍin Mādhavavarman Janāśraya, and the Rāmatīrtham plates of Viṣṇukunḍin Indravarmān, may reasonably be pushed back to the 6th century A. D. which agrees with the period of Abhimanyu, the grandson of Dēvarāja, father of Avidhēya (516 A. D.) of the Pāṇḍaraṅgapalli grant.

Thus, Jayasiṅha could possibly have waged war with the Kadambas in the first half of the 6th century A. D. and with the decline of the Rāshṭrakūṭas in the north of the Bhīmā and the defeat and destruction of the Kadambas in the South, he himself or Puḷikēśin I, in all probability the latter,<sup>3</sup> might have occupied the Kadamba territory making Bādāmi his capital. Bādāmi, as already observed, was a place of some importance in the period before Jayasiṅha, since it finds mention by Ptolemy (2nd century A. D.) under the name Badiamaioi.<sup>4</sup>

#### TEXT<sup>5</sup>

1 Svasti [||\*] Śaka-varshēshu chatuś-śatēshu pañcha-shasṭi-yutēshu

2 Aśvamēdh-ādi-yajñānān yajvā śrauta-vidhānataḥ [||\*]

3 Hiranyagarbha-sambhūtaś=Chalikyō Vallabhēśvaraḥ [||1||\*]

4 Dharādharēndra-Vātāpim=ajēyam=bhūtayē bhuvah [||\*]

5 adhaśtād=upariśṭāch=cha durggam=ētad=achīkarat [||2||\*]

<sup>1</sup> Above, Vol. VI, pp. 1 ff.

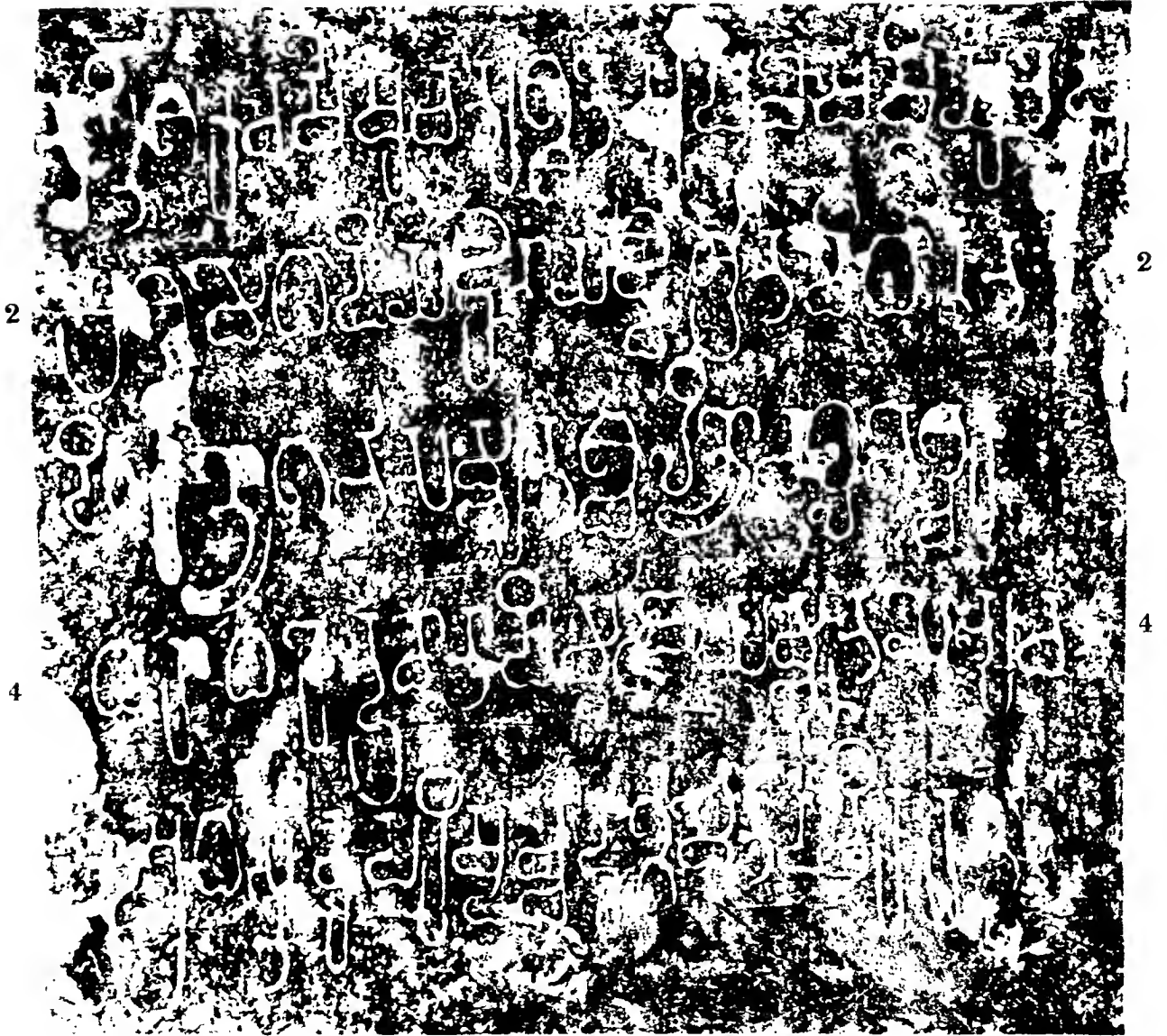
<sup>2</sup> Above, Vol. VIII, p. 31.

<sup>3</sup> See foot-note 1 on page 5 above.

<sup>4</sup> McCrindle, *Ancient India as described by Ptolemy*, edited by S. N. Majumdar, p. 171.

<sup>5</sup> From the ink impression and photograph.

\*[The reading *Dharādharēndraṁ* is also possible.—C.R.K.]



(From a photograph).



## TRANSLATION

(Line 1) Hail! In the Śaka years four hundred and sixty-five,

(Lines 2—5) the Chalukya (king), Vallabhēśvara, performer of the Āsvamēdha and other sacrifices according to the śrauta rites (and one), born of Hiranyagarbha<sup>1</sup> made the best hill of Vātāpi (or Vātāpi in the best hill) into a fortress unconquerable from the top as well as from the bottom, for the prosperity of the earth.

## No. 3.—NANDGAON INSCRIPTION OF YADAVA KRISHNA : SAKA 1177

V. V. MIRASHI, AMRAOTI

This inscription was first brought to notice in the second edition<sup>2</sup> (published in 1931) of the late Rai Bahadur Hiralal's *Inscriptions in C. P. and Berar*, p. 140, where a short description of its contents is given. It is edited here from a good estampage which I owe to the kindness of Dr. B. Ch. Chhabra.

The inscription is incised on an outside wall of the temple<sup>3</sup> of Khaṇḍēśvara on a hillock on the outskirts of Nāndgaon, a village about 20 miles north by east of Amraoti in the Amraoti District of Berar. The record covers a space 2' 5" broad and 9" high and consists of six lines. The stone on which it was incised was not originally made quite smooth and the technical execution also was not good. Besides, being exposed to the inclemency of weather for several centuries, the record has suffered considerably, especially in the last line. The reading of a few aksharas here and there is therefore not free from doubt.

The language is a mixture of Sanskrit and Marāṭhī. The opening formula which mentions the date and the reigning king's name is in Sanskrit,<sup>4</sup> but the subsequent portion which states the object of the record is in old Marāṭhī, as in several other inscriptions of the period.<sup>5</sup> The orthography shows the substitution of the lingual *sh* for *kh* in *lāshauli*, a peculiarity which the present inscription shares with several other records of the Yādavas.<sup>6</sup> Of lexicographical interest is the Marāṭhī word *Vaḷavā*. In the form *Baḷavā*, it denotes, in modern Marāṭhī, a 'temple-priest', but in the age to which the present record belongs, it had the wider sense of a 'royal functionary.'<sup>7</sup>

The inscription refers itself to the 'victorious reign' of the illustrious Prauḍhapratāpa Chakravartin Kānhiradēva. The title borne by the king indicates that he must have belonged to the Yādava dynasty of Dēvagiri. He can therefore be none other than Kṛishṇa, the grand-

<sup>1</sup> The epithet *Hiranyagarbha-sambhūta* occurs in the Mahākūta pillar inscription of Maṅgalēśa also (*Ind. Ant.*, Vol. XIX, pp. 9ff.). It refers to the celebration of the great gift of *Hiranyagarbha* (golden womb), one of the sixteen *mahādānas* enumerated in Hēmādri's *Dānakhaṇḍa*, chapter 5, and the *Matsyapurāna*, chap. 249. While editing the Matṭepād plates of Dāmōdaravarman (above, Vol. XVII, p. 328), Hultzsch first suggested its correct meaning as referring to a *Mahādāna* and not to the four-faced god Brahmā. See also D. C. Sircar's *Successors of the Sālavāhanas*, pp. 50ff. where relevant details from the *Matsyapurāna* are given.

<sup>2</sup> The inscription is not listed in the first edition of the work published in 1916.

<sup>3</sup> It is a combined temple of Khaṇḍēśvara, Dēvi and Narasimha, with a common *sabhāmandapa*. The temple is said to be *Hēmādapanī*, i.e., constructed by Hēmādapant or Hēmādri, a minister of the Yādava kings Mahādēva and Rāmachandra. The writer in the *Amraoti District Gazetteer* doubts this and expresses his opinion that it is probably not more than 200 years old, but as the present inscription shows, it is somewhat earlier than even the time of Hēmādri.

<sup>4</sup> Even in this portion, there is *Saku* for *Śākē*.

<sup>5</sup> See, e.g., the inscriptions of the time of Rāmachandra. G. H. Khare, *Sources of the Medieval History of the Deccan*, Vol. I, pp. 79 ff. and Vol. II, pp. 7 ff.

<sup>6</sup> See, e.g., above, Vol. XXV, p. 8.

<sup>7</sup> See, e.g., *Phulabaḍuē*, above, Vol. XXV, p. 200.

son of Singhaṇa, who succeeded the latter in A. D. 1247 and ruled up to A. D. 1260. *Kānhira* is evidently a Prakrit form of the Sanskrit name *Kṛishṇa*. Other forms of the same name occurring in inscriptions and contemporary literature of the Mahānubhāvas are *Kānhara*, *Kānha*, *Kanhāra* and *Kandhāra*.<sup>1</sup> The present inscription is dated in the year 1177 of the Śaka era, the cyclic year being Ānanda. As no further details such as month, fortnight, *tithi*, week-day or *nakshatra* are given, the date does not admit of verification, but it may be noted that the cyclic year Ānanda corresponded to Śaka 1177, current. Dates of epigraphic records are generally given in expired Śaka years, the cyclic years quoted with them being of course current. The date of the present record is noteworthy as it cites a current Śaka year. The corresponding year of the Christian era was A. D. 1254-55.

This is the **only record** of *Kṛishṇa*'s reign found so far in Berar. Another record of the same king's reign has been discovered at Mārkaṇḍi in the Chāndā District of the Central Provinces,<sup>2</sup> but it is not dated. Even before *Kṛishṇa*'s reign, Berar was occupied by the Yādavas, for an inscription discovered at Amrāpur in the Bulḍānā District, bearing the date Śaka 1133, belongs to the reign of *Kṛishṇa*'s grandfather Singhaṇa,<sup>3</sup> and Khōlēśvara, Singhaṇa's General, records, in his Ambā inscriptions, several religious and charitable works which he constructed in Berar.<sup>4</sup> From the Purshōttampurī plates recently published in this journal,<sup>5</sup> we learn that *Kṛishṇa* terrified the king of Kōsala, *i. e.*, Dakṣiṇa-Kōsala or modern Chhattīsgarh. It is not therefore surprising that records of his reign should be found as far east as the Amraoti District in Berar and the Chāndā District in C. P. It may be noted in this connection that according to the *Līlā-charitra*, an old Marāṭhī biography of Chakradhara, the founder of the Mahānubhāva sect, *Kṛishṇa* had gone as far as Loṇār in the Bulḍānā District of Berar to meet Chakradhara in the Śaka year 1178, *i. e.*, only two years after the date of the present record.<sup>6</sup>

The **object** of the present inscription is to record the donations of a *gadyāṇa*<sup>7</sup> each by some persons for the (perpetual) offerings of flowers evidently at the temple of Khaṇḍēśvara. The inscription names ten persons, the first nine of whom provided for the offering of one *lākhaulī*<sup>8</sup> or a lakh of flowers and the tenth, for two *lākhaulīs*.

The *gadyāṇa* or *gadiyāṇa* was a coin of gold. The Khārepāṭan plates<sup>9</sup> dated Śaka 930 mention the customs duty of one *suvarṇa-gadiyāṇa* (gold *gadyāṇa*) levied on every sea-going vessel coming from foreign lands which the Śilāhāra king Raṭṭarāja assigned to some Śaiva ascetics. Kittel found at Bellary and occasionally in Mysore small gold coins called *gadyāṇas* of the weight of *ruvvi* or a farthing.<sup>10</sup> The custom of making provision for the perpetual offerings of flowers at temples is also known from some other records of that age. A stone inscription at Paṇḍharpur, popularly known as the inscription of Chauryāsi,<sup>11</sup> which belongs to the reign of the Yādava king

<sup>1</sup> *Bom. Gaz.*, Vol. I, pt. ii, p. 526; *Līlācharitra*, ed. by Mr. H. N. Nene, Vol. II, pt. i, p. 46.

<sup>2</sup> *Bhārata Itihāsa Samśōdhaka Māndala Quarterly*, Vol. XIX, pp. 85 ff.

<sup>3</sup> Above, Vol. XXI, p. 127.

<sup>4</sup> G. H. Khare, *Sources of the Medieval History of the Deccan*, Vol. I, pp. 64 ff. [See also *Bom. Gaz.*, Vol. I, pt. ii, pp. 240, 242, etc.—Ed.]

<sup>5</sup> Above, Vol. XXV, p. 210.

<sup>6</sup> *Līlācharitra*, Vol. I, pp. 30 ff. The interval is taken to be two years, because the present inscription was put up in Śaka 1177 current or 1176 expired.

<sup>7</sup> The present inscription uses throughout the abbreviation *ga* for *gadyāṇa* as in some other inscriptions of the time.

<sup>8</sup> *Lākhaulī* or *lākholī* (Sanskrit, *laksh-āvalī*) is a Marāṭhī word meaning a 'lakh', *i. e.* a hundred thousand.

<sup>9</sup> Above, Vol. III, pp. 292 ff.

<sup>10</sup> *Ibid.*, p. 296, n. 7.

<sup>11</sup> This inscription was first referred to by Pandit Bhagwanlal Indrajī in the *Sholapur District Gazetteer*. It has been fully edited by the late Mr. V. K. Rajawade in the Marāṭhī Magazine *Granthamālā* (now defunct).

Rāmachandra, records similar donations of *gadyāṇas* and *dāmas* (*drammas*) for the offerings of flowers and *ulasī* leaves to the deity Viṭṭhal of Paṇḍharpur. The inscription indicates that the sums were invested with some merchants of the place and the interest on them was utilised to provide for the daily offerings of flowers, etc., to the deity.

TEXT<sup>1</sup>

- 1 श्री<sup>2</sup> स्वस्ति [1\*] श्रीस[कु]<sup>3</sup> ११७७ आनंदसंवत्स[रि] अद्येह श्रीमद्यौढप्रतापचक्र-  
वर्तिश्रीका-
- 2 [न्हि]रदेवविजयर। न्ये तत्यादपद्मोपजीवी सम[स्त]भरभा[र]निरूपित श्रीपांचो-
- 3 लनि<sup>4</sup> . . . तनि(त्रि)रूपिवित<sup>5</sup>द्रवीडी वड[वो]<sup>6</sup> श्रीसोमदेवदत्त लाषौलीए<sup>7</sup> ग<sup>8</sup> १ ॥  
[वडउ]<sup>9</sup> पं-
- 4 डिने दत्त ला[षौ]ए<sup>7</sup> ग १ [1\*] दे[सै]नायकं दत्त ला[षौ]ए<sup>7</sup> ग १ [1\*] आसु-  
गिनायके दत्त लाषौलीए<sup>7</sup> ग १ [1\*] ठो-
- 5 टिए दत्त लाषौलिए<sup>7</sup> ग १ [1\*] भोपतिनायके दत्त लाषौए<sup>7</sup> ग १ [1\*] धनेए  
दत्त लाषौलिए<sup>7</sup> ग १ [1\*]
- 6 [ना]गैए [द]त्त लाषोए<sup>7</sup> ग १ [1\*] [प्रति ?] [श्री]ठाकुरे<sup>10</sup> दत्त लाषौलिए<sup>7</sup>  
ग १ [1\*] [ढीढडदाउं]<sup>11</sup> [दत्त] हिलाषौ[ए]<sup>12</sup> [1\*]

<sup>1</sup> From an inked estampage.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read *Śrī-Śākē*.

<sup>4</sup> The three *aksharas* that follow are uncertain.

<sup>5</sup> Read *tan-nirūpita*. [Better reading should be तन्निरूपित] विसलवाडी वंडाके. The length of ड is inked over in the impression. What follows this letter is a clear *ka*. The purport would then be that (the officer) Visalavāḍi-Vaṇḍāka Śrī-Sōmadēva and others gave what is stated in the sequel. ' *Vaṇḍāka* ' is probably connected with the Skt. word *vaṇṭaka* = distributor, apportioner. He may be a local officer corresponding to the Telugu ' *Onṣudāru* ' = ' local revenue officer ' in the Zamindari tracts. Compare the term *vaṭṭa* in *vaṭṭa-grāmēyakāh* in *Ep. Ind.* Vol. XXIV, p. 297.—C. R. K.]

<sup>6</sup> *Vaḍavō* and *Vadaū* further on in the same line are nominative singular forms of the old Marāṭhi word *Vadavō*.

<sup>7</sup> Read *lākhaulie* or *lākholie*. This is a form of the dative singular in old Marāṭhi, meaning 'for a *lākhōl*' (here, a lakh of flowers).

<sup>8</sup> The abbreviated form *ga* is used here throughout for *gadyāṇa*. The Paṇḍharpur stone inscription, mentioned above, also has *ga* in all places except one where the full form *gadyāṇa* is used.

<sup>9</sup> [The original reads हंवर.—C. R. K.]

<sup>10</sup> [Better reading would be प्रति आठ उदारे.—C. R. K.]

<sup>11</sup> [The original seems to read दोहलदाऊं.—C. R. K.]

<sup>12</sup> The *aksharas* stating the number of *gadyāṇas* are lost.



## No. 4.—MANDASOR INSCRIPTION OF MALAVA SAMVAT 524

(1 Plate)

M. B. GARDE, GWALIOR

I discovered the subjoined inscription in the summer of the year 1923 at **Mandasor**, while I encamped there for excavating ancient sites. A short note on the record contributed by me has been published on page 187 of the *Annual Report of the Archaeological Survey of India* for 1922-23. But for one reason or another I was not able to edit the epigraph with facsimile, full text and translation till now.

Mandasor is the headquarters of a district of the same name in Gwalior State. It is a place of antiquarian interest, identified with the ancient town Daśapura which is mentioned in two inscriptions<sup>1</sup> in the Buddhist caves at Nasik (2nd century A. D.), in the *Mēghadūta*<sup>2</sup> of Kālidāsa (5th century A. D.), in *Bṛhatsaṅhītā*<sup>3</sup> (6th century A. D.) and in another inscription<sup>4</sup> found at Mandasor (5th century A. D.).

The stone on which the inscription is engraved was found stuck up in the inner face of the east wall of the Fort<sup>5</sup> at Mandasor. It is now preserved in the Archaeological Museum at Gwalior.

The stone, characters and style of engraving of our inscription are strikingly similar to those of the Mandasor inscription of Kumāragupta and Bandhuvarman<sup>6</sup> which was recorded only five years later than our inscription. The inscription is on the whole well preserved with the exception of a letter here and a letter there, and it has been possible to decipher the whole text with certainty. The inscribed surface measures sixteen and a half inches broad by eight and a half inches high. There are fifteen lines of writing in Gupta characters of the Southern variety, the average size of letters being  $\frac{1}{16}$  of an inch. The language is Sanskrit, free from any grammatical solecisms. But there are a few mistakes of copying or engraving, e.g., the letter *ta* is omitted in *ūrjjita-nāmadhēyam* l. 3 and *t* in *mā bhūt=kshajī* l. 14; an unnecessary *anusvāra* is added to *rya* in *ryavasāya* l. 6 and to *ja* in *janayāmbabhūva* l. 7; *t* is substituted for *n* in *svanēshu* l. 12 and in *iv=āmbunō* l. 14. In cases where *ślokas* or their halves end in a *visarga* or a final *m*, the sign of punctuation (*virāma-chihna*) is taken to be understood. In other places it is expressed by a horizontal stroke. But there are some exceptions to this rule in lines 2, 3, 5, 10, 11, 13 and 15.

With the exception of a word at the beginning and two words at the end, the whole text is in verse consisting of eighteen stanzas. The metre is *Upajāti* except in verses 1, 17 and 18 which are *Vasantatilakā*, *Prithvī* and *Anushūbh* respectively.

As regards orthography, consonants are invariably doubled after *r*, except in *chikīrshunā* l. 9; while occasionally a consonant is reduplicated also before *r*, as in *-vikrama-* l. 3, *kkramēna* l. 11, and *abbhra-* l. 13, in this last instance the first aspirant being correctly changed to its corresponding sonant. The reduplication is carried to consonants preceding *y* as well, in

<sup>1</sup> Nos. 1131 and 1148 of Luders' *List of Brahmi Inscriptions*, above, Vol. X, Appendix

<sup>2</sup> Hultzsch's edition, verse 47.

<sup>3</sup> Chapter XIV, verse 12.

<sup>4</sup> No. 18 of Fleet's *Gupta Inscriptions* (C. I. I., Vol. III), pp. 79 ff. and pl. XI.

<sup>5</sup> This fort is said to have been founded by 'Alā-ud-dīn Khaljī' of Delhi (A. D. 1296-1316) and considerably extended by Hoshang Shāh of Malwa (A.D. 1405-1434) (*Gwalior Gazetteer*, Vol. I, p. 266). A number of mutilated sculptures, carvings and other stones taken from the ruins of old temples have been used promiscuously in the construction of the fort.

*patthyañ* l. 10 and *vikkhyūpakē* l. 11. Here the first aspirants are likewise changed to their corresponding surds. In places, a final *m*, instead of being turned to *anusvāra*, is changed to the nasal of the class the following consonant belongs to, as in *-ādiñ=guṇa-* l. 6, *svēshām=balānām* l. 8 and *śitalū=cha* l. 10. In *-vaiṣa-* l. 11, *anusvāra* is wrongly represented by *ñ*. The sign of *jihcāmūliya* occurs in *-dukkha-* l. 1.

The **object** of the inscription is to record the construction of a *stūpa*, a *kūpa* (well), a *prapā* (charitable water-stall), and an *ārāma* (garden or monastery) by Dattabhaṭa, the Commander of the forces of King **Prabhākara**. Dattabhaṭa was a son of Vāyurakshita who was the General of the armies of **Gōvindagupta**, a son of the Gupta Emperor **Chandragupta II**. The year of the **date** is specified in words as **524 (expired) of Mālava Samvat** (literally the era which proclaims the fame of the race of the Mālavas), the season of the year (*viz.*, the spring) is expressed by a poetic description, while the month and day are not mentioned at all. The Mālava year 524 (expired) corresponds to A. D. 467-68. There is no reference to any place name.

The inscription opens with the auspicious word *siddham*. Verse 1 is a *maṅgalācharaṇa* expressing adoration to Sugata (the Buddha). Verse 2 introduces King **Chandragupta** who is eulogised as the moon in the sky of the Gupta dynasty. He forcibly deprived kings of their lordship over the earth which he bound over with the ties of his own family from which "it is not liberated yet" (verse 3). He had a son having the noble appellation **Gōvindagupta** (verse 4). While kings deprived of their prowess, touched his (Gōvindagupta's) feet with their heads (in token of submission), even the lord of gods (Indra) was filled with fear and anxiety for the safety of his own throne (verse 5). Gōvindagupta had a General (*sēnāpati*) named Vāyurakshita who possessed many good qualities (verses 6-7). The latter's son, by a northern princess, was Dattabhaṭa who like his father was an abode of fame and virtues and who resembled Kubēra in munificence, Bṛihaspati in intellect, Smara in the art of love, and Yama in fight or destruction (verses 8-9). King **Prabhākara**, who was a menace to the enemies of the Guptas, appointed him as the Commander-in-chief of his armies (verse 10). As an humble mark of his desire to requite the obligations of his parents, Dattabhaṭa excavated a well and constructed a *stūpa*, a *prapā* and an *ārāma* (verse 11). Verse 13 specifies the date of the inscription in the words 'when five hundred, and eight multiplied by three, autumns proclaiming the spotless fame of the Mālava race had expired'. Verses 14 and 15 contain a poetic description of the spring, implying thereby that the works were accomplished in that season of the year. Verse 18 states that the objects referred to in verse 11 were situated within the limits of Lōkōttara-Vihāra which was possibly the proper name of some local Buddhist monastery probably named after the Lōkōttara-vādin sect of the Hīnayāna form of Buddhism. The Buddhist institutions alluded to in this inscription were evidently situated at or in the neighbourhood of Mandasor where the inscription was found, although no place name is mentioned in the record. The sculptures and inscriptions (5th and 6th centuries A. D.) found at Mandasor (Daśapura) so far are all Brahmanical. Our inscription is thus the first Buddhist record hailing from Mandasor.

The inscription does not refer itself to the reign of any king. In the genealogical portion two scions of the Gupta dynasty are eulogised, namely Chandragupta and his son Gōvindagupta. These are obviously none other than Chandragupta II of the Imperial Gupta dynasty and his son Gōvindagupta.

Chandragupta had been dead long before the date of our inscription. Though our inscription is the only stone inscription so far known, which mentions Gōvindagupta, he is already known

from a clay seal<sup>1</sup> of his mother Mahādēvī Dhruvasvāminī (better known as Dhruvadēvī), found in the excavations at Basarh (Vaiśālī). From this seal<sup>2</sup> as well as from some other official seals found along with it, it would appear that Gōvindagupta was perhaps the eldest<sup>3</sup> son of Chandragupta II and was the Governor of the District Tirabhukti with its capital at Vaiśālī (Basarh), in his capacity as the *Yuvarāja* (heir-apparent), during a part of the reign of his father. In the seal of Dhruvasvāminī, Gōvindagupta is styled *Mahārāja* which according to Mr. Allan<sup>4</sup> probably means no more than prince. But verse 4 of the present inscription, which describes Gōvindagupta as a (paramount) sovereign to whose feet homage was paid by feudatory princes, further shows that he must have occupied the imperial throne *afterwards*, even though it might have been for a short time. No conclusive evidence has become available so far to show as to when exactly he ruled as emperor. Our inscription concludes the Gupta genealogy with his name, but does not state whether he was the contemporary ruling emperor. It tells us that Dattabhāṭa, whose charities are recorded in the inscription, was the son of Vāyurakshita who was the General of Emperor Gōvindagupta. Gōvindagupta's reign may thus have preceded the date of our inscription by two generations. This would support Dr. D. R. Bhandarkar's view that Gōvindagupta probably ruled as emperor between (his father) Chandragupta II and (his younger brother) Kumāragupta I. His reign can not have exceeded three years—the interval between the last known date of Chandragupta II (G. E. 93) and the earliest known date of Kumāragupta I (G. E. 96). That Gōvindagupta must have ruled as emperor for a very short period is also evident from the fact that he has left no coins. Being a collateral, Gōvindagupta does not appear in the genealogy of the inscriptions of Kumāragupta and his successors.

According to the Gupta chronology generally accepted, the year in which our inscription is dated (M. E. 524 = A. D. 467-68) is the closing year of the reign of Skandagupta and the opening year of that of Purugupta. At this time the disintegration of the Gupta Empire had already set in, in consequence of the invasions by the Hūṇas; but verse 3 of the inscription states that the earth (meaning Malwa and other western provinces of the Gupta Empire) which had been subjugated by Chandragupta II was still under the sway of the Guptas. This being so, the reason why our inscription did not continue the Gupta chronology down to the contemporary Gupta Emperor requires an explanation. A possible explanation is that Dattabhāṭa, the donor of the inscription, who was a son of a devoted servant of Gōvindagupta, did not like to refer to the names of his (*i. e.*, Gōvindagupta's) collaterals. Or else, the two Gupta Emperors, Chandragupta and Gōvindagupta, were casually mentioned simply to introduce Vāyurakshita, the father of Dattabhāṭa, and that there was no intention to record the full genealogy of the Gupta dynasty. This would explain the omission of the names of the predecessors of Chandragupta II and also of the successors of Gōvindagupta.

So much about Gōvindagupta and the Gupta dynasty. Another person of historical interest referred to in our inscription is Prabhākara, the master of Dattabhāṭa. He is not known from any other source. In our inscription he is described as a king (*bhūmipati*) and a destroyer of the enemies of the Gupta dynasty (verse 10). The name of his capital or territory, however, is not mentioned. Probably he was the contemporary local chief of Daśapura and feudatory ally of the Guptas in their struggle against the Hūṇas.<sup>5</sup> It is rather strange that Dattabhāṭa should not have included in the inscription the genealogy of his master. It is just possible that Prabhākara was a self-made

<sup>1</sup> A. R. A. S. I. for 1903-04, pp. 102 and 107.

<sup>2</sup> *Ind. Ant.*, Vol. XLI (1912), p. 3.

<sup>3</sup> Dr. Bloch (*A. R. A. S. I.* for 1903-04, p. 102) and Allan (*Cat. of Gupta Coins*, Introduction p. cxxvi, genealogical table), however, take him to be a younger son.

<sup>4</sup> *Cat. of Gupta Coins*, Introduction p. xi.

<sup>5</sup> We know that the Hūṇas were threatening to invade the western portion of the Gupta Empire about this time.





person who had no distinguished ancestors worthy of record. He may have been appointed to the kingship of Daśapura by the paramount power, after the extinction of the Varman dynasty to which Naravarman of the Mandasor inscription<sup>1</sup> of M. E. 461, Viśvavarman of the Gaṅgdhār inscription<sup>2</sup> of (M. E.) 480 and Bandhuvvarman of the Mandasor inscription<sup>3</sup> of M. E. 493 belonged. That Prabhākara was not a scion of the Varman dynasty is also corroborated by his name which, unlike those of all the known members of that dynasty, does not end in *varman*. He, however, seems to have continued his predecessors' policy of alliance with the Gupta Empire.

## TEXT

- 1 सिद्धम् [1\*] ये[नि]दमुद्भवनिरोधपरंपरायां मग्नं जगद्विविधदु-खनिरन्तरायाम् [1\*]  
तिच्चासुना त्रिपदिरो<sup>4</sup> निरदेशि धर्मस्तस्मै नमोस्तु सुगताय [ग]ताय शान्तिम् [॥१\*]
- 2 गुप्तान्वयव्योमनि चन्द्रकल्पः<sup>5</sup> श्रीचन्द्रगुप्तप्रथिताभिधानः [1\*] आसीन्नृपो लोकाविलो-  
चनानां नवोदितश्चन्द्र इवापहृता [॥२\*] भुवःपती[नां] भुवि भूषतित्वमाच्छ्रद्य
- 3 धीविक्रमसाधनेन [1\*] नाद्यापि मोक्षं समुपैति येन स्ववंशपाशैरवपाशिता भूः  
[॥३\*] गोविन्दवत्ख्यातगुणप्रभावो गोविन्दगुप्तोर्जित\*]ना[मध्ये]यम् [1\*] वसुध्वरेश-
- 4 स्तनयं प्रजज्ञे<sup>6</sup> स दित्यदि[त्यो]स्तनयैस्वरूपम् [॥४\*] य[स्मि]न्नृपैरस्तमितप्रतापै-  
श्शिरोभिरालिङ्गितपादपद्मे । विचारदो[लां] विबुधाधिपोपि शङ्कापरीतः
- 5 समुपा[रु]रोह [॥५\*] सेनापतिस्तस्य बभूव नाम्ना वाट्वादिना रक्षितपश्चिमेन [1\*]  
यस्थारिसेनास्समुपेत्य सेनां न कस्यचिन्नोचनमार्गमीयुः [॥६\*] शौचानु-
- 6 रागव्यं(व्य)वसायमेधादाच्चक्षमादिङ्गुराशिमैकः [1\*] यशश्च यश्चन्द्रमरोचिगौरं दधार  
धाराधरधीरघोषः [॥७\*] उदीच्यभूत्कुलचन्द्रिकायां स रा[ज]पुत्र्यां
- 7 जं(ज)नयां बभूव । नाम्नात्मजं दत्तभटं गुणानां कीर्त्तेश्च योभून्निलयः पितृव [॥८\*]  
दाने धनेशं धियि वाचि चेशं<sup>8</sup> रतौ स्मरं संयति पाशपाणिम् [1\*]  
यमर्थि-
- 8 विद्वत्प्रमदारिवर्गास्सम्भावयांचक्रुरनेकधैकम् [॥९\*] गुप्तान्वयारिद्रुमधूमकेतुः प्रभाकरो  
भूमिपतिर्यमेनम् [1\*] स्वेषाम्बलानां बलदेववोर्यं गुणा-

<sup>1</sup> Above, Vol. XII, pp. 315 ff.

<sup>2</sup> Fleet's *Gupta Inscriptions*, No. 17.

<sup>3</sup> *Ibid.*, No. 18.

<sup>4</sup> The word त्रिपदिरो is an unfamiliar one in Sanskrit. Compare ऋडातुरो in *Majjhima Nikāya*, *Sūtra* 140.

<sup>5</sup> Compare गुप्तकुलव्योमशशी on coins of Kumāragupta, and भूभक्तुलचन्द्रिकायां in l. 6 below.

<sup>6</sup> [This ought to be जनयामास.—Ed.]

<sup>7</sup> Compare गुप्तान्वयव्योमनि चन्द्रकल्पः in l. 2 above.

<sup>8</sup> The expression वाचि ईश equal to वाचः ईश and synonymous with वाचस्यति is correct according to Pāṇini.

[The correct form ought to be वागीश.—Ed.]

- 9 नुरागादधिपं चकार ॥[१०\*] चिकीर्षुणा प्रत्युपकारलेखं तेनैष पित्रोः शुभयोग-  
सिद्धये । स्तूप[प्र]पारामवरैरुपेतः कूपोर्णावागाधजलो व्यखानि ॥[११\*] यस्मि-
- 10 न्मुहत्सङ्गमशौतलच्च मनो मुनोशामिव निर्मलं च । वचो गुरुणामिव चाम्बु  
पत्यं पेपीयमानः सुखमेति लोकः ॥[१२\*] शरन्नशिनाथकरामलायाः
- 11 विकव्यापके मालववङ्ग(वंश)कीर्त्तिः<sup>1</sup> । शरद्वणे पञ्चशते व्यतीते त्रिघातिताष्टाभ्यधिके  
क्लमेण ॥[१३\*] भङ्गाङ्गभारालसवालपद्मे काले प्रपन्ने रमणीयसाले ।
- 12 गतासु देशान्तरितप्रियासु प्रियासु कामज्वलनाद्वित्वम् ॥[१४\*] नात्युष्णशोनानिल-  
कम्पितेषु प्रवृत्तमत्तान्यभृतस्वते(ने)षु । प्रियाधरोष्ठाकणपल्लवेषु
- 13 नवां व[ह]त्सूपवनेषु कान्तिम् [१५\*] यो धातुमात्रे हनधातुदोषः सर्वक्रियासिद्धि-  
सुवाच तस्य । कुन्देन्दुशुभ्रोम्भविष्टयष्टिरयं कृतो धातुधरः सकूपः ॥[१६\*]
- 14 अनेकसरिदङ्गनाङ्गपरिभोगनित्योत्सवो महार्णव इवाम्बुतो(नो) निचय एष मा  
भूत्त(स्त्र)यो । सुरासुरनरोरगेन्द्रमहितीय्यं धातुष्टूपरैतु सम-
- 15 कालताममरभूधराकैन्दुभिः ॥[१७\*] स्तूपकूपप्रपारामा ये चैते परिकीर्त्तिताः [1\*]  
लोकोन्त(त्त)रविहारस्य सोन्नि तेभ्यन्तरीकृता[\*] ॥[१८\*] रविलस्य कृतिः ।

## TRANSLATION

Success attained !

(V. 1.) Obeisance to Sugata who, wishing to save the world (*which is*) plunged in the uninter-  
rupted series of births and deaths closely associated with misery in various forms, enjoined a  
religion consisting of three steps<sup>2</sup> (stages), and who attained peace !

(V. 2.) Like a moon in the sky (*in the form*) of the Gupta dynasty there was a king whose well-  
known appellation was *śrī* Chandragupta, and who fascinated the eyes of the people as does the  
newly risen moon.

(V. 3.) Who on (*this*) earth having (*formerly*) snatched away the kingship of (*many*) kings by  
dint of his intellect and valour, ensnared the earth with the bonds of his dynasts, from which  
she (*i.e.*, the earth) has not yet been able to release herself.

(V. 4.) The lord of the earth (*i.e.*, king Chandragupta) who was as famous as Gōvinda (Viṣṇu)  
for the glory of his virtues, produced a son whose exalted name was Gōvindagupta and who resem-  
bled the sons of Diti and Aditi (*i.e.*, demons and gods).<sup>3</sup>

<sup>1</sup> Compare मालवानां गणस्थित्या and मालवगणस्थितिवशात् in Fleet's *Gupta Inscriptions*, Nos. 18 and 35.

<sup>2</sup> The three *patas* may either refer to the three *śaraṇas* of the Buddhists, namely Buddha, Dhamma and Saṃgha, or to the three stages *śūlāpatti*, *sakadāgāmi* and *anāgāmi* on the path of Nibbāna or else to the three principles *anītya*, *duḥkha* and *anaimi*.

<sup>3</sup> The poet means that Gōvindagupta resembled demons in physical strength and valour, and gods in spiritual virtues.

(V. 5.) When kings deprived of their prowess embraced with their heads (*i.e.*, bowed down to) his (*i.e.*, Gōvīndagupta's) lotus-like feet, even the lord of gods (*i.e.*, Indra), being frightened, mounted the swing of (*anxious*) thought (*i.e.*, was upset with the fear, lest he should be dethroned from his position by the powerful king).

(V. 6.) The commander of his armies was named Vāyurakṣita. The forces of his enemies disappeared as soon as they approached his army.

(V. 7.) The peerless (*general*) whose voice was resonant like the thunder of a cloud, possessed the multitude of qualities such as purity, love, industry, intelligence, skill in action and forgiveness, as also fame white like the rays of the moon.

(V. 8.) He begot on a princess who was the very moon-light to the family of a northern king, a son, Dattabhata by name, who, like his father, was an abode of virtues and fame.

(V. 9.) Who, though one, was fancied variously as the lord of wealth (*i.e.*, Kubēra) in munificence, as the lord of speech (*i.e.*, Bṛihaspati) in talent, as the god of love (*i.e.*, Smara) in enjoyment and as the god of death (*i.e.*, Yama) in battle, by supphants, learned men, young women and enemies (*respectively*).

(V. 10.) King Prabhākara who was the fire to the trees in the form of the enemies of the race of the Guptas, appointed him (*i.e.*, Dattabhata), who was endowed with the prowess of Baladēyā, as the general of his armies, in appreciation of his merits.

(V. 11.) Wishing to requite, however inadequately, the obligations of his parents, and for the attainment of good luck (*i.e.*, heavenly bliss) by them, he dug a well full of waters as deep as those of the ocean, accompanied by a *stūpa*, a *prapā*<sup>1</sup> and an *irāma*<sup>2</sup> *par excellence*.

(V. 12.) People derive comfort by frequently drinking its water, cool (refreshing) as the meeting of dear friends, pure as the mind of sages and wholesome as the words of elders.

(V. 13.) When five hundred and twenty-four years, announcing the fame of the race of the Mālavas, as pure as the rays of autumnal moon, had elapsed one after another ;

(V. 14.) When the season, in which the young lotus is fatigued with the load of the bodies of bees, and the *sāl* tree looks charming, had come, when wives were being tormented by the fire of love, their dear husbands having been away from home ;

(V. 15.) When groves were assuming fresh splendour (*with their trees*) being waved by the breezes, neither very hot nor very cold, with intoxicated cuckoos just commencing their sweet notes, and with the young leaves looking reddish like the lips of charming women ;<sup>3</sup>

(V. 16.) This *stūpa*,<sup>4</sup> accompanied by a well, has been constructed (*in commemoration*) of Him (the Buddha) who, having overcome the evil influences of all the elements (*dhātū*), explained (preached) the accomplishment of all actions<sup>5</sup>, the *stūpa*—the structure of which was as white as the *kuanda* flower and the moon, and the pinnacle of which touched the clouds.

(V. 17) May this store of water (*i.e.*, the well), that constantly enjoys the festivity of union with the bodies of many women (*who go to bathe there*) always be full<sup>6</sup> like the ocean that (*also*)

<sup>1</sup> *Prapā* is a place or a shed where drinking water is supplied free to passers-by.

<sup>2</sup> *Irāma* may mean either a monastery or a garden.

<sup>3</sup> The description of nature given in verses 14 and 15 is indicative of the spring season.

<sup>4</sup> This verse emphasises the construction of the *stūpa* just as verse 11 lays stress on the construction of the well.

<sup>5</sup> [The reference is to the *Nidānasūtra* in which He explained the theory of cause and effect.—Ed.]

<sup>6</sup> Literally 'may never be exhausted!' [The word *kṣayī* is used here in a double sense (*śleṣha*) : (1) exhaustible and (2) consumptive. The reference here is to the fate of a man who indulges too much in sexual pleasure, the well-known exception being the ocean.—Ed.]



enjoys the constant festivity of union with many rivers (*who are, as it were.*) his wives! May this *stūpa* worshipped by gods, demons, mortals and serpent-divinities, also last as long as the heavenly mountain Mēru, the sun and the moon!

(V. 18.) The *stūpa*, *kūpa*, *prapā* and *ārāma*, which are alluded to above, are included within the limits of the Lōkōttara Monastery (*vihāra*).<sup>1</sup>

(*This*) is the composition of Ravila.

## No. 5.—BADAGANGA ROCK INSCRIPTION OF BHUTIVARMAN

(1 Plate)<sup>2</sup>

The late Dr. N. K. BHATTASALI, DACCA<sup>3</sup>

In Vol. V (1937-38) of the *Journal of the Assam Research Society*, on pp. 14-57, Mr. R. M. Nath, B. E., of the Assam Engineering Service (P. W. D.), described some ancient ruins of the Kapili and the Yamunā Valleys, in the Nowgong District of Assam. Professor P. C. Sen<sup>4</sup> was the first to point out that the existence of a well-known place called Ḍabokā on the Yamunā river in the Nowgong District situated midway between Samataṭa (identified with Tipperā and Noā-khāli Districts of Bengal)<sup>5</sup> and Kāmarūpa (the well-known ancient kingdom round modern Gauhāṭi in Assam) made the identification of the region round Ḍabokā with the ancient kingdom of Ḍavāka almost certain. Rai Bahadur K. L. Barua in his *Early History of Kāmarūpa* supported the identification. Mr. Nath in his article under reference described some antiquities found at Ḍabokā and he also supported the identification of Ḍabokā with Ḍavāka.

In his article, Mr. Nath described the ruins of a temple on a small rivulet called **Badagaṅgā** about 14 miles to the north-east of Ḍabokā. The following is a quotation from that description :—

"By the south of the Mahāmāyā Hill flows the river Harkāṭi. To the south of this river, running almost parallel to this, is a small stream known as Badagaṅgā, written as Barkhugā in the map. About 1½ miles to the south-west of the Mahāmāyā temple, there is a small lake formed in this Badagaṅgā river. On the left bank of this lake, there is a slightly elevated big plot of land now covered with thick jungles, which contains ruins of a very big temple. The whole structure, 86' long by 30' wide, consisted of three parts, the *Maṅikūṭa* built with hard sand-stone, and the *Deviṅgar* and the *Naṭ-mandir* built with bricks.

"On the left bank of the Badagaṅgā stream, where the stream has abruptly widened into lake, there are two huge blocks of natural rock standing side by side with a small gap in between. The rocks are about 22' long, 12' high and 7' to 12' wide. Each rock has got a *dvārapāla* 4' high with a spear in his hand engraved on the rock at the entrance. The left rock has got a figure of Hanumān engraved on it. On the inside face of the left rock and facing the passage, there are 3¼ lines of writing in an embossed block, 2'×2'. The writing has been partly damaged by the continued effect of rain, sun and wild fire of the jungle for years together. The figure of the *dvārapāla* looks like the figure of an up-country man."

Sometime in June, 1939, Mr. Nath sent to me a small photograph of an inscription inside a rectangular panel, consisting of three and a quarter lines of writing and I had no difficulty in

<sup>1</sup> This was probably the proper name of a local monastery of the Lōkōttaravādin sect of the Hinayāna form of Buddhism.

<sup>2</sup> [The impression reproduced here is very much 'doctored'. An attempt is being made to procure a more faithful impression which will be published when available.—Ed.]

<sup>3</sup> [It is greatly to be regretted that the author passed away while the article was still in the press.—Ed.]

<sup>4</sup> *Journal of the Assam Research Society*, Vol. I, 1933, pp. 14-15 and 124.

<sup>5</sup> Above, Vol. XVII, pp. 353 ff.

recognising it as the *Badagaṅgā* inscription, the site of which he had previously described. I realised at the first sight that this must be regarded as the earliest inscription hitherto discovered within the bounds of the present province of Assam, as the script of the inscription was undoubtedly Gupta. I immediately wrote to Mr. Nath, stating that the script of the inscription was Gupta and the inscription contained the name of some *Mahārājādhirāja*. I requested him to send me better photographs and estampages, if taken. Mr. Nath, thereupon, sent me some estampages, very imperfect and blurred, and with their help I ascertained that it was an inscription of **Mahārājādhirāja Bhūti-varman** dated in the Gupta year 2. .4. The second digit was subsequently read with some hesitation as 30. Thus the inscription was ascertained to be of the Gupta year 234, equivalent to A. D. 553-54. I sent my reading with the estampage and the photograph to Dr. R. C. Majumdar, Vice-Chancellor, Dacca University, who pointed out that the text contained a word indicating that **Mahārājādhirāja Bhūti-varman** had performed an **Aśvamēdha** sacrifice.

Some words still remained undeciphered, and I therefore paid a visit to the site of the inscription and took some estampages and photographs. Thus with the help of the materials previously supplied by Mr. Nath, and the new materials obtained by myself, I succeeded in deciphering the inscription completely.

Bhāskaravarman was fifth in descent from Bhūti-varman. Their names became familiar to the learned world from the enumeration of the dynastic list in the *Harshacharita* of Bāṇa, by Hainsavēga, envoy of Bhāskara to Harsha, in which all the kings from Bhūti-varman to Bhāskaravarman are named. The next mention of Bhūti-varman was met with in the famous Nidhanpur plate of Bhāskara, by which the joint right of about 300 Brahmins of many different *gōtras* to a vast plot of land measuring about 5 miles by 2½ miles, represented by the present *parganā* of Pañchakhaṇḍa, of the Sylhet District, was re-confirmed.<sup>1</sup> This document reveals the startling fact that the grant was originally made by king Bhūti-varman. The present dated inscription of Mahārājādhirāja Bhūti-varman turning up from the Yamunā valley in the Nowgong District is another indication of the might of this great king of Eastern India. From the fact that the Surmā and the Kuśiārā Valleys, *i.e.*, the present district of Sylhet, were included in the kingdom of Bhūti-varman, we get a fairly good idea of the extent of his kingdom.

The Varmans of Prāggyōtisha were originally masters of the Brahmaputra Valley only, with their headquarters somewhere on that river. There are at least two pieces of evidence to show that Davāka, the present Nowgong District, was originally a separate kingdom and in no way dependent on Kāmarūpa. The first evidence is the separate mention of Samataṭa, Davāka and Kāmarūpa in the Allahābād pillar inscription of Samudragupta. It is only common sense to hold that these three formed separate and contiguous kingdoms on the eastern frontier of the great North Indian empire of Samudragupta. Samataṭa is described by Hiuen Tsang as lying south of Kāmarūpa and bordering on the sea. This indication fixes its position on the map fairly accurately, when we remember that it was a *pratyanta* kingdom, outside the regular boundary of Samudragupta's empire, and no part of Bengal to the west of the Meghnā and the Brahmaputra could be regarded as included in a *pratyanta* kingdom. It would thus appear that the region east of the mighty Brahmaputra, which flowed through the eastern part of the modern district of Dacca in ancient times, formed the kingdom of Samataṭa.

Some scholars are inclined to include the northern shore of the Bay of Bengal or the greater part of it included in the Twenty-four Parganas, Jessore and Bakarganj Districts of Bengal within Samataṭa, following Hiuen Tsang's mention of the distance of 1200 or 1300 *li* from Kāmarūpa, quite forgetting that these regions from remote antiquity formed regular parts of Vaṅga, and along with Northern and Western Bengal, must have been included in Samudragupta's empire, and it is absurd to take these regions as included in the *pratyanta* kingdom of Samataṭa. The Bāghāurā

<sup>1</sup>J. A. S. B., 1935, pp. 419-27.

Nārāyaṇa image inscription<sup>1</sup> in the district of Tippera, and mentioning the village of Bilakinda modern Bilkendaā close by, 'as included in Samataṭa', finally settles the question. With this point inside Samataṭa we can clearly see that the region north of the sea-shore in Noākhāl District, bounded by the Lālitya or the Brahmaputra river on the west and the hills of Tippera and Sylhet on the east was the ancient *pratyanta* kingdom of Samataṭa. Hsien Tsang gives the circuit of the country as 3000 *li*, equivalent to about 600 miles. If the Chinese traveller was even approximately correct in his measurements, we can easily visualise the extent of the kingdom of Samataṭa. A look at the map will show that the strip of land between the Brahmaputra and the hills of Tippera is nowhere more than about 40 miles broad. But we have to accommodate here a kingdom 600 miles in circuit. If the sum-total of the sides of a rectangle is 600 miles, and one of the sides is only 40 miles, the other side must be about 250 miles. We thus see that to accommodate a kingdom of the circuit of about 600 miles, we have to include within it the entire plain area, bounded by the Gato, the Khāsi and the Jaintiā Hills on the north, the hills of Kachar and Tippera on the east, the sea on the south, and the mighty river Brahmaputra on the west. That is to say, the ancient kingdom of Samataṭa comprised the modern districts of Sylhet, Tippera and Noākhāl, as well as the eastern half of the Mymensingh District, and a narrow strip from the eastern side of the present Dacca District—an area, the circuit of which is approximately 600 miles.

The kingdom of Samataṭa thus marked off, we can easily locate Ḍavāka on the other side of the hills bordering Samataṭa on the north, in the Kapili, the Yamunā and the Kullong valleys, *i.e.*, the present Nowgong District. Beyond this region, to its north-west, lay the kingdom of Kāmarūpa.

The western boundary of the kingdom of Kāmarūpa is marked by the river Karatōyā from time immemorial. Not only is this boundary recognised in the *Kālikāpurāṇa* and the *Yōginūtantra*, but the more authentic Chinese sources also confirm it, where the river Ka-lo-tu, *i.e.*, Karatōyā, is placed as boundary between Puṅdravaradhana and Kāmarūpa<sup>2</sup>. In the east, the boundary of Kāmarūpa reached the frontiers of China, but was never very well defined. What separated Ḍavāka from Kāmarūpa is also not very clear.

As already stated, the separate naming of these three kingdoms as *pratyanta* kingdoms, whose kings paid Samudragupta all manner of tributes and sought his pleasure by obedience, obeisance and personal attendance (*t-ādī-pratyanta-nyīpatibho* = . . . . . *sarvea-kuadān-ājñākrāṇya-prapāṇ-āyamaṇa-paritāshita*) would indicate the separate existence of these three kingdoms during this period, *i.e.*, towards the end of the reign of Samudragupta by about 380 A. D.<sup>3</sup> In 128 A. D., a king named 'Moon-loved' (Chandragupta ?), king of the Kapili country, sent an embassy to China. The capital of the country is described as situated by the side of a lake to the east of a river and surrounded on all sides by dark purplish rocks.<sup>4</sup> This Kapili country has been sought to be identified with the kingdom of Ḍavāka of the Kapili valley, though it is difficult to understand why the proper name of the country should not be mentioned, and the country should be made known by the name of the river.<sup>5</sup>

It should be noted, however, that the Ḍabokā region is to the east of the river Kapili, and is practically surrounded on all sides by dark hills, and as such, corresponds very closely to the Chinese description of the country of Kapili. The hills of Kachar are to the south of this region, while the south and the south-west are covered by the Khāsi and the Jaintiā Hills. To the east and the north-east are the hills of Ḍabokā (the Mahāmāyā Hills) and the Mikir Hills. The direct

<sup>1</sup> Above, Vol. XVII, p. 355.

<sup>2</sup> *Watson's Yuan Chwang*, Vol. II, page 186.

<sup>3</sup> Above, Vol. XXIV, page 3.

<sup>4</sup> *J. R. A. S.*, 1898, page 540.

<sup>5</sup> Barua : *Early History of Kamarupa*, page 47.

north and the north-west, however, are open up to the Brahmaputra river. Bearing these points in mind, the following description of the ruins at a place called Jugijān, about eight miles south-west of Dabokā, midway between the Yamunāmukh and the Hojāi Railway stations on the Luning-Gauhati section of the Assam-Bengal Railway, about a mile west of the railway line, from Mr. R. M. Nath's article referred to in the beginning of this paper will be found apposite :—

" At a distance of about six miles from either Yamunāmukh or Hojāi railway stations, at a distance of about a mile from the Assam-Bengal Railway line, opposite mile 400, lie the ruins of the Jugijān temples. The stream Jugijān has a peculiarity. It is very narrow on the up-stream side and also on the down-stream side, but at the particular place where the shrines stand, it is about 150' wide and about a mile long. It is fordable in other places, but here it is very deep. On the north bank of this lake, about half a furlong off, there are three little mounds, each about 300' apart. Each contains the ruins of a stone temple. . . . . These three temples serve as the gateway to the main shrines which are situated at a distance of about a quarter mile from them. Here there are ruins of two huge temples . . . . . About half a furlong to the north of the shrines, is a big area, bounded on all sides by high earthen walls. There is also a big tank inside, now reduced to a quagmire. This is locally known as the Rāj-bāḍi (royal palace)."<sup>1</sup> \* \* \* " To a cursory observer who travels in the interior of Hojāi, it will easily appear that this area was once really thickly populated and highly civilised. Wherever you go, you notice huge tanks, some of them having *pucca* ghats with stone and brick walls."<sup>2</sup> \* \* \* " All about the place, there are innumerable big tanks and hundreds of ruins of old stone structures."<sup>3</sup> \* \* \* " It is no exaggeration to state in the Hojāi area in the Yamunā valley, wherever you cast your eyes, you come upon some old ruins. It is here only that ruins of hundreds of old stone temples and images have been found."<sup>4</sup> \* \* \* " In the beginning of the nineteenth century, the Burmese entered Nowgong ; . . . . . they pillaged all the surrounding country and committed appalling atrocities on the helpless inhabitants. . . . . The depopulation of the region round Dabokā and the Kapilī valley dates from these disastrous times. The final dose was given by the horrifying Kala-azar epidemic, during which people died quietly in thousands. So, what was once a thickly populated and highly civilised country, relapsed mostly into thick forests."<sup>5</sup>

The situation of the Jugijān ruins by the side of a lake, with the Kapilī river on the west and surrounded by dark hills practically on all sides, answers remarkably well to the description of the Kapilī country and its capital found in the Chinese sources, which can thus be identified with the capital of Davāka. This would make it probable that the kingdom continued independent up to about the middle of the 5th century A.D., when the rising power of the Varmanas of Kāmarūpa must have put an end to its separate existence.

In the *Harshachurita*, the genealogy of the Varmanas of Kāmarūpa begins from Bhūtivarman, fifth in ascent from Bhāskaravarman, though it is generally the custom to name only three generations. This probably indicates that he was the person with whom the dynasty began to rise into importance. The remarkable attempt at Aryanising this frontier land by the settlement of about three hundred Brahmins of different *gōtras* in what is at present known as the *parganā* of Pañchakhaṇḍa in the Sylhet District, gives us a glimpse into the activities of this man of zeal ; and when we find his *Viśvayāmātya* Āryyaguna founding an *āśrama* on the Baḍagaṅgā rivulet in the Gupta year 231=551 A.D., almost under the shadow of the Mahāmāyā Hill and the Mahāmāyā temple in the Nowgong District, we at once realise that this intrepid king had taken advantage of the

<sup>1</sup> *J. A. R. S.*, Vol. V, 1937-38, page 30.

<sup>2</sup> *Ibid.*, p. 31.

<sup>3</sup> *Ibid.*, p. 51.

<sup>4</sup> *Ibid.*, p. 52.

<sup>5</sup> *Ibid.*, pp. 16-17.

decline of the Guptas and had made himself emperor of Eastern India by welding together Kāmārūpa, Ḍavāka and Samatāta into one empire and had declared his overlordship over them by the performance of an *Aścamēdha* sacrifice.

*The Topography of the Inscription.*—An excellent description of the topography of the place has already been quoted from Mr. Nath's article. It is only necessary to add a few comments. The rivulet Baḍagaṅgā was barely five yards in width in January, when I visited the place. The lake into which Baḍagaṅgā is described by Mr. Nath to have widened at the site of the inscription, is nothing more than a pool, barely twenty feet in diameter. The figures of a *dvārapāla* with a spear and a Hanumān on the left rock spoken of by Mr. Nath appeared to me to be rude representations of a tall female figure stooping and thrusting forward something like a spear, and a half-kneeling man in a fighting attitude, a little below.

The second and the longest line of the inscription is 24" long. The fourth and the shortest is only 7".

The **characters** belong to the Eastern variety of the Gupta alphabet. Single letters are generally about an inch high, but some of the conjunct letters are more than 2" in height. The script is similar to that noticed in the copper plates of the same period found in Bengal. There is little distinction between *s* and *sh*, excepting that the former appears to have the right perpendicular stroke a little longer. *Ya* is replaced by *yā* (ll. 2 and 3) and once compounded in *ryya*. In all these places, it has the picturesque form with a wavy tail on the left, represented so well in the first plate of Dharmāditya published by Mr. Pargiter in the *Indian Antiquary* for 1910. Much discussion has centred round the different forms of *y* of this period. As a recently discovered plate of Samāchāradēva unexpectedly and uniformly shows only old forms of this letter, the whole question will have to be considered again, when I shall be editing that plate for this journal in the near future. The form of *ya* in this new rock inscription of Bhūti-varman will be duly considered in that connection. The superscript *r* occurs twice, doubling the consonants *m* and *y*. *Ha* appears as a single stroke bent to the left as in the Baigram plate of the time of Kumāragupta.<sup>1</sup>

The **language** of the record is correct Sanskrit. The inscription, as it stands, appears rather incomplete. It is hardly a sentence, and in place of the declaratory label—'This is the Āsrama of Āryyaguna', we would have expected the inscription to say that it was Āryyaguna who built the Āsrama, in that particular mouth. The word *āsrama*, it should be noted, is used both in masculine and in neuter genders.

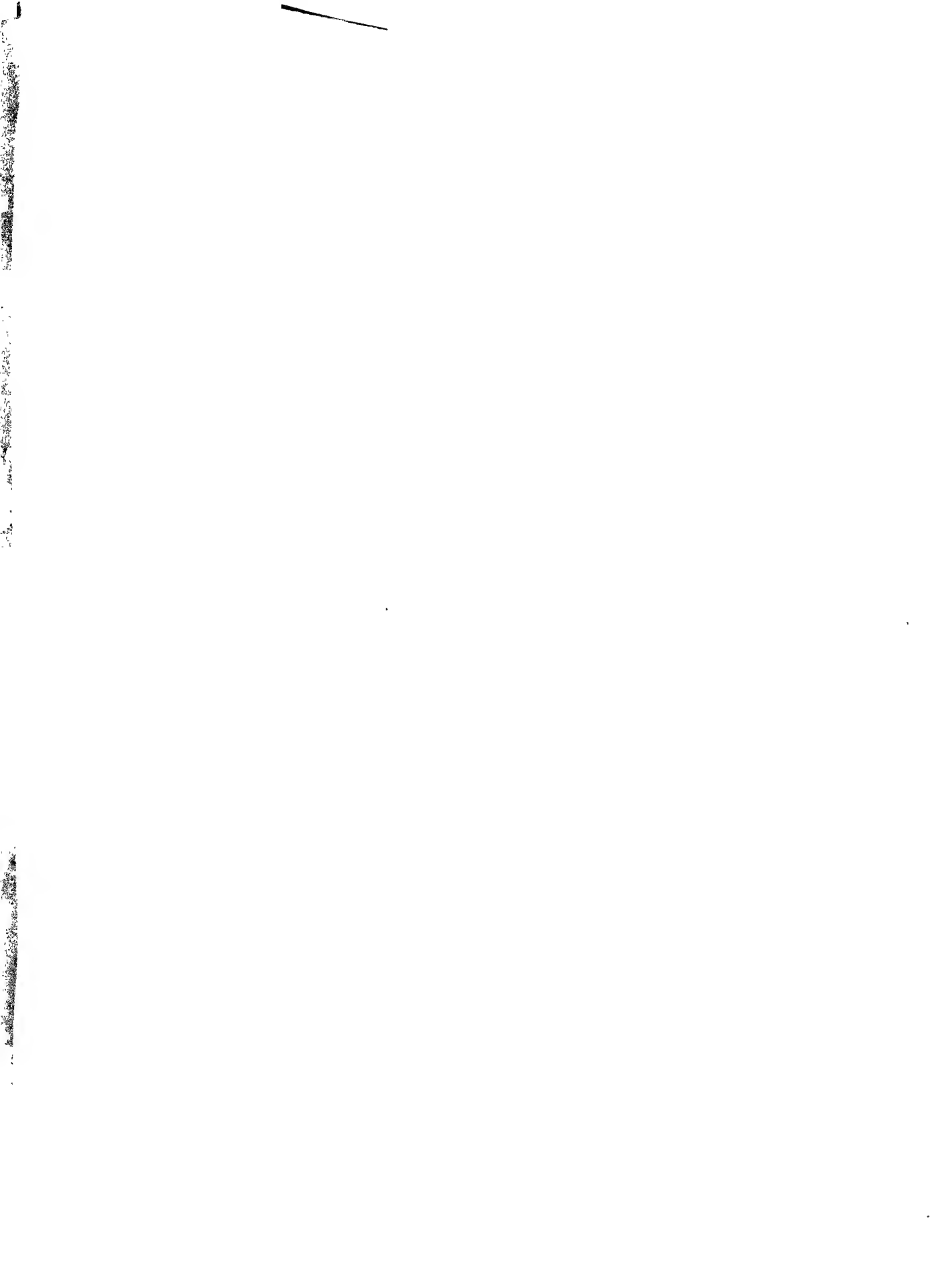
The **date** of the inscription is very important. In discussing the date of Bhūti-varman, we should remember that the following is the genealogy from Bhāskaravarman upwards :—

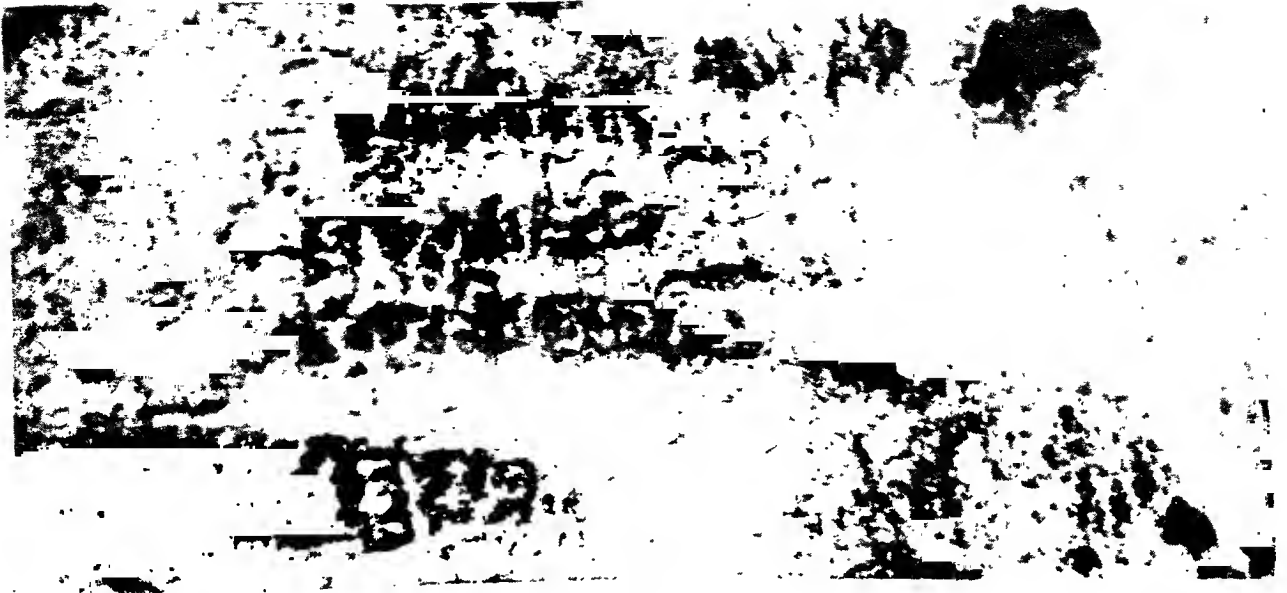
Bhūti-varman—Vijñānavatī  
 Chandramukhavarman—Bhōgavatī  
 Sthitavarman—Nayanaśōbhā  
 Susthitavarman—Śyāmādēvī  
 Bhāskaravarman (approx. A. D. 590-650).

Let us assume that the kings were all the eldest sons of their parents, born about their 20th year, and assume further that Bhāskara was nearly of the same age as Harsha. Mr. Vaidya calculated the date of Harsha's birth as the 4th June, A. D. 590 from the data available in the *Harshacharita*.<sup>2</sup> Professor Yogesh Chandra Roy of Bankura, a reputed astronomer, calculated the date independently for me and he also arrived at the same conclusion. So, if Bhāskara was born about A. D. 590, Susthita was born about A. D. 570, Sthita about A. D. 550, Chandramukha about A. D. 530 and Bhūti about A. D. 510 equivalent to 190 G. E. If Bhūti lived for sixty years and came to the throne at about the thirtieth year of his age, he may be assumed to have ascended

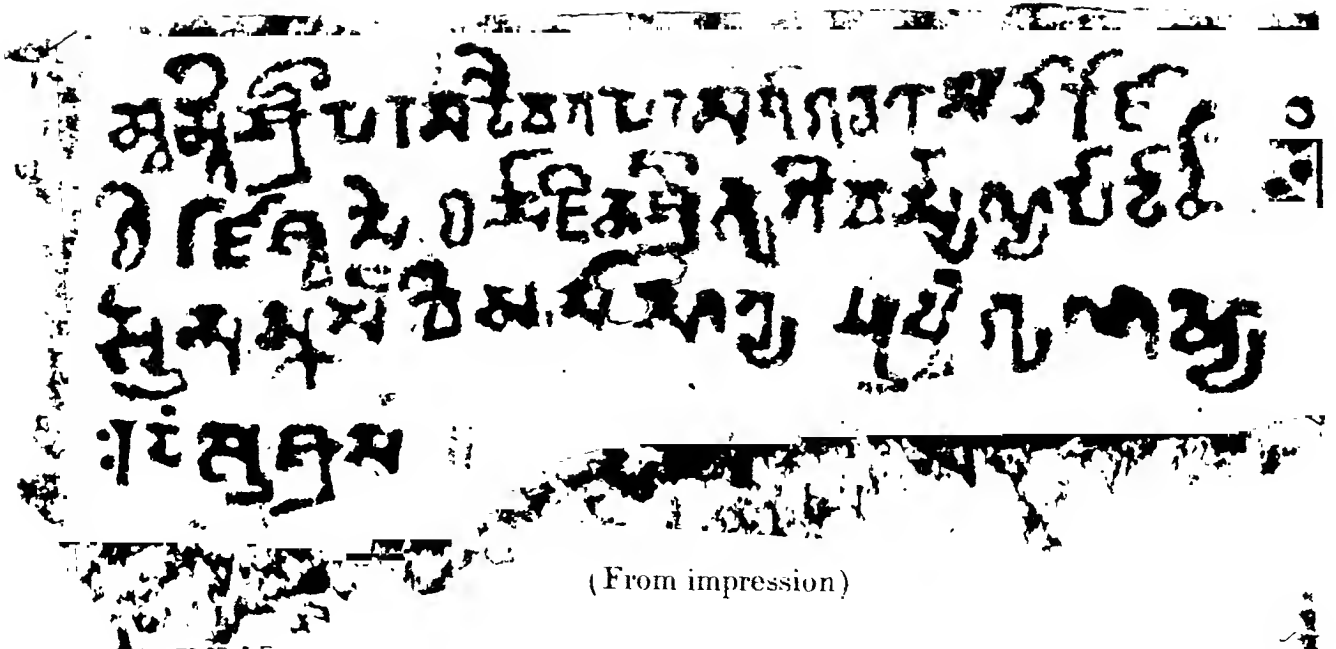
<sup>1</sup> Above, Vol. XXI, pp. 78 ff.

<sup>2</sup> *History of Mediaeval Hindu India*, Vol. I, page 8.





(From photograph)



(From impression)

the throne in 220 G. E. With these plausible surmises, let us now approach the figures indicating the date on the Baḍagaṅgā inscription, which cannot but be in the Gupta era. Fortunately, these figures are still very clear on the rock and came out perfectly on all the estampages. The unit is easily recognised as 4. Of the figure for 200, we have only one instance in the Bengal plates, *viz.*, the one in the fifth plate from Damodarapur. Our figure resembles this figure for 200, as well as other figures for this number culled from inscriptions on Bühler's Chart IX, but does not exactly tally. But the figure for 200 on the same chart culled from the Cambridge University Manuscript No. 1049, dated 857 A. D., tallies almost exactly with our figure for 200 and thus lands us on sure ground. Thus we can read the date as 200. .4.

In reading the middle figure, we have to choose from the figures for 10, 20, 30, or latest 40. The East Indian figures for 10 and 20 are very distinctive and uniform, and have no resemblance to our figure. Our choice lies, therefore, between 30 and 40. Unfortunately very few instances of 30 or 40 have hitherto been met with in East Indian inscriptions, and Bühler's and Bendall's charts are our main guides for these two figures. It will be seen that a letter resembling modern *la* is the basis of the figure for 30, and a letter resembling modern *pa* is the basis of the figure for 40. We can thus decide that our figure is 30 and not 40. Thus the reading 234 G. E. is complete.

Below are given the text and translation of the inscription.

#### TEXT

- 1 Svasti Śrī-paramadaivata-paramabhāgavata-mahārājā-
- 2 dhirāj-āśvamēdhayājīn[ām] Śrī-Bhūtivarṃma[dēva]-pādānām [Sami]
- 3 200 30 4 mā vishayāmātya-[Āryya]guṇasya
- 4 idam āsramaṃ

#### TRANSLATION

Peace! The (*month of*) Mā[gha]; the year 200 and 30 and 4 of the illustrious Mahārājā-dhirāja **Bhūtivarṃmadēva**, the devout worshipper of the Dēvas, the devout worshipper of the Lord (Vishṇu), the performer of the Āśvamēdha sacrifice. This is the religious retreat of Āryyaguṇa, Minister for State.

*Note on the reading* :—The proper left portion of the inscription has been worn rather smooth by heat, moisture and rain of about fourteen centuries, and, in the matter of decipherment, even a personal examination improved the reading very little.

In the second line, of the word *yājīnām*, the long vowel and the *anuvāra* at the end are hardly distinguishable. The expression *Bhūtivarṃmadēvapādānām* reads like *Bhūtivarṃmayapādānām*. Probably, the abrasions in the stone are responsible for this curious misguidance. The last letter *sam* in this line has also to be put in practically conjecturally.

In the third line, the figures for the date are absolutely clear. I have already given my reasons for reading the middle digit as 30. But it is only fair to record here that Dr. D. C. Sircar of Calcutta, as well as Rao Bahadur K. N. Dikshit, and Dr. N. P. Chakravarti, are inclined to take the figure as 40. I, however, still think that a *la* is the basis for the present figure, which should therefore be read 30. This should be regarded as conclusive in view of the fact that the figure of 30 in the expression *Kārtti di 30*, occurring at the end of the Soro Plate A (above, Vol. XXIII, p. 202 and plate), where it cannot be regarded as 40, is very similar to the one found in the present inscription.

The name of the *vishayāmātya* may be Ādyaguṇa and not Āryyaguṇa. Dr. D. C. Sircar of Calcutta suggests Śarmmaguṇa, but the first letter is clearly *ā*. Fortunately, there is no doubt about the name of the emperor, the mention of his having performed an *Āśvamēdha* sacrifice and the date. Everything else is of minor importance.



## No. 6. — TWO INSCRIPTIONS OF GOVINDACHANDRA, KING OF VANGA

(2 Plates)

The late Dr. N. K. BHATTASALI, DACCA

The Vaṅgāla king Gōvīndachandra was so long known to us from the Tirumalai rock inscription of Rājēndra Chōla.<sup>1</sup> Tirumalai is a hill in the North Arcot District, about 96 miles south-west of Madras. "The inscription is engraved on a smooth piece of rock near a rock-cut Jaina figure on the top of the hill" and it is in the Tamil language. It is dated in the 13th regnal year of the king, which extended from the middle of A.D. 1024 to the middle of A.D. 1025. In this inscription the conquests of Rājēndra Chōla are recorded. Among these conquests, we are concerned here with his conquest of East India. As another inscription, of the 9th regnal year, of the king is silent about his expedition to East India, it is generally assumed that this expedition should be dated between his 9th and 13th years, probably immediately before his 13th year. As expeditions are generally undertaken after the cessation of the rains, in October, this expedition is likely to have been undertaken towards the end of A.D. 1023 and extended into A.D. 1024.

The Tirumalai inscription of Rājēndra Chōla throws interesting light on the political condition of Bengal during the period of the invasion by the Chōla emperor. The invader found one Dharmapāla ruling over Daṇḍabhukti, roughly the present district of Midnapur. Dakṣiṇa-Rāḍhā, i.e., the districts of Howrah and Hooghly, was then ruled by a king of the Śūra family, named Raṇaśūra. After having destroyed the first and defeated the second, the invader appears to have crossed the Bhāgīrathī and entered the Vaṅgāla *dēśa* ruled over by king Gōvīndachandra. The Vaṅgāla king boldly met the invader. The weather appears to have fought in his favour by some heavy showers, as they find particular mention in the Tirumalai inscription. But nothing availed, and Gōvīndachandra had ultimately to get down from his royal elephant and flee, when the day went against him. The invader then appears to have turned his arms against Mahīpāla I, lord of Varēndī, north of the Ganges. The Pāla army, led by Mahīpāla in person, met the Chōla army, and a hot engagement ensued. The Pāla king had slippers on and was bedecked with earrings and bracelets, and as these are specifically mentioned, they must have caught the eyes of the southerners. Mahīpāla also shared the same fate as the Vaṅgāla king Gōvīndachandra, and the invader captured a number of women and elephants. He then recrossed the Padmā (Ganges) and entered Uttara-Rāḍhā, present Murshidābād and Bīrbhūm Districts<sup>2</sup>, and again reached the banks of the Bhāgīrathī and returned home by the very route through which he had advanced.

This was so long our main<sup>3</sup> source of information regarding the existence of a king of Vaṅga, called Gōvīndachandra. Fortunately, two inscribed images came to light in 1911, one of the 12th year and the other of the 23rd year of Gōvīndachandra. These two inscriptions, discovered from within the limits of ancient Vaṅga, have at last lent welcome confirmation to the Tirumalai inscription and definitely located the region where Gōvīndachandra reigned at least for twenty-three years.

### A. Kulkudī sun-god image inscription of the 12th year of the reign of Govindachandra

On the 2nd May, 1911, S. Mukundabihari Das, Travelling Agent to the Committee for collection of manuscripts, University of Dacca, sent me information about the existence of an inscribed image of the sun-god at the village of **Kulkudī**, P. S. Gosānīhāt, Dt. Farīdpur. The image was

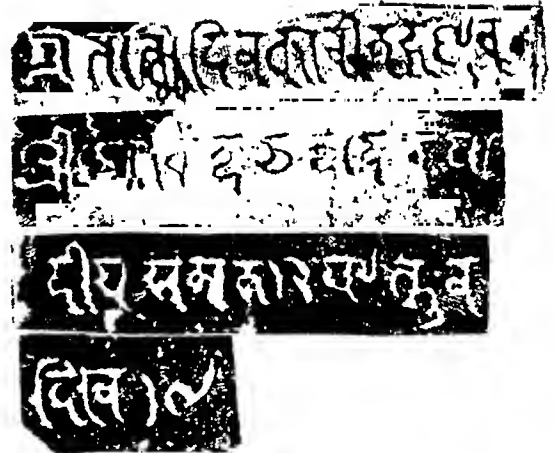
<sup>1</sup> Above, Vol. IX, pp. 229 ff.

<sup>2</sup> For exact location of these geographical units, reference may be made to Bhattasali: *Geographical Divisions of Ancient Bengal*, *J.R.A.S.*, 1935, pp. 73 ff.

<sup>3</sup> There is a reference to king Gōvīndachandra, probably identical with the king of our inscriptions, in a manuscript of the *Sobdapradīpa*: Eggeling: *India Office Catalogue*, Vol. V, pp. 974 ff.



TWO INSCRIPTIONS OF GOVINDACHANDRA, KING OF VANGA  
 A.—KULKUDI SUN-GOD IMAGE INSCRIPTION



ACTUAL SIZE

(From a photograph).

secured about seventy years ago by the progenitor of the Guha family of Kulkudī, from a house that was being eroded away on the island of Hātiyā in the mouth of the Meghnā river on the northern coast of the Bay of Bengal. From that time, the image remained with the Guhas of Kulkudī, receiving occasional homely worship. On my representation, the present descendants of the finder of the image, viz. the brothers Sj. Durgamohan Guha, Sj. Harendra Chandra Guha, Sj. Nibaran Chandra Guha and Sj. Nagendra Chandra Guha, presented the image some time ago to the Dacca Museum, where it is housed now.

The image is in black stone and is an excellent specimen of East Indian sculpture of about 1000 A.D. It is an ordinary image of the sun-god. The eleven other Ādityas are represented in miniature on either side within circles of foliage. Six of them are placed on the proper left and five of them on the right, the sixth circle on the right being occupied by a pot-bellied standing figure, holding a lotus by its stalk in the right hand and a *kamaṅḍalu* in the left. Most remarkable are the representations of two horse-women below the sixth circle on either side, shooting sun's rays in the form of shafts to the farthest regions of the universe. Two more standing females are similarly engaged on either side of the pedestal. For an explanation of the other figures in the sculpture, reference may be made to the present writer's *Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum*, pp. 148 ff.

The inscription is in a single line in four sections on the pedestal, just above the seven horses of the sun-god. As the date of Gōvindachandra is known, the **characters** may confidently be stated to belong to the proto-Bengali type of the early part of the 11th century A.D. The letters are generally 3/10ths of an inch high. Numerals for 1, 2 and 9 occur in the inscription. The **language** is Sanskrit, so often found in inscribed labels of images.

#### TEXT

- Sec. 1 Śrī-takmi<sup>1</sup> dīnakārīn<sup>2</sup> Bhaṭṭāraka[h\*]<sup>3</sup>  
 Sec. 2 Śrī-Gōvindachandradēva-pā-  
 Sec. 3 dīya samvat 12 Phālguna  
 Sec. 4 dīnē 19

<sup>1</sup> The word *takmi* is a rather curious one. A disease called *takman* is often found referred to in the Atharva-  
 vāda (Books I, 4-6, 9, 11 and 19) where hymns against *akman* are given. The sun-god is the reputed healer of  
 leprosy and other skin diseases, including probably the *takman* of the Atharvacēda. This image was meant to  
 be the special object of worship of the sufferers from *takman*, i.e., of the *takmis* and is therefore called the sun-  
 god of the *takmis*.

<sup>2</sup> Read *dīnakārī*. It is idle to expect correct grammar in these image-labels, drafted probably by the masons  
 themselves. Prof. Dr. D. C. Sircar of the Calcutta University is inclined to read this line as follows (*Bhāratā-  
 caṅga*, Calcutta, 1348 B.S., p. 397):—

Śrī-lakshmīdīna-kārīta-Bhaṭṭāraka and correct it to:—

Śrī-Lakshmīdīna-kārīta-Bhaṭṭārakah

holding that the deity is not named in the label but is called simply *Bhaṭṭāraka*, i.e., the Lord who is stated  
 to have been made or installed by one Lakshmīdīna. Dr. Sircar points to the shape of *l* in the ligature *lga* in the  
 word *Phālguna* and argues that the first letter must be read *la*. I can only say in reply that whatever shape *l*  
 may have taken in a ligature, an independent *l* of the period is too distinctive with a wavy left projection to  
 allow any other shape to act for it.

I have to admit, however, that the word *dīnakārīn* has to be corrected as *dīnakārī* and even then the word  
 is not a happy word as a name of the sun-god, the usual word being *dīnakara*. But the verbal form of *kri* is even  
 now often used as *nijanta* in Bengal, and as already stated, it is idle to expect correct Sanskrit in these masons'  
 labels. [Dr. Sircar's reading and rendering appear to be more accurate. It may be added that in the present  
 instance possibly the term *bhaṭṭāraka* itself denotes 'the sun-god'. This is supported by lexicons. The name of  
 the donor *Lakshmīdīna* is equal to *Lakshmīdatta*: *dīna* = Pāl. *dinna* = Skt. *datta*.—Ed.]

<sup>3</sup> There was no space for a *visarga* after the word *Bhaṭṭāraka*, which is probably the reason for the omis-  
 sion. [It may, however, be observed that the same word in the other inscription has no *visarga* either.—Ed.]

## TRANSLATION

The (*image of*) the maker of the day, the God of the persons afflicted with the (*skin disease*) *lakṣmaṇ*. The year 12 is of the exalted Gōvmdachandra. The 19th day of Phālguna.<sup>1</sup>

**B. Betkā Vāsudēva image inscription of the 23rd year of Govindachandra**

In the village of Pāikpāra and in the adjacent village of **Betkā**, P. S. Tañgīvādī, Dt. Dacca, there live from time immemorial, flourishing families of the betel-leaf cultivators, the class being generally known as the Bāraī or the Bārajivī. They form a distinct class throughout Bengal and the lucrative profession of cultivating and selling betel leaves has made the class well-to-do, industrious, united, self-respecting, religious and peaceful. They are mostly worshippers of Vishṇu.

A beautiful image of Vishṇu or Vāsudēva in black stone came out about three years ago, when re-excavating an old tank on the northern extremity of the village of Betkā, just on the border of Pāikpāra. On all sides of the tank are the habitations of the Bāraīs. The finders presented the image to an establishment in the village of Āuṭṣāhī, three miles south, called *Pallī-Kalyāṇa-Āśrama*, manufacturing *khādi* and hand-made paper, and affiliated to the All-India Spinners' Association. The image has been established there as the presiding deity of the *Āśrama*, but it is not worshipped.

The image is about 4' in height and must be pronounced to be a very pleasing piece of sculpture and a fine specimen of the art of the Bengal sculptor. It is just an ordinary image of Vishṇu with conical tiara adorned by the *kūttimukha*, and it has little to distinguish it from countless such images found throughout Bengal and dating from A.D. 1000 to 1200. Only the miniature figures of *Śaṅkhapurusha* and *Chakrapurusha* at either end of the pedestal are indications that the image is a fairly early piece of sculpture. The fact that the style represented by these conical-crowned profusely decorated soft-featured sculptures in black stone of the Rājmahal Hills began even earlier than the period of Gōvmdachandra is amply demonstrated by these two inscribed images of the reign of Gōvmdachandra, king of Vaṅga.

The inscription is in four lines, each line being made up of three sections, with the exception of the fourth line, which is finished in a single section. The letters are half-an-inch high and look like the hand-writing of a man who could boast of nothing more than literacy. The Kulkudī inscription shows a better hand. The two inscriptions hailing from the same kingdom and belonging to the reign of the same king and only eleven years apart in point of time offer, however, very marked contrast in the shape of the letters. How unsafe a guide paleography may become, if one has to depend on casual inscriptions like the present ones, is fully demonstrated by these two inscriptions. Particular attention may be drawn to the shape of *t* in the two inscriptions, which would appear to be wide apart in point of age.

The **language** of the inscription is incorrect Sanskrit. As already remarked in the case of the Kulkudī inscription, it is idle to expect correct grammar in these masons' and half-literate donors' labels.

The **purpose** of the inscription is to record the installation of an image of the Lord Vāsudēva by one *Gaṅgadāsa*, son of the deceased Pāradāsa, Bārajika (*i. e.*, Bārajika) by caste, in the 23rd year of *Gōvmdachandra*. The mention of the caste of the donor as Bārajika shows that the present-day nomenclature of the class as *Bāraī* is derived from the word Bārajika; and the word *Bārajivī*, by which name the more educated among the class like to call themselves, is a modern

<sup>1</sup> [The alternative translation of the first line would be :— (*This is the image of*) the sun-god, caused to be made by the illustrious Lakṣmīdīna.—Ed.]

TWO INSCRIPTIONS OF GOVINDACHANDRA, KING OF VANGA  
B.—BETKA VASUDEVA IMAGE INSCRIPTION

श्रीमन्निविद्ययश्चक्रवर्ति  
वामनिकादेववत्तया वल्लभसुतः  
श्रीशुभ्रकावित्तवासुदेव  
इत्यथक



( From a photograph )

and incorrect innovation. As already mentioned, the tank from which the image was recovered, is surrounded on all sides by the habitations of the Bārais or betel-leaf planters. In all probability the image was installed by a remote ancestor of one of these families : but no memory or tradition of the event has survived.

**Numerals** 2 and 3 occur in the inscription. 2 is formed by two loops and an intervening angle. 3 is formed by three loops and two intervening angles. The figure for 2 in this inscription is in marked contrast to the same figure in the previous inscription.

The inscription and the image were first brought to the notice of the learned world by Mr. Jogendra Nath Gupta, editor of the *Śāśabhāratī* and author of the *History of Vikrampur*. Dr. D. C. Sircar\* of the Calcutta University published the inscription in a long article in the *Bengali Journal—Bhāratavāśha* for Jyāishtha, 1348 B.S., pp. 769 ff., from estampages and photographs supplied by Mr. Gupta. Dr. Sircar read the important word *Bārajika* as *Rārajika* and thus missed a thousand years old important reference to this interesting caste of Bengal.

I edit the inscription from estampages and photographs taken by myself.

### TEXT

- 1 Śrīmad-Gō, vindachā, ndrasya samvat 23
- 2 Bārajika-uparata-Pā radāsa-suta<sup>1</sup>
- 3 Gaṅgadā, sa-kārita-Vā, sudōva-
- 4 Bhaṭṭāraka[ḥ\*]

### TRANSLATION

The 23rd year of the illustrious **Gōvindachandra**. (*This image of*) the **Lord Vāsudēva** was caused to be made by **Gaṅgadāsa**, the Bārajika, son of the deceased Pārādāsa.

## No. 7.—SAKRAI STONE INSCRIPTION ; V. S. 699

(1 Plate)

B. CH. CHHABRA, OOTACAMUND

**Sakrāi** is a village in the Śākhāvāṇi province of the Jaipur State in Rāputāna, fourteen miles north-west of Khandōḷ. This latter place, in its turn, is twelve miles north-west of Sri Madhopur, a railway station on the Rewari-Phulera section of the Bombay Baroda and Central India Railway. Sakrāi is a sacred place for the Hindus, reputed for its temple of the goddess Śākambharī on the bank of the rivulet called Śākarā, which is supposed to be the origin of the name of the village. The stone, bearing the inscription edited here, is said to be stuck in a corridor wall of the front entrance to the temple. The inscription was noticed as early as 1909 by Mr. (now Dr.) D. R. Bhandarkar, the then Assistant Superintendent, Archaeological Survey of India, Western Circle, Poona.<sup>2</sup>

The inscribed surface of the stone measures 3' 1" broad by 6½" high. The **inscription** consists of seven lines. The engraving has been very well executed. The letters have been treated ornamentally. The graceful flourishes of the *śāśmāthās* are conspicuous to the eye throughout.

<sup>1</sup> Read *Bārajik-ōparata* and *suta*.

<sup>2</sup> Inscription No. 2517, *Progress Report of the Archaeological Survey of India, Western Circle*, for the year ending 31st March 1910, pp. 12, 28 and 56-7. Again, it is No. 23 of Bhandarkar's *List of Inscriptions of Northern India*. The date given by him is V.S. 879; but more probably it is V.S. 699, as is sought to be made out in the present paper. See below, pp. 29-31.



The **characters** belong to the northern class of alphabets. They bear a striking resemblance to those of the Madhuban plate of Harsha<sup>1</sup> and, in a lesser degree, also to those of the Kudārikot stone inscription.<sup>2</sup> This resemblance is a significant point inasmuch as it has a great bearing on the question of the date of the present inscription to be discussed below. Prof. Kielhorn's remarks regarding the palaeography of the Madhuban plate generally hold good in the case of our record as well. Still it may not be out of place here to draw attention to some of the outstanding characteristics of the script. The form of *u*, for instance, may easily be confused with that of *l*, as may be illustrated by *vidalita-dvêshinâs=Chandrikâyâh* and *-nîl-ôtpal-âbhô mukata-mayî-*, l. 2. A medial *â* is usually expressed by a *prishthamātrā*. In a few instances, however, it is denoted by a *śrîmātrā*, which, like medial *i*, *ī*, *ē*, etc., is ornamentally treated, as may be seen in *-chāp-ânciddhō*, l. 2. A superscript *r* occasionally occurs on the line, while generally it is placed *above* the line. The two varieties are typified in *Garggō dharmma-*, l. 4. The sign for *jh*, which is of rare occurrence, is met with in *-jhanḥaritam*, l. 1. The forms of *jā* in *pījā*, l. 2; of *jñ* in *sanjñakē*, l. 3; of *rtha* in *atgartham*, l. 5; and of *stha* in *-sthalam*, l. 1, are equally noteworthy.

The **language** of the record is Sanskrit. Its composition is in verse, except for a few words expressing the date, at the end. As regards **orthography**, the following points deserve notice. A *b* is expressed throughout by the sign for *v*, except in *Maṇḍubākḥō*, l. 6. An *anusvāra* occasionally takes the place of a class nasal, as in *ranjitalḥ*, l. 2. Conversely, it is substituted by *ñ* in the word *ṛaiśa*, ll. 3, 4 and 5. A consonant after *r* is usually 'lengthened' or reduplicated, as in *Mahā-guṇapatēr=mmukham*, l. 1. *Visarga* is changed to *upadhmanīya* in *-tulāgāh prabhāreśht-*, l. 1. An *anusvāra* at the end of a verse or a half-verse is retained as such, and not reverted as *m* as it should. In *vaṅk=Chhivaś-*, l. 6, we have a wrong *sandhi*, and in *mahad-dyutīḥ*, l. 6, an irregular *sanvāsa*. Phonetically, the syncopated forms *ujvalē*, l. 3, *sate-*, l. 5, *-ōdyōta-*, l. 1, and *-ōdyōtana?*, l. 6, are worthy of note. Such forms, with one of the twin consonants omitted, are recognized by certain lexicographers as correct. The forms *ndyōta* and *Udyōtana* can, in fact, be justified by supposing a different derivation.<sup>3</sup> The syncopation of one *t* in *prāpṛōtvartham*, l. 5 is, on the other hand, very misleading. It may *prima facie* be taken for *prāpṛōtu + atyartham*, whereas in reality it is to be construed as *prāpṛōt + tu + atyartham*, as required by the context. *Ananditan* for *ananditan*, l. 6, is obviously a slip on the part of the scribe.

The **object** of the inscription is to record the construction of a *maṇḍapa* in honour of the goddess Śaṅkarā by an association or a committee, composed of eleven members, all of whom were bankers. Their names, parentage, etc., are given in the inscription and appear below, arranged in a tabular form.

The expression *surāṅgām maṇḍap-ōttamāḥ*, 'excellent pavilion of gods', leads one to think that the pavilion was intended to receive images of various secondary deities by the side of the principal divinity that was Śaṅkarādēvī. And the fact that eleven different members of a wealthy community jointly put up that structure warrants, as it were, that it was not a mean addition to the temple of Śaṅkarādēvī. Possibly what was dedicated by the *śrīshthas* was not a bare pavilion, but a pavilion *cum* images of various gods, each properly installed in its respective niche. However, such details as these can no longer be verified: for, according to Dr. Bhandarkar's report on the temple in question, very little of the original structures now survives.<sup>4</sup>

In his report just referred to, Dr. Bhandarkar has expressed the opinion that the village of Sakrāi is named after the rivulet called Śarkarā. And this view has been cited in the opening paragraph of this essay, too. Dr. Bhandarkar, who personally inspected the site, must have good

<sup>1</sup> Above, Vol. VII, pp. 155 ff. and plate.

<sup>2</sup> Above, Vol. I, pp. 179 ff. and plate.

<sup>3</sup> See below, p. 31, n. 9.

<sup>4</sup> *PRASIRC* for the year ending 31st March 1910, p. 56.

reason for such a belief. Nevertheless, considering the similarity in sound, one is tempted to ask oneself if both the rivulet and the village are not named after the goddess Śaṅkarā, mentioned in the present inscription. Dr. Bhandarkar has rightly pointed out that Śaṅkarā, no doubt, appears to be the correct and original name of the goddess, and not Śākambharī by which she is at present known.<sup>1</sup>

Dr. Bhandarkar's observations with regard to the caste of some of the members of the bankers' association as well as to the invocatory stanzas of the inscription are based on the information locally gathered and are hence very valuable. They are, therefore, quoted here in full. "One of the *gōshthikas*, i.e., members of the temple supervision committee, was the *Śrēshthī* Maṇḍana of the Dhūsara family. The surname Dhūsara is still well-known in the Jaipur State, but persons bearing this surname call themselves Bhārgava Brāhmaṇas, though they are suspected by the people to have been originally banias. But the popular suspicion, I think, is shewn to be a fact by our inscription, for Maṇḍana Dhūsara is called a *Śrēshthī*, i.e., Śēṭ or Sēṭh, which title is borne by none but the bania class. Another *gōshthika* of the temple was the *Śrēshthī* Garga of the Dharkkaṭa family. I have shewn elsewhere that the name Dharkkaṭa has survived in the slightly altered form Dhākaḍ, a sub-division of the Osval's. Curiously enough, the initial portion of this inscription is also worth pondering over. It invokes the blessings of three deities, first of Gaṇapati, next of Chaṇḍikā, and lastly of Dhanada, i.e., Kubēra. It is worthy of note that here Chaṇḍikā is placed between Gaṇapati and Kubēra, and no doubt reminds one of the figures on the pedestal of the shrine of Piplād *mātā* in Osā. Of these last the central figure is that of Mahishāsūramardīnī, a form of Chaṇḍikā, and she is flanked by Kubēra and Gaṇapati on the right and left respectively. When I was at the temple in Sakrāi, I was not allowed to go into the shrine and inspect the images, which are well-nigh concealed under garments, but I was simply told that the goddess was Mahishāsūramardīnī, and had none by her sides."<sup>2</sup>

The following is the table, showing the donors' names, parentage, etc. :—

No.	Donor	Donor's Father	Donor's Grandfather	Donor's Family
1	Maṇḍana . . . . .	Rāma . . . . .	Yaśōvardhana . . . . .	Dhūsara
2	Garga . . . . .	Madvana . . . . .	Maṇḍana . . . . .	Dharkkaṭa
3	Gaṇāditya . . . . .	Vardhana . . . . .	Bhaṭṭiyaka . . . . .	Do.
4	Dēvalla . . . . .	Do. . . . .	Do. . . . .	Do.
5	Śiva . . . . .	Tatta . . . . .		
6	Śankara . . . . .	Vishṇuvāka . . . . .		
7	Maṇḍubāka . . . . .	Ādityavardhana . . . . .		
8	Ādityanāga . . . . .	Vōdda . . . . .		
9	Bhadra . . . . .	Naddhaka . . . . .		
10	Udyōtana . . . . .	Jēulla . . . . .		
11	Śaṅkara . . . . .	Śōndhaka . . . . .		

The record is dated. However, in the absence of full details, the given **date** cannot be verified. The year is expressed only by numerical symbols, which Dr. Bhandarkar has read as 879.

<sup>1</sup> *Ibid.*

<sup>2</sup> *Ibid.*, pp. 56-7.

He is, however, not sure of this reading, for he adds: "The reading of the first cipher of the date, viz., 8, is certain, but I am by no means sure regarding the two following ciphers, as they are entirely new and not known to us from previous records."<sup>1</sup> The reading of the year as 879 is thus only tentative. The mention of the month as *dev-Āshāḍha* indeed provides a very helpful clue, which, though does not finally decide the issue, at least minimises the guesswork in interpreting the ciphers concerned for the simple reason that the occurrence of a particular month as intercalary in a certain year is extremely restricted. We have thus to see that the year of the inscription must have Āshāḍha as an intercalary month. Dr. Bhandarkar has no doubt considered this point, for, the year 879, as tentatively read by him, does fulfil the condition. It goes without saying that the year in question, be it read as 879 or differently, refers itself to the Vikrama era.

There is thus apparently nothing inconsistent with the reading 879. Nevertheless, there is one glaring discrepancy which would compel its rejection. We have already noticed how the script of the present epigraph bears a close resemblance to that of the Madhuban plate on the one hand and to that of the Kudākoṭ stone inscription on the other. The date of the first of these two records is the year 25 of the Harsha era, equal to A. D. 630-1, while the second has been assigned, on more or less equally sure grounds, 'to about the latter half of the seventh century A. D.' Now, if the similarity of script is not to be taken lightly, we cannot afford to assign our record to the first half of the ninth century, or to A. D. 822 to be precise, which would be equivalent to V. S. 879. That would remove it from the other two by close on two hundred years in point of time. And, palaeographically speaking, that is an impossibility.

To reconcile this discrepancy, we have to see if a different reading of the date is possible. According to Dr. Bhandarkar, the first of the three symbols definitely stands for 8, whereas a comparison of various numerical signs occurring in some of the early inscriptions will show that the one in question represents 6 rather than 8. It may readily be recognised that the disputed symbol, in its formation, approximates to the sign for the letter *hā* or simply *hā*. One of the Nāgārjunikoṇḍa inscriptions illustrates the fact that there is very little difference between the forms of the signs for 6 and 8. It shows that if the sign for 6 resembled *hā*, that for 8 was similar to mere *ha*. Both the signs occur there side by side and the value of each is indicated in words as well. The relevant passage reads: *samvatsaram āthāra sam 10 8 hemanta-pakham chatham 6*.<sup>2</sup> A more developed form of the symbol for 6, clearly to be read as *hā*, is met with in the Kōmarī plates of Chandavarma.<sup>3</sup> The symbol in question thus undoubtedly stands for 6 and not for 8.

The last or the third symbol, which in shape resembles the peculiar sign for the mute *t*, occurring in the very word *samvat*, no doubt denotes 9, as read by Dr. Bhandarkar. This form of the integer 9 is indeed rare, but instances of its use in early inscriptions are not wanting.<sup>4</sup>

The middle or the second symbol, read by Dr. Bhandarkar as 7, curiously enough also stands for 9. It appears strange indeed that two dissimilar signs should have been used for one and the same integer, 9. We may, however, recall that even to this day the Nāgarī script has two different symbols for 9, which are used indiscriminately. Our inscription thus provides perhaps the earliest instance of the precursors of the present-day two dissimilar signs for that integer, used side by side. The sign for 9 used in the Kāṅṅāṅ stone inscription of Lakshmaṅarāja<sup>5</sup> is essentially the same as found in our inscription, the central of the three figures in both the cases. Another instance where

<sup>1</sup> *PRASINIC*, for the year ending 31st March 1910, p. 56.

<sup>2</sup> Above, Vol. XX, p. 21 and plate, text l. 2.

<sup>3</sup> Above, Vol. IV, plate facing p. 145, text l. 20, *samvatsarah shashthah 6*.

<sup>4</sup> For example, see above, Vol. XXIV, plate facing p. 334, text l. 22; Vol. XVIII, plate facing p. 96, text l. 21; Vol. I, plate facing p. 160, text l. 1; etc.

<sup>5</sup> Above, Vol. XXIII, plate facing p. 260, text l. 14.

the two dissimilar signs for 9 are likewise used is afforded by the Kāman stone inscription.<sup>1</sup> Prof. V. V. Mirashi, the editor of this last record, has noticed the peculiarity and cited some more analogous instances.<sup>2</sup>

In this way, we now arrive at the reading: *Samvat 699 dr̥c-Āshādha śu li...* V. S. 699 is equal to A. D. 642-3, and that would be quite compatible with the palaeographical data. Our inscription would thus be later by about a decade than the Madhuban plate and earlier by about a decade than the Kudārkoṭ inscription.<sup>3</sup>

Now, what remains to be verified is whether there was an intercalary Āshādha in V. S. 699. A reference to the tables given for such verifications in Diwan Bahadur L. D. Swamikannu Pillar's *Indian Ephemeris*<sup>4</sup> will show that A. D. 643 did have an intercalary Āshādha. A slight hitch may be felt inasmuch as A. D. 643 works out to be V. S. 700, whereas our inscription has V. S. 699. This can be overcome by the assumption, a very natural one in the present case, that the year referred to in the inscription is Kārttikādh. This means that the Āshādha of the Kārttikādh V. S. 699 is the same as the Āshādha of the Chattrādh V. S. 700. And that squares with the given date.

It may now be said that our inscription furnishes instances of the numerals 6 and 9, and that for the latter it gives two dissimilar signs. It may further be pointed out that our inscription is among the earliest to adopt the more advanced system of decimal notation. The older inscriptions, it is well known, have the primitive mode of employing distinct symbols for units, tens, hundreds, etc.

#### TEXT

[Metres : v. 1 *Prithvī* ; v. 2 *Śaugharā* ; v. 3 *Mālinī* ; vv. 4, 5 *Śārdūla-vikāḍita* ; vv. 6, 8-11 *Amśtabh* ; v. 7 *Upajāti* of *Śālinī* & *Vaiśvadevī*.]

- 1 Ōm<sup>6</sup> Raṇad-radana<sup>7</sup>-dāraṇa-druta-Sumō<sup>8</sup>ru-rēṇ-ūdbhaṇaṇi sugandhi-madirā-mada-pramudit-  
āli-ḥhaṅkārītaṇi(tam) | anēka-raṇa-lundnbhi-dhvaṇi-vibhūna-gaṇḍa-sthalaṇi Mahā-  
gaṇapatēṛ=mmukhaṇi niśatu bhūri-bhadrāṇi vaḥ | [1 | \*] Nṛityantvās=s-āṅgahāraṇi  
charaṇa-bhara-parikshōbhita-kshma-talāvāḥ prabhrašt-ōndu-prabhāyāṇi niśi viṣṭita-  
nakh-ōdyōta<sup>9</sup>
- 2 bhūnu-āndhakārāḥ | vō līl-ōdvēllit-āgrā vidadhata vitat-āmbhōḇa-pūjā iv=āśās=tē hastās=  
satūpadaṇi vō dadatu vidadhata-ivēśapa<sup>4</sup>=Chauḥkāvāḥ | [2 | \*] Madhu-mada-janu-  
ḍi-shṛṇi śpaśta-nīl-ōtpal-ābhō mukata-maṇi-mayūkhaṇi raṇḍi(raṇḍi)taḥ pīta-vāsā[h\*] |  
jaladhara iva vidyuch-chhākra-chāp-ānuvdlhō bhavatu Dhanada-

<sup>1</sup> Above, Vol. XXIV, plate facing p. 334, text l. 22. Another date, namely the year 229, given in l. 13 of this inscription, provides a clearer instance of the sign for 9 under discussion.

<sup>2</sup> *Ibid.*, p. 331, n. 2.

<sup>3</sup> The conclusion arrived at here is corroborated by the two inscriptions from Jhālrapātan (*Ind. Ant.*, Vol. V, pp. 180-3, with plate), one of which is dated Samvat 746. Their characters are more ornamental than those of our inscription (which circumstance is explained by their being later by half a century), but are essentially of the same type. Another record, exhibiting this ornamental variety of alphabet (though somewhat earlier in date as warranted by the triplicate form of *ḡ*), is the Benares inscription of Pantha (above, Vol. IX, pp. 59-62, with plate).

<sup>4</sup> *Indian Ephemeris*, Vol. I, Part I, pp. 30 and 238.

<sup>5</sup> From an inked estampage.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> This *da* cannot readily be recognised on account of a superfluous stroke attached to the upper left side of the letter.

<sup>8</sup> The *ē*-stroke of this *mē*, which is of the *śrāmātrā* type, has not come out clearly on the impression.

<sup>9</sup> The *ō*-stroke of this *dyō* is likewise not visible on the estampage. The correct form of the word should be *adyōta*. The form *adyōta* can also be right, but in that case the root would be *yūti* and not *ayuta*, unless it be assumed that, on the analogy of such forms as *nyada* and *sateva*, which occur in the present inscription itself, l. 3 and l. 5 respectively, one of the two *d*'s has been omitted in *adyōta*. These remarks apply also to the name *Udyōtana*, that occurs below, ll. 6-7.

- 3 nāmī vṛddhīlō vaḥ suyakśah | [3 || \*] Āsīd=dharma-parāyaṅgē=timahatī prōddāma-kīrtty-  
nṛva(jjva)lē vaiśē(vaiśē) Dhūsaia-samjñakō guṇavati khyātō Yaśōvarddhanah |  
yasy-āst-ākṣhīlā-dōsha umata-bhujah putrō=bhavat=satya-vāg=Rāmāḥ śrēshṭhī-  
vatō va(ba)bhūya cha yataḥ śrēshṭhī sutō Maṇḍanaḥ || [4 || \*] Āśch=ch=āmalinī<sup>1</sup> pra-  
kāśa-yaśasi śrīma-
- 4 ty=mlārē śuchan vaiśē(vaiśē) Dharkkaṭa-nāmam prati-dīnam Śākr-aiddhi-visparddhamī |  
uchehair=mmaṇḍtam=ādarān=nija-kulam yēn=ōdayam gachchhatā śrēshṭhī Ma-  
ṇḍana-nāmakas=samabhavach=chhīrēshṭhī yatō Madyanah | [5 || \*] Tasy=āpy=abhūt  
=sutah śrēshṭhī Garggō dharmma-parāyaṅah | kulinaḥ śīla-sampannaś= satatam  
priya-darśanaḥ || [6 || \*] Śrēshṭhah śrēshṭhī Maṇḍa-
- 5 [u]-ākhyah prabhūtām prāpuōtv<sup>2</sup>-atyartham Gargga-nāmā cha lakṣmīm(kṣhmīm) | yau  
śrēshṭhīvam sarva-satvā(ttv-ā)mukampām samyak=kurvyāṅau nītavantau samāptam  
(ptim) | [7 || \*] Tathā Bhattiyakaś=ch=āsīd=<sup>3</sup> vaṅgē=Dharkkaṭa-vaśa(vaiśa)jah |  
sūmś= tasy=āpy=abhūt=dlīmām=Varddhanah khyāta-sad-guṇah || [8 || \*]  
Tasya putran mahātmānau satya-śauch-ājjav-ānvan | va(ba)bhūvatur=gGaṅā-  
6 ditya-Dēvall-ākhyāv=ana(ni)uditan | [9 || \*] Tathā vaṅgichhī(k=śī)vaś=ch=āsīt=Tatta-  
putrō jit-ēndriyah | Śānikarō Viśṇuvākasya tath=āsīt-tanayah śuchih | [10 || \*] Ādi-  
tyavarddhana-sutō Maṇḍubākō=bhavat=sudhīḥ | Vōddasy=Ādityanāg-ākhyah  
putra āsūn=mahad(hā)dyutih || [11 || \*] Bhadr-ākhyō Naddhakasy=ābhūt=putrō  
matimatām varah | tath=ōdyō-<sup>4</sup>
- 7 [taua?]-saijñāś=cha Jēullasy=ābhavat=sutah || [12 || \*] Śānikara[h\*] Śōndhak-ākhyasya sūnur=  
āsīd=akaluaśah | śūśrūsh=ānanya-manasā pītrōr=yēn=āsakīit=kīitā || [13 || \*]  
Tair=ayam gōshṭhīkair=bhūtvā surāṅām maṇḍap-ōttamaḥ | kāntah Śānikarādēvyāḥ  
purataḥ puṅya-vpiddhayē || [14 || \*] Sainvat 6:9 dvv-Āśhādha śū di .

## TRANSLATION

Om!

V. 1. May the face of **Mahāgaṇapati**, radiant with the (*gold*) dust diffused from the (*mount*) Sumēru by his pounding at it with his pugling tusk, resonant with the (*humming of the*) bees exhilarated by the ichor which (*to them*) is a fragrant wine, with its temples pierced by the din of numerous war drums, bestow many blessings on you!<sup>5</sup>

V. 2. May those hands of **Chañḍikā**--dancing with (*proper*) gesticulation, having thoroughly agitated the earth by the weight of her feet, (*and*) having dispelled the darkness by the flashes of her nails glittering in the night bereft of moonlight-- that have annihilated the foes (*and*) that, with the palms sportively tossed up, make the quarters appear to be extending offerings of lotus-flowers, shower prosperity on you!

V. 3. May the principal *gāksha*, **Dhanada** by name of the hue of fully expanded blue water-lily, with his eyes producing spirituous intoxication, iridescent with the rays (*emanating*) from the jewels in his diadem, having a yellow robe on (*thus*), resembling the cloud interspersed with lightning and rainbow confer affluence on you!

<sup>1</sup> The right word would be *amalī*. The writer has evidently taken the word *amala* as a noun in the sense of 'purity' (*na malāḥ=amalanī*), and from that derived the adjective *amalinī* 'pure'. The metrical exigency must have been responsible for this round-about expression.

<sup>2</sup> The intended reading seems to be *prāpuōt=tv-atyartham*. The choice of one of the two *t*'s before *tv* may be explained in the light of the form *saba* for *sateva*, as noticed above.

<sup>3</sup> The syllable *dvā* looks more like *dvī*.

<sup>4</sup> See above, p. 31, n. 2.

<sup>5</sup> The god being *Gaṅgānāth* 'Elephant-faced,' the description naturally applies to an elephant-head.





No. 8 ] BOBBILI PLATES OF CHANDAVARMAN, KING OF KALINGA ; YEAR 4 33

V. 4. In the pious, prominent, farfamed, pure (*and*) virtuous family, called **Dhūsara**, there was the celebrated Yaśovardhana, whose son was Rāma, the foremost banker, free of all blemishes, strong-armed (*and*), true to his word, from whom in turn came his son, the banker **Maṇḍana**.

V. 5. And in the spotless, glorious, rich, liberal (*and*) chaste family, called **Dharkaṭa**, whose wealth constantly vied with that of (*the god*) Indra, there was a banker, Maṇḍana by name, who, while attaining to (*the acme of*) prosperity, out of respect, highly adorned his own community, (*and*) from whom was (*born*) the banker Madyana.

V. 6. Again, his son was the banker **Garga**, pious, noble, modest (*and*) always pleasant-looking.

V. 7. The pre-eminent banker, called Maṇḍana, acquired immense wealth and so did also the one named Garga, both of whom, showing great compassion towards all beings, carried bankership to perfection.

V. 8. Likewise there was also a merchant, (*called*) Bhaṭṭiyaka, born of the (*same*) Dharkaṭa family. He, too, had a son, (*named*) Vardhana, who was prudent (*and*) whose good qualities were well-known.

V. 9. He had two sons, **Gaṇāditya** and **Dēvalla** by name, who were magnanimous, flawless (*and*) endowed with truthfulness, honesty and straightforwardness.

V. 10. Similarly there was also a merchant, (*called*) **Śiva**, Tatta's son, who had his senses controlled. And there was (*another, named*) **Śaṅkara** Vishṇuvāka's son, who was honest.

V. 11. And then there was Ādityavardhana's son, the wise **Maṇḍubāka**. There was Vōḍḍa's son, called **Ādityanāga** who was very energetic.

V. 12. There was Naddhaka's son, called **Bhadra** who was the best among the intellectual. Likewise there was Jēulla's son, **Udyōtana**, by name.

V. 13. There was **Śaṅkara**, son of one Śōndhaka, who was flawless (*and*) who had ever and non devoted himself wholeheartedly to the service of his parents.

V. 14. It was they who, having formed an association (*lit. having become associates*), have caused this excellent pavilion of gods to be constructed in front of the goddess **Śaṅkarā** for the increase of their religious merit.

In the year 699, the . . . day of the bright half of (*the month of*) the second (*lit. twice*) Āshāḍha.

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No. 8.—BOBBILI PLATES OF CHANDAVARMAN, KING OF KALINGA ; YEAR 4

(1 Plate)

R. K. GHOSHAL, CALCUTTA

The **copper-plates**, which bear the subjoined inscription, were received in the Office of the Superintendent for Epigraphy, Madras, from Mr. Sivaramadas, an inhabitant of **Bobbili** in the Vizagapatam District of Madras, through the Tahsildar of that place. The plates which have since been presented by Mr. Sivaramadas to Government, are now deposited in the Archaeological Section of the Indian Museum, Calcutta. Only short notices of the plates have appeared<sup>1</sup> till now. I edit the inscription for the first time from a set of ink-impressions kindly supplied by Dr. N. P. Chakravarti, Government Epigraphist for India.

These are three plates of copper with plain edges, measuring  $6\frac{1}{2}$ " by  $2\frac{1}{8}$ ". Towards the proper right end of each plate, there is a ring-hole,  $\frac{3}{8}$ " in diameter, through which the plates slide on to a copper ring,  $2\frac{3}{4}$ " in diameter. The ends of the ring are soldered on to an elliptical **seal** measuring  $1\frac{1}{8}$ " by  $\frac{5}{8}$ ". The seal bears, in a rectangular incuse, the legend *Pitri(tri)bhaktaḥ* in the same alphabet as that of the plates.

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<sup>1</sup> *Annual Report on South Indian Epigraphy, 1934-35, p. 6, No. 12 of Appendix A, and pp. 51-52 ; also Annual Report of Arch. Surv. India, 1934-35, p. 64.*



The inscription is in an excellent state of preservation. The first and the third plates are inscribed on their inner faces only, while the second one bears writing on both of its sides. Each of the plates has five lines of inscription apiece, the whole record thus running into twenty lines.

The **characters** belong to the Southern class of alphabets. They resemble those of the Kōmarti plates of Chaṇḍavarman,<sup>1</sup> the Bṛihatprōshthā grant of Umavarman<sup>2</sup> and the Jirjiṅga plates<sup>3</sup> of Indiarvarman, and present almost identical features. Coming to some of the specific details, we may notice the following: (1) initial *a* occurs in *api* (l. 13); (2) initial *ā* in *ākshēptā* (l. 18); (3) final *m* which is ticked at the top and is invariably engraved in a smaller size, is found in *Brāhmaṇānām* (l. 7) *-sābrahmachārīṇām* (l. 8), *karttavijam* (l. 9), *=ōpanēyam* (l. 10) *anusāsātām* and *dānam* (l. 12).

The **numerical symbols** for 2, 4 and 5 occur in the date which is given in l. 20.

As regards **orthography**, it is to be noticed that consonants are doubled in conjunction with a superscript *r*, the sole exception being in *-ārka* in l. 4; *dh* has been doubled before *y* in *-ānuddhyāta* (l. 1); the *anusvāra* has been changed into a guttural nasal before a palatal sibilant in *shaṭ-tri(tri)ṅśād-* (l. 5); and *anusvāra* has been substituted for final *m* in *phalam* (l. 15) and *=nupālanam* (l. 17).

The **language** is Sanskrit. There are some unintelligible expressions such as *saṅāgram* (l. 6) and *budvamivō* (l. 14). The form *chaūtama* in l. 20 is also interesting. With the exception of three of the customary verses at the end, the whole of the inscription is in prose.

The inscription belongs to *Mahārāja Chaṇḍavarman*, king of **Kaliṅga**. It records a gift, of the village of **Tiritthāṇa**, to an unspecified body of Brāhmaṇas belonging to various (unspecified) *gōtras*. The village was constituted into a permanent free-hold *agrahāra* called **Tiritthāṇa-vāṭak-āgrahāra** and the income derived from it was earmarked solely for the maintenance of the Brāhmaṇa settlement in the village. The grant was entirely tax-free and was to be binding upon all persons living in the village, who were further directed to make over all that came out of the soil in the shape of crops or valuable minerals such as gold to the donees.

The charter was written by the *Dēsākshapaṭalādhipīta Rudradatta*, son of **Mātrivāra**.

The **date** was the fifth day of the second fortnight of the summer in Year 4.

What, however, is of supreme importance in the Bobbili inscription is also somewhat confusing on the face of it. There is a striking affinity of this record with the Bṛihatprōshthā grant of Umavarman in respect of the style of writing, the script and an identical set of phraseology and also perhaps of some kinship<sup>4</sup> between their donors. All this, however, may be wholly superficial or just strikingly co-incidental. In any case, there seems to be no real objection in taking the Chaṇḍavarmans of the Bobbili and the Kōmarti<sup>5</sup> plates as one and the same person.<sup>6</sup>

Chaṇḍavarman, as I have already suggested,<sup>7</sup> was one of those chiefs of an as yet uncertain lineage who flourished in ancient Kaliṅga.

<sup>1</sup> Above, Vol. IV, pp. 142-145 and plates.

<sup>2</sup> *Ibid.*, Vol. XII, pp. 4-6 and plates.

<sup>3</sup> *Ibid.*, Vol. XXV, pp. 281-288 and plates.

<sup>4</sup> See above, Vol. XXVI, p. 133, n. 4.

<sup>5</sup> Dr. E. Hultzsch's attempt to appropriate Chaṇḍavarman (*Kaliṅgādhipati*) to the Śālaṅkāyana royal stock has been opposed by Mr. C. R. Krishnamacharlu (*An. Rep. S. I. E.*, 1934-35, p. 51) and by Dr. D. C. Sircar (*The Successors of the Sātavāhanas in Lower Deccan*, pp. 74-77; also *I. H. Q.*, Vol. X, pp. 780-781).

<sup>6</sup> Mr. C. R. Krishnamacharlu expresses a different opinion on this point (*An. Rep. S. I. E.*, 1934-35, p. 51, and *An. Rep. A. S. I.*, 1934-35, p. 64).

<sup>7</sup> Above, Vol. XXV, pp. 283-284.



i.

2  
 4

Handwritten text in Odia script on a rectangular plate, showing four lines of inscriptions. The text is partially obscured by dark areas, likely due to damage or shadow.

ii.a.

6  
 8  
 10

Handwritten text in Odia script on a rectangular plate, showing four lines of inscriptions. The text is partially obscured by dark areas, likely due to damage or shadow.

ii.b.

12  
 14

Handwritten text in Odia script on a rectangular plate, showing four lines of inscriptions. The text is partially obscured by dark areas, likely due to damage or shadow.

iii.

16  
 18  
 20

Handwritten text in Odia script on a rectangular plate, showing four lines of inscriptions. The text is partially obscured by dark areas, likely due to damage or shadow.

Of the localities mentioned, **Simhapura** occurs fairly frequently in early inscriptions<sup>1</sup> from Kalinga. It has been identified by Dr. E. Hultzsch<sup>2</sup> with modern Singupuram lying between Chicacole and Narasannapeta. I am unable to identify the village of Tiritthāna.<sup>3</sup>

Palaeographically, the Bobbili inscription, like other early inscriptions from Kalinga, is to be referred to the **first half of the 5th century A. D.** The Year 4 mentioned is apparently regnal.

TEXT<sup>4</sup>

*First Plate*

- 1 Ōm<sup>5</sup> Svasti [||\*] Vijaya-**Simha**<sup>6</sup>purā[t]-paramabhāgavata[ ḥ ] pitṛi-pād-ānuddhyāta[ ḥ ]
- 2 **Kaliṅg**-ādhipati-śrī-mahārājā(a)-**Chañḍavarmanmā Tiritthāna**-grāmē sarvva-
- 3 samavētān=kuṭumbinaḥ(nō) bhōjakā[m]ś=cha samājñāpayaty=asty=ēshō(sha) grām[ō]=
- 4 smābhir=ātmana[ḥ] puṇy-āyur-yyaśasām=abhivṛiddhayē [ā]-samud[r-ā]dṛi(dri)-śasi(śi)-  
tārak-ārka-
- 5 pratishṭham=agrahāram kṛitvā sarvva-kara-parihāraiś=cha parihṛitya 'shat-triṅśa(trimśa)-

*Second Plate : First Side*

- 6 d-agrahāra-sāmānyañ=ch=āgrahāra[ḥ\*] pradēya[m\*] sām̐ba(mva)tsarikam saṇāgram<sup>8</sup>  
śatabhu(bhū)-
- 7 yañ=ch=āśam=ch=ōpanibandhyaḥ<sup>9</sup> T[i]ritthāna-vāṭak-āgrahāra-brāhmaṇānām
- 8 nānā=gā(gō)tra-sabrahmachāriṇām samprattaḥ [i\*] tad=ēvañ jñātvā
- 9 yushmābhīḥ pūrvv-ōchita-maryyādayā sarv-ōpasthāna[m] karttavyam
- 10 mēya-hiraṇy-[ā]dyañ=ch=ōpanēyam [i\*] bhavishyataś=cha rājñō

*Second Plate : Second Side*

- 11 vijñāma(pa)yāmi[i\*] dharmma-krama-vikramāṇām=anyatama-yōgā-
- 12 d=avāpya mahim=ānuśāsātām pravṛittakam=idan=dānam
- 13 sad-dharmman=anupaśyadbhir=ēshō=grahāmānupālya<sup>10</sup> [i\*] api ch=ātra

<sup>1</sup> Cf. above, Vol. IV, p. 144 ; Vol. XII, p. 5 ; *Ann. Rep. on South Indian Epigraphy*, 1934-35, p. 7 (No. 24) and p. 53.

<sup>2</sup> Above, Vol. IV, p. 143 ; Vol. XII, p. 4.

<sup>3</sup> [ This may be identified with the Zamindari village Tiridā in the Kudala taluk, Ganjam Dt.—C. R. K. ]

<sup>4</sup> From ink-impressions.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> It is clearly *ha*, the right limb of which being damaged gives a falso look of *gha*. [The original reads *ṅgha*. —C. R. K.]

<sup>7</sup> Also occurs in Brihatprōshthā grant of Umavarman (above, Vol. XII, p. 5, text line 6). Dr. E. Hultzsch (*ibid.*, p. 6) gives only "Thirty-six Agrahāras" and leaves it without further comment. Mr. C. R. Krishnamachari suggests (*Ann. Rep. S. I. Epigraphy*, 1934-35, p. 51) a vague "thirty-six agrahāras (of the kingdom?)." It is however very probable that this highly technical expression has not yielded fully to scientific analysis. I may, incidentally, draw attention to a very interesting Bengali fiscal term, *viz.*, *chhatris-mauzā* 'thirty-six mauzas', which passes as a convenient and popular synonym for entire zamindari estates.

<sup>8</sup> Can the intended reading be *sahasram*? [The intended reading is probably *paṇā trisat* for *paṇā trisat*. —C. R. K.]

<sup>9</sup> Read = *ōpanibandhya*. The earliest epigraphic allusion to any system of registration of land or property can be traced back to some of the ancient cave-inscriptions of Śātavāhana and Kshaharāta kings from Kārlē and Nāsik. Cf. *e.g.*, *nibadhāpehi*, above, Vol. VII, p. 64, No. 19, line 5 ; also p. 68 ; Vol. VIII, p. 65 No. 3, l. 14, p. 70 ; p. 71, No. 4, l. 5 ; *nibadhāpeitha*, *ibid.*, p. 73, l. 11, etc.

<sup>10</sup> Read = *grahārō=nupālyāb*.

- 14 Vyāsa-gītāni(tān) ślōkān=udāharantiḥ(nti) [\*] <sup>1</sup>Bahubhir=budvaivō<sup>2</sup> dattā vasudhā  
 15 [va]sudhādhīpaiḥ [\*] yasya yasya yadā bhūmiḥ tasya tasya tada(dā) phalanī(lam) [||1||<sup>3</sup>]

*Third Plate*

- 16 [Sva-da]ttām=para-dattām= bā<sup>3</sup> yatnād=rakshasva<sup>4</sup> Yudhisṭhira [||] mah[ī]n=ma(m=ma,  
 himatān śrēṣṭha  
 17 [dānāch=chhrēyō]=nupālanam(nam) [||2||\*] Shashṭim varsha-sahasrānī svarggū vasati bhū-  
 18 mida[h] [\*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēd=iti<sup>5</sup>  
 19 svayam=ājñāpanā [ \*] dēsākshapaṭalādhikṛitēna<sup>6</sup> Mātrivaraṣya  
 20 sūnūnā Rudradattēna likhitam=itih(ti) [ \*] Samvatsaram chaūtama 4 Grishma  
 2 di 5 [||\*]

TRANSLATION

(Ll. 1-10.) Ōm Hail ! From the victorious **Simhapura**, the glorious *Mahārāja* **Chaṇḍavarman**, the Lord of **Kaliṅga** (*Kaliṅgādhipati*),—who is a devout worshipper of the Lord and who is devoted to the feet of his father—commands the householders and tenants (*bhōjakas*) *en masse* at the village of **Tiritthāṇa** (to the following effect) :

“ This village has been conferred by Us for the purpose of increasing (*Our*) own religious merit, life and fame,—having made (*it*) into an *agrahāra* which is to exist as long as the oceans, the mountains, the moon and the stars, after having exempted it from all taxes (*and*) having joined it to the thirty-six *agrahāras* (*i.e.* the kingdom ?). (*The gift*), being (*further*) fully and perpetually registered, accrues to the Brāhmaṇas of various *gōtras* (*living at*) **Tiritthāṇa-vāṭak-āgrahāra**.<sup>7</sup>—So having known this (*fact*), you should respect and serve (*all those Brāhmaṇas that settle in this village*) as heretofore ; you should also make over (*to them*) all that is measurable (*mēya, i.e. grains*), gold, etc.

(Ll. 10-13.) “ I also address (*the following request*) to future kings : ‘ Having obtained possession of the earth by means of right, or inheritance or valour (*and*) ruling (*it*), you should maintain this *agrahāra*, recognising the noble heart (*that prompted it*).”

(Ll. 13-18.) And (*incidentally*) the (*following*) *ślōkas* sung by Vyāsa may be mentioned :

[Three of the customary verses.]

(L. 19.) (*This edict was written*) at the command (*of the King*) Himself, by the *Dēsākshapaṭalādhikṛita* **Rudradatta**, son of Mātrivara.

(L. 20.) **Year Four 4 ; (fortnight) 2 (of) Grishma ; day 5.**”

<sup>1</sup> Metre : *Ślōka* (*Anushtubh*) ; and in the following two verses.

<sup>2</sup> [It looks like *bhadramō*. The intended reading is probably *bahudhā*.—B. C. C.] [The actual reading is *r=bbhamadhavō*, meant perhaps for *bandhavō* in the sense of ‘O friends’,—C. R. K.]

<sup>3</sup> Read *dattām vā*.

<sup>4</sup> Read *raksha*.

<sup>5</sup> Read *vasēd* [ 3 \*] *iti*.

<sup>6</sup> This distinction descended to Rudradatta from his grandfather Haridatta, though his father Mātrivara apparently lived and died undecorated. [I have assigned Haridatta to a later generation—C. R. K.] (*cf. above*, Vol. XII, p. 5, l. 16 and the amended reading suggested by Mr. C. R. Krishnamachari in *An. Rep. S.-I. Epigraphy*, 1934-35, p. 51 and *An. Rep. Arch. Surv. Ind.*, 1934-35, p. 64).

<sup>7</sup> This is of course a very free translation that I offer. The whole passage in which the grant is announced is somewhat loose and incoherent in construction, though the general purport is quite apparent.

## No. 9.—LOHANER PLATES OF CHALUKYA PULIKESIN II : SAKA 552

(I Plate)

G. H. KHARE, POONA

These copper-plates were originally unearthed by the inhabitants of the village **Lohaner**, Nasik District, from its old site. Mr. Bhaugir Shamgir Gosavi, the then Supervising Officer of the East Khandesh District, purchased them for five rupees and very generously presented them to the Bhārata Itihāsa Samśōdhaka Maṇḍala, Poona. I edited them in Marāṭhī<sup>1</sup> some years ago and I now re-edit them in English.

The set consists of **three plates**, measuring  $7\frac{1}{2}'' \times 3\frac{3}{4}'' \times \frac{1}{8}''$ , strung on a circular **ring**, the two ends of which were originally soldered into a **seal**. The ring, however, was unconsciously cut by Mr. Gosavi and the seal was consequently broken. The inner sides of the first and the third plates and both the sides of the second are inscribed. The rims of the plates being raised, the writing is well preserved except in one or two places. The weight of the plates, together with the ring and seal, is 89 *tolas*.

The **characters** belong to the southern class of alphabets and closely resemble those of the Early Chālukya inscriptions, especially the fragmentary Nerūr plates of Pulikēsin II.<sup>2</sup> The engraving is neatly done. Medial short and long *i* and *u* are clearly distinguished. The *anusvāra* and *visarga* are clearly indicated. Only in a few cases it is difficult to differentiate between *v* and *ch* as well as between *v* and *dh* in conjunct consonants.

About **orthography** two points deserve notice here. The *visarga* is wrongly omitted in some cases. In *Maitrāyanika* (l. 23) and *udak-ātisarggēna* (l. 24), *u* has been wrongly substituted for *ṃ*.

The **language** of the record is Sanskrit and the composition is in prose except at the beginning and the end, where there are altogether seven invocatory and imprecatory verses.

The record begins with one verse in praise of the Boar incarnation of Vishṇu and another in that of the arm of king Satyāśraya. In this respect the present grant is similar to the fragmentary Nerūr plates in which the two verses at the beginning are also devoted to the praise of the Boar form of Vishṇu and the arm of Vallabha, *i. e.*, Satyāśraya. Then comes the usual but short preamble which is found, with some variations and additions, in almost all the grants of the Chālukyas of Bādāmi. After this, is introduced the Chulukikī (Chālukya) dynasty, the members of which had performed sacrifices such as Bahusuvarṇaka, Aśvamēdha, Pauṇḍarika and Vājapēya. In it was born **Pulikēsin** who had the second name Raṇavikrama. His son was **Kirtivarman** who was also called Śrīparākrama.<sup>3</sup> His son, who bore again the epithet Raṇavikrama, was **Satyāśraya**.

This Satyāśraya gave the village **Gōviyāpaka** which lay in the vicinity of the village **Asikhōṭaka** and which was included in the **Mōshinī pathaka** to Dānadīkshita of the Sāvarni *gōtra*, who originally hailed from **Girinagara** and resided at **Lōhanagara**, who followed the *Vārāhaka sūtra* and who belonged to the Maitrāyanika branch of the Black Yajurveda.

<sup>1</sup> *Sources of the Medieval History of the Deccan*, Vol. I, p. 1

<sup>2</sup> *Ind. Ant.*, Vol. VIII, p. 43.

<sup>3</sup> [Can this be only Parākrama, the preceding *śrī* being only an honorific? —Ed.]

As there has been some discussion<sup>1</sup> on these plates during recent years, it would not be out of place if I say a few words about the points raised therein.

The Chālukya copper-plates fall into two categories. The earlier plates do not necessarily begin with the verse *Jayaty-āvishkṛitam*, though the Boar form of Vishṇu is in some cases praised, and the preamble in them is very short, being most probably adapted from the early Kadamba records, as is the case with the Nerūr and Lohaner plates. The Chiplūṅ plates<sup>2</sup> begin with a verse in praise of the foot of Vishṇu, while the Haidarābād<sup>3</sup> and the Sātārā<sup>4</sup> plates do not begin with a verse at all. Svāmi-Mahāsēna, Mātrigaṇa (Group of Mothers), Mānavya *gōtra* and the birth from Hārīti are generally referred to in Kadamba grants. The present plates, in addition, refer to the bringing up of the originator of the family by Kauśikī and the performance of various sacrifices by members of the family. But the Kāndaḷgaon<sup>5</sup> (spurious) plates of Pulikēśin II and the Haidarābād<sup>6</sup> and other plates of his successors begin with the verse *Jayaty-āvishkṛitam* and have more or less the same long preamble.

About the prolixity of the plates, I may observe that if compared with any of the complete and genuine plates of Pulikēśin II, nothing abnormal is to be found in these plates. The inscription on these is of about the same length as on others.

As regards the dating of the grant, I may point out that the Haidarābād, Kāndaḷgaon and the Koppāram plates<sup>7</sup> belong to the later Chālukya grants and as such give the details of the date in the body of the text. But it can be easily seen that the Chiplūṅ plates have no date at all and the scanty details of the date in the Goa<sup>8</sup> and Sātārā plates are to be found partly in the body and partly at the end of the text. Even the dates of the Yekkēri<sup>9</sup> and Aihole<sup>10</sup> stone inscriptions are recorded practically at the end.

It must be said, however, that, as far as I know, of all the genuine records of Pulikēśin II, only the Aihole inscription refers to his victories in specific terms. It is therefore not safe to depend on those records for dating the Harsha-Pulikēśin war.

The date of the present grant is given thus in the last line: *dvipañchāśad-adhikē śakū(t-ā)bdapañchakē*. With the obvious correction suggested,<sup>11</sup> the date would be 552. As Pulikēśin II's reign extended at least from Śaka 532 to 556, and if the date 552 be referred to the Śaka era, then the grant falls within his regnal period. This is also borne out by the genealogy given above.

Of the localities mentioned in this grant, it is very difficult to say whether the very well known Girnār in the Junagad State is implied here by **Girinagara**. But there is a village called Girnara in each of the Igatpuri, Malegaon, Nasik and Baglan taluqas of the Nasik District.<sup>12</sup> It is possible that one of these four, most probably the one in the Baglan taluqa, is meant here.

<sup>1</sup> For instance, see *Proceedings of the Indian History Congress*, Calcutta Session 1939, p. 586 *et seq.*

<sup>2</sup> Above, Vol. III, p. 51.

<sup>3</sup> *Ind. Ant.*, Vol. VI, p. 73.

<sup>4</sup> *Ibid.*, Vol. XIX, p. 309.

<sup>5</sup> *Ibid.*, Vol. XIV, p. 330.

<sup>6</sup> *Ind. Ant.*, Vol. VI, p. 76.

<sup>7</sup> Above, Vol. XVIII, p. 258.

<sup>8</sup> *J. B. B. R. A. S.*, Vol. X, p. 365.

<sup>9</sup> Above, Vol. V, p. 7.

<sup>10</sup> *Ibid.*, Vol. VI, p. 4.

<sup>11</sup> [It is better perhaps to amend the text as *Śak-ābda-śata-pañchakē*.— Ed.]

<sup>12</sup> *Vide Postal Village Directory of the Bombay Circle* published in 1902.

**Lōhanagara** is the modern Lohaner in the Baglan *talūqa* where the present plates were unearthed. In the northern part of this *talūqa* there is the valley of the river Mosam and on the south bank of it is a village named Āskhēdā. Two miles to the south-west of this village is another village Gōrāṇa. These I would identify with **Mōshinī pathaka**, **Asikhēṭaka** and **Gōviyānaka** respectively.

TEXT<sup>1</sup>*First Plate*

- 1 श्री<sup>2</sup> स्वस्ति [1\*] जयत्यमलबालेन्दुकीटिप्रकाशदंष्ट्रीकटं रसातलजपङ्गाङ्कितस्कन्धदे-
- 2 श्मत्केसरं [1\*] जलालुलितघोणाग्रमुक्तप्रभञ्जनीत्सारितध्वनेर्ज्जलधिम-
- 3 ध्योपलब्धोर्वि कोलरूपं हरेः ॥[१\*॥] तदनु जितबलवदरिगजमस्तकगलितसितमौ-
- 4 क्तिकच्छुरितस्म(तः । स)त्याश्रयस्य बाहुर्जयति जगज्जनितबहुमानः ॥[२॥\*] अस्ति  
मानव्यसगो-
- 5 चाणां हारीतिपुत्राणां कौशिकी[सं]वर्द्धितानां मातृगणाभिषिक्तानां स्वामिमहासे-
- 6 नपादानुद्गातानां चुलुकि<sup>3</sup>कीनामन्वये बहुसुवर्णकाश्रभेषीण्डीक-
- 7 वाजपेयादियागावभृथस्नानपवित्रीकृतशिरसां मनुनृगनहुषययातिधुन्मुमारा-
- 8 र्वरीषदिलीपनाभागप्रतिमः श्रीरणविक्रमद्वितीयनामा पुलिकेशिवल्लभम-
- 9 म<sup>4</sup>हाराजस्तस्य पुत्रः परगजघनपटलपवन[ः\*] श्रीपराक्रमापरान्यः(स्यः)  
कीर्तिवर्मा तस्य पुत्रः

*Second Plate ; First Side*

- 10 प्रद्व(ध्व)स्तप्रबलश[त्रु]महिमा हिमाचलानुकारी विपुलस्थैर्योन्नतिन(र्न)तपरमसामन्त-
- 11 समुपचरितश्चरिततपश्चरण(णो) भृत्यलब्धप्रसादः सादरमिवानन्यमनसा वि-
- 12 धात्रा विनिर्मितो मितहितविशदसत्यवचनोपन्यासो न्यास इव जगत्याश्चर्याणां प्रथम-
- 13 युगमनुजपतिमुनिचरित(तो) विजयी विमलगगनगत इ[व\*] शरदीन्दु(रु)पशमित-  
सकल-

<sup>1</sup> From the original plates.

<sup>2</sup> Represented by a symbol.

<sup>3</sup> The name of the metre is unknown to me, but it has much similarity to the *Prithvī* metre of 17 letters with the following scanning ◡-◡◡◡-◡-◡-◡-◡-◡-◡-◡-◡-◡-◡-◡-◡-◡-◡-◡-◡. It is evident that in point of the first six and the last seven letters the scanning of the *Prithvī* metre and the metre of the verse is identical.

<sup>4</sup> Metre: *Āryā*.

<sup>5</sup> The letter may also be read as क्लि.

<sup>6</sup> This म is superfluous.



- 14 जगद[सुखः] साहसेकरतिरनेकचातुर्दन्त[सं]ग्रामजनितव्रणाङ्गाङ्गतया  
 15 स्वभुजबललक्षरणविक्रमाख्यः सुहृदवन(नो) दीनाम्बकपणसमु-  
 16 पभुज्यमानविभवः पूर्वापराम्बु[धि\*]नाथः(थो) देवद्विजगुरुशुश्रूषणपरः  
 17 परमभागवतः प्रसभाभिमृष्टान्यराजश्री[ः\*] श्रीसत्याश्रयपृथिवीवन्नभ-  
 18 महाराज[ः\*] सर्वानेव राजसामन्तभोगिकविषयपतिराष्ट्रकूटग्रामायुक्त-

*Second Plate : Second Side*

- 19 कादौन्मन्मानयत्यस्तु वो विदितमस्माभिमो(र्मा)षिणीपथकान्तर्गतत्र(तोऽ)सिखेटकग्राम-  
 20 प्रत्यासन्नगोवियाणकग्रामः सर्वराजकुलादेयसहितःअ(तोऽ)चाटभटप्रा-  
 21 वेश्य आचन्द्राकर्णवर्णवर्द्धितिस्थितिसमकालीन(नो) बलिचक्रवैश्वदेवाग्निहोत्रक(क्रि)-  
 22 यापञ्चमहायज्ञोत्सर्पणात्यं गिरिनगरविनिर्गतलोहनगरवास्तव्याय साव-  
 23 णिणंसगोत्रमैत्रायनि(णि)कवाराहकसन्नह्यचारिदामदीक्षिताय उ-  
 24 दकातिसर्गेन(ण) प्रतिपादितः यतोऽस्मद्द्व(द्वं)श्रैरन्यैर्वागामिनृपतिभोगपतिभिर्न-  
 25 लवेणुकदलोसारं संसारमुपलभ्य उदधिजलवीचीचञ्चलांश्च विषयां(या)नव-  
 26 निधरिशश्वरकटकतटलसितसलिलरयगत्वरश्च जीवितमवगम्य महाभूत-  
 27 परमाणुस्थान् च महत्फलं शरच्चन्द्रकिरणधवलं यशो निरूप्यायमस्मद्द्वयो-

*Third Plate*

- 28 नुमन्तव्यपरिपालयितव्यश्च [1\*] यो वाज्ञानतिमिरपटलाहृतमतिराच्छिन्द्यादा-  
 29 च्छिद्यमानं वानुमोदेत स पञ्चभिर्भङ्गापातकैस्संयुक्त[ः\*] स्यादुक्तश्च भगवता  
 30 वेदव्यासेन व्यासेन ॥ 'षष्ठिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः [1\*] आच्छेत्ता  
 31 चान्नमन्ता च तान्येव नरके वसेत् [॥३॥\*] 'विश्याटवीष्वतोयासु शुष्ककोटरवासिनः  
 [1\*] क्त-  
 32 णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ [४॥\*] 'स्वदत्तां परदत्तां [वा] यन्ना-

i.

2 ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥  
 ४ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥  
 ६ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥  
 ८ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥

ii, a.

10 ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥  
 12 ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥  
 14 ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥  
 16 ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥  
 18 ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥ ॐ श्रीगणेशाय नमः ॥ इति श्रीमहादेवस्य ॥ १ ॥

ii, b.

20 20  
 22 22  
 24 24  
 26 26

iii,

28 28  
 30 30  
 32 32  
 34 34  
 36 36

- 33 द्रक्ष युधिष्ठिर [1\*] महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं(नम्) ॥ [५॥\*]  
<sup>1</sup>बहुभिर्व्वसुधा
- 34 भुक्ता राजभिस्सगरादिभिः[1\*] यस्य यस्य यदा भूम(मि)स्तस्य तस्य तदा  
फलं(लम्) ॥ [६॥\*] यानो-
- 35 ह दारिद्र्यभयानरन्द्रे<sup>2</sup>र्जनानि धर्मायतनौ[ल]तानि [1\*] निर्भुक्तवान्तप्रतिमानि  
तानि को
- 36 नाम साधुः पुनराददीत ॥[७॥\*] द्विपञ्चाशदधिके शका(ता)ब्दपञ्चके<sup>3</sup> लिखितं  
ताम्रघा(श)सनम् [॥\*]

## No. 10.—CHEVURU PLATES OF EASTERN CHALUKYA AMMA I

(1 Plate)

B. CH. CHHABRA, OOTACAMUND

This set of copper-plates was discovered by me in the possession of a peasant, named Polavarapu Ankayya, son of Venkata Reddi, of the **Chēvūru** village in the Kaikalūr *tālūk* of the Kistna District in the Madras Presidency. It was by a sheer chance that I received information about the existence of the plates from a resident of the neighbouring village of Singarāyapālem, while I was touring in that part during November 1938. I forthwith went to Chēvūru and succeeded in securing the plates on loan through the kind mediation of Mr. T. V. Satyanarayana, Revenue Inspector, Vaḍāli *firkā*, Vaḍāli, Kaikalūr *tālūk*, and Mr. Gaddamadugu Chandraraju, the *Karāṇam* of Chēvūru. I was shown the actual spot, a heap of debris of a ruined mud-house, from where the plates were turned up by the spade of the peasant engaged in removing the *pāṭi* earth for manure as he himself narrated the incident to me. The event had taken place some ten years prior to my visit, and all that time the find had remained unnoticed in the custody of its rustic discoverer who, luckily for the historian, was superstitious enough to leave it alone.

The **plates are three** in number, each measuring about 8½" broad by 4½" high. I found the set perfectly intact: the plates strung on a copper ring, about 4½" in diameter and about ¾" in thickness, its ends being secured underneath a circular seal, roughly 2¾" in diameter. The second plate is engraved on both the sides, while the first and the third bear inscription only on one side. The edges of the plates on the inscribed sides are raised into rims in order to protect the writing which is consequently well preserved from start to finish. The average size of letters is ¼". The engraving is neat and deep, which is a common feature of the majority of the Chālukya copper-plate inscriptions. The weight of the three plates is 133 *tolas*, while the ring and the seal together weigh 61 *tolas*. The **seal** is slightly damaged at the bottom. It bears, in relief, on a countersunk surface, a one-line **legend** across the centre, which reads *Śrī-Tribhuvanūkuśa[h]*, with the figures of a running boar above, facing the proper right, and an expanded

<sup>1</sup> Metre: *Anuṣṭubh*.<sup>2</sup> Metre: *Uṣṭubh*.<sup>3</sup> Read *भिया नरन्द्रे* or *भयानरन्द्रे*.<sup>4</sup> [See above, p. 38, note 11. — Ed.]

lotus-flower below. In front of the animal is depicted an *ankuṣa*, while over it is shown a crescent with a star within.<sup>1</sup>

The **characters** belong to the southern class of alphabets, regular for the period and locality to which the inscription belongs. They are, so to say, precursors of the modern Telugu characters. In ll. 28 and 30, we have instances of *r* and *l*, which letters are peculiar to the Telugu and other South-Indian dialects and scripts. Attention may also be drawn to the forms of initial *a*, *i*, *u* and *ē*, which occur, for example, in ll. 11, 12, 27 and 25 respectively. The final *v* and *m* are represented each by a special sign, as may be seen in ll. 22 and 3 respectively. A rather unusual way of expressing medial *ē*, *ai* and *ō* is to be seen in *sāhasāna* (l. 20), *saṃpratir* (l. 22) and *saṅgā* (l. 1) respectively. The form of a subscript *l* (ll. 6, 16 and 29) likewise deserves notice. The *sargas* and *anusvāras* are, as a rule, denoted by dots, but occasionally small circles are used instead, as may be seen in l. 16 where also the less familiar way of separating an *anuscāra* from the letter to which it conventionally belongs is to be noticed.<sup>2</sup>

The **language** is Sanskrit, except that in ll. 26-30 mostly it is Telugu. The composition is in prose, except the three verses in the end, the last of which mentions the name of the composer. As regards **orthography**, the occasional use of an *anuscāra* for a class nasal, as in *-puṅja-piṅjarita-* (l. 8), the frequent reduplication of a consonant after a *r*, as in *-mahūpatir* (l. 11), non-observance of *sandhi* in some cases, as in l. 11, and the change of *visarga* to a sibilant similar to the following one, as in l. 13, are the noteworthy points. The change of *ś* to *s* in *rāsi* (l. 9), *Sūdrakō* (l. 21) and *prāsana* (l. 23) is noteworthy. This feature is characterised as qualitative phonetic variation and is of frequent occurrence in some Dravidian languages. There are some mistakes, of both omission and commission which have been duly noticed in the transcript of the text.

The **object** of the charter is to record that the king **Amma**, *i.e.*, the Eastern Chālukya king Amma I, raised a distinguished warrior, Vēmarāja by name, to the position of a village-lord (*grāmaṇī*), placing the village of Umikilī in the district (*viśaya*) of Guṇḍavāra, under his sole control. Vēmarāja was to pay only the traditional fixed tribute of eight *gadyāṅkas*,<sup>3</sup> presumably per annum, and, for the rest, he was exempted from all the tax and revenue. Thus, in other words, the village of **Umikilī** was *granted* to Vēmarāja. The inscription furnishes us with some interesting details regarding this person. As to his parentage, he is described to be son of Rājāditya's younger brother Manōhitāryya, and grandson of Chandeyarāja, belonging to the Kōṇa family. Rājāditya must have been a notable personage, as otherwise the mention of his name in the present context is quite uncalled for. As for Chandeyarāja, he seems to have enjoyed a highly honoured position under Vijayāditya *alias* Guṇakkenalla, *i.e.*, Vijayāditya III, inasmuch as he is stated to have held the same village of Umikilī as its headman and also to have received a gift of an elephant from the king. Vēmarāja himself is praised for his heroism and

<sup>1</sup> The star is represented by a dot. The same device occurs on the seals of certain other Chālukya copperplate grants. Some scholars take the dot as representing the sun (*e.g.*, see above, Vol. V, p. 119; Vol. XIX, p. 149, etc.), but the relative size and the position of the dot would hardly warrant such an explanation. There are, however, instances where the sun and the moon are clearly depicted; see, for example, the seal of the Masulipatam plates of Ammarāja II, above, Vol. XXIV, plate facing p. 275. [I would prefer taking the dot to stand for the sun.—C. R. K.]

<sup>2</sup> See below, p. 46, n. 1.

<sup>3</sup> *Gadyāṅka* is supposed to be a gold coin. See above, Vol. XXI, p. 176, n. 3. It is also known as *varāha* or *varāha-gadyāna*, 'a pagoda equal to Rupees 3'. *Ibid.*, Vol. VIII, p. 130. Mr. A. Ghosh kindly draws my attention to the terms *gadya* and *gadhaiya*, the latter being applied to a class of debased Indo-Sassanian silver coins of early mediæval period, but whether they have any real connection, beyond the phonetic resemblance, with the *gadyāṅka* remains to be determined.

loyalty: he is described as the Śūdraka<sup>1</sup> of the Kali age, and is said to have served Amma I's father Vijayāditya IV loyally and obediently. It was, in fact, this devotion on the part of Vēmarāja that particularly pleased Amma I, who consequently rewarded him with the gift of a village.<sup>2</sup>

The special occasion, on which the conferment was made, is stated to be the *Annaprāsana* ceremony of prince Vijayāditya, i.e., Amma I's son Vijayāditya V. This accords well with the already known fact that Vijayāditya V was a mere child at the time when he succeeded his father to the throne. Since the abovenamed ceremony usually comes off during the sixth month<sup>3</sup> from the time of the birth of the child concerned, it may be inferred that Vijayāditya V was an infant of about six months at the time of the grant recorded in the present charter. Had the regnal year of king Amma I been mentioned in it, it would have been possible to determine more or less precisely as to how old Vijayāditya V was at the time of his accession. However, we know that Amma I reigned for seven years, and thus even granting that Vijayāditya V was born to him during the very first year of his reign, he (Vijayāditya V) could not have been older than seven years when he was anointed king. There are, on the other hand, indications that he was much younger, as will presently be shown.

We know of three other records, besides the present one, pertaining to Amma I. They are the Masulipatan,<sup>4</sup> Ēḍēru<sup>5</sup> and Tenālī<sup>6</sup> plates. The first two of these inscriptions have been edited, while of the last one only the contents have been briefly noticed. It is remarkable that none of the four known charters of Amma I records a donation to a Brāhmaṇa, but that in every one of them a person of a military rank is so honoured. This, so far as we know, has been the case even on the occasion of the *Annaprāsana* ceremony of the new-born prince, when a Brāhmaṇa's claim to a munificent royal gift could hardly be ignored.<sup>7</sup> All this in reality may mean nothing, but, considering that Amma I was all along at war either with his own kinsmen or with external enemies such as the Rāshtrakūṭas, one may be justified in assuming that he deliberately pursued a policy of encouraging men of the military profession by showing favours to them, so that they might remain loyal to him and, in case of need, might fight for him. This far-sighted policy may have contributed to his successes.

There is one point on which the present grant differs from the other three. To wit, its preamble, unlike that of the others, does not contain the usual genealogical list, giving the names and the duration of reign in each case of the Eastern Chālukya kings, starting from Viṣṇuvardhana I, the founder of the dynasty, downwards. However, it mentions the names of the two immediate predecessors of Amma I, namely those of his father and grand-father, Vijayāditya (IV) and Chālukya-Bhūma (I) respectively. Vijayāditya IV is given the epithet *Samastabhuvanāśvrat*. In connection with Amma I himself, the inscription mentions his known

<sup>1</sup> This Śūdraka, represented here as a pattern of daring, is plainly a legendary character, and 'like Vikramāditya' is the hero of a vast cycle of stories. See pp. i-ii of the Preface to H. M. Sarma's edition of Śūdraka's *Mriśchabhakavīka* (2nd edition, Nandya-Nāgar Press, Bombay, 1910). Other instances of a valiant person likened to Śūdraka may be found above, Vol. V, p. 123, text l. 31; Vol. XXIV, p. 193, text l. 7; etc. [Cf. the title *Jagad-īka-Śūdraka* applied to one Pallavamalla, *S. I. J.*, Vol. IV, No. 925.—C. R. K.]

<sup>2</sup> [From the way the boundaries of two fields are described the gift seems to consist of only those two fields.—C. R. K.]

<sup>3</sup> *Shashthē=annaprāsana māsī*, *Munusmriti*, II, 34.

<sup>4</sup> Above, Vol. V, pp. 131 ff. and plate.

<sup>5</sup> *S. I. J.*, Vol. I, pp. 36 ff.

<sup>6</sup> *An. Rep.*, *S. I. E.* 1923-24, pp. 10, 98.

<sup>7</sup> It may be pointed out here that a remote ancestor of Amma I, namely Sarvalōkāśraya Maṅgi-Yuvarāja (A. D. 672-696), donated some land at the village of Ēlūru (the modern town of Ellore) to a Brāhmaṇa, Śrīdharaśarman by name, of the Bhāradvājī *gṛha*, on the occasion of the *Annaprāsana* ceremony of his son Viṣṇuvardhana III, as recorded in his *īlūru grant*. *J. A. H. R. S.*, Vol. XIII, p. 51.

epithet and surnames of *Sarvalōkāsraya*, Rājamahēndra and Viṣṇuvardhana. Besides, it calls him *Gaṇḍaragaṇḍa*, which may be treated as an additional epithet. Describing Chālukya-Bhīma I, the inscription speaks of his victory over his enemies. In like manner it praises Vijayāditya IV for his liberality. In the case of Amma I, prominence is given to his subduing his *dūṣiṇā*,<sup>1</sup> whereby his collaterals are meant.

A more important point worth noting is, however, the fact that in the present inscription Amma I assumes the full imperial titles of *Mahārājādhirāja Paramāśvara Paramabhata*, etc., whereas in the other three charters of his, he styles himself simply *Mahārāja*. This shows that by the time of the present inscription Amma I had acquired more authority possibly through subjugating his adversaries. Incidentally it is also proved hereby that the present is the latest of all the four known charters of Amma I. And from this it follows that Amma I's son Vijayāditya V must have been only a baby at the time of his accession.<sup>2</sup>

The present inscription further describes Amma I as *Paramamāhēśvara*, also for the first time. His son, who is called here Vijayāditya, is also known as *Bīṭa*, which is but a contraction of *Vijayāditya* itself.<sup>3</sup>

Apart from the information inferred in the foregoing paragraphs, the inscription does not furnish us with any new historical data. According to the chronology of the Eastern Chōlva kings fixed by Fleet, Amma I reigned from September A. D. 918 to August A. D. 925. Only some scholars have re-examined the chronology, arriving at slightly different results.<sup>4</sup>

It is known from other records that Vijayāditya V reigned for one fortnight and was afterwards ejected by Tāḍapa. Later, it is said, he founded 'a separate line of descent', which subsequently came to hold the Vēṅḡ country again.<sup>5</sup>

The **composer** of the present record is stated to be one *Bhaṭṭa Mahākāla*, son of *Bhaṭṭa Niravadya*. This Mahākāla is evidently a different person from Mahākāla, the donee in Amma I's Masulipatam plates, who, as stated there, was a general of Chālukya-Bhīma I. The *nāṭaka*, or the *samāṅgāṅga*<sup>6</sup> as he is called in the inscription, was the *Karākēśvara*.<sup>7</sup> The personal name of this official has not been mentioned.

<sup>1</sup> The same fact is alluded to also in his Tāḍra plates. See *S. I. I.*, Vol. I, p. 40 text, ll. 38-40; *Ind. Ant.*, Vol. XX, p. 266, and n. 1.

<sup>2</sup> It has naturally been presumed that it took Amma I some considerable length of time, say at least three years, to have his position fortified and finally declare himself *Mahārājādhirāja Paramāśvara Paramabhata*, etc. It is difficult to say as to how much time elapsed between one charter and another; they might have followed in quick succession. However, according to the view that the expression *śarvāṅgabhāṣaka-īdā kalyāṇat* occurring in the description of Amma I in his Tāḍra plates lends itself to the interpretation that the record was issued during the coronation ceremony of the king (*Ind. Hist. Quart.*, Vol. XI, p. 32), the Tāḍra plates may be placed first in the chronological order and held to have been issued in the very first year of Amma I's reign.

<sup>3</sup> Fleet remarks that *Bīṭa* was probably the original appellation bestowed at the naming ceremony after his birth (*Ind. Ant.*, Vol. XX, p. 267).

<sup>4</sup> See *Journal of Oriental Research*, Vol. IX, pp. 17 ff.; *J. A. H. R. S.*, Vol. IX, Part 4, pp. 1 ff.; above, Vol. XXIV, pp. 269 f., etc.

<sup>5</sup> *Ind. Ant.*, Vol. XX, p. 267.

<sup>6</sup> The word *samāṅgāṅga* is obviously meant to be the same as *āṅgāṅga*, the form with the preposition *an-* prefixed to it having been employed owing to the metrical exigency. Mr. C. R. Krishnamachari has offered a ingenious explanation of this term, 'the agency that obtains the command (*āṅgā-āṅga*)', see above Vol. XXIV, p. 303, n. 12. Nevertheless, *āṅgāṅga* is probably just an alternative form of the more familiar *āṅgāṅga*. The former is derivable from the root *ṅā-ṅāṅ*. Its *ā* is not shortened because it is, unlike other *ṅā* and *ṅāṅ* roots, not *mit* and as such it is not governed by Pāṇini's rule *anāṅgāṅgāṅ* (*Aṅgāṅgāṅ*, VI, 4, 92).

<sup>7</sup> The usual designation is *Katākāṅga*. It is apparently again for metrical reasons that its equivalent *Karākēśvara* has been used in the present record, as *Katākāṅga* elsewhere, though in another epigraph *Katākēśvara* is found used without any such necessity; see *Ind. Ant.*, Vol. XX, p. 267, n. 5. We may render this title as 'Governor of the Fort', as suggested by the term *Durgapate* used in an early record in a similar context; see *J. B. B. R.*, 4, 1907, Vol. X, p. 365.

As to the localities mentioned in the record, the **Gudravāra** *vishaya* figures in a number of inscriptions. In certain cases its name is spelt differently. It has been identified with Gūḍūru, near Masulipatam,<sup>1</sup> as well as with Guḍivāḍa, the headquarters of the *tālūk* of that name in the Kistna District.<sup>2</sup> The latter identification is more probable. The donated village of **Umikili** and the boundary village of **Dūdrupāka** are evidently identical with Unikili and Rudrapāka; both of which are included in the Kaikalūr *tālūk* of the Kistna District. The Kaikalūr *tālūk* map shows Rudrapāka to be situated, as the inscription has it, to the south of Unikili. The distance between the two is about a mile and a half.

I am indebted to Mr. N. Lakshminarayan Rao for the explanation of the Telugu portion as well as for some useful suggestions in connection with this essay.

### TEXT<sup>3</sup>

#### First Plate

- 1 Svasti [il\*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrāṇām
- 2 Hārīti-putrāṇām Kauśīki-vara-prasāda-labdha-rājyānām mātṛi-gaṇa-pari-
- 3 pāhtānām svāmi-Mahāsēna<sup>4</sup>-pād-ānudhyātānām bhagavan-Nārāyaṇa-
- 4 prasāda-samāsādita-vara-varāha<sup>5</sup>-lāñchhan-ēkshaṇa-kshaṇa-vaśīkṛit-ā-
- 5 rāti-maṇḍalānām=aśvamōdh-āvabhṛitha-sūāna-pavitrikṛita-vapu-
- 6 shān **Chālukyānām**<sup>6</sup> kulam=alaṁkari-shoḷh **Satyāśraya-Vallabhēndrasya**<sup>7</sup> kula tila
- 7 kāyamāna-sv-āst-dhārā-nanīta-ripu-nṛipati-makuṭa-tata-glaṭita-maṇi-mayū-
- 8 kha-puñja-piñjarita-pāda-padma-yugalasya **Chālukya-Bhīma**-bhūpālasya putraḥ
- 9 s-āsi-sannahana-sva-tanu-tulā-tulita-bhūri-bhāra-bhāsura-hēma-rāsi(śi)-mahā-

#### Second Plate; First Side

- 10 dāna-viśēsh-āḍyū(dhyī)kṛita-vipra-kula-kalpavrikshasya Samastabhuvanāśra-
- 11 ya-**Vijayādityasya** putraḥ<sup>8</sup> **Amma**-mahīpatir=Ggaṇḍaragaṇḍō Rājamahē-
- 12 ndra iti vikhyātah<sup>9</sup> dāyāda-timir-ōdyad-dimakara-kiraṇāyamāna-bhāsura-
- 13 si-sa<sup>10</sup>nāthīkṛitata<sup>10</sup>-dakshīṇa-bhā(bā)hus=sa Sa<sup>11</sup>rvvalōkāśraya-śrī-**Vishnuva-**
- 14 **rddhana**-mahārājādhirāja-paramēśvara-paramabhāttārakah paramamā-
- 15 hēśvaraḥ<sup>8</sup> **Gudravāra**-vishaya-nivāsino rāshṭrakūṭa-prannukhān=kuṭu-

<sup>1</sup> G. Jouveau-Dubaut, *Ancient History of the Deccan*, p. 87; above, Vol. VI, p. 316; Vol. XXIII, p. 89, n. 6; p. 92, n. 3; *J. A. H. R. S.*, Vol. V, p. 25; etc., where different spellings of the name will be seen.

<sup>2</sup> Above, Vol. IV, p. 34. It may be pointed out that formerly Kaikalūr was not a separate *tālūk*, but was a part of the Guḍivāḍa *tālūk*. Thus Chēvūru and the other villages now included in the Kaikalūr *tālūk* were formerly in the Guḍivāḍa *tālūk*.

<sup>3</sup> From the original plates and inked estampages.

<sup>4</sup> The dot seen over the syllable *st* is superfluous. It does not stand for an *anusvāra* which in this inscription usually appears to the right of the letter concerned, as may be compared in l. 1 where it occurs thrice.

<sup>5</sup> The superfluous dot between *ra* and *rā* in the word *varāha* is due to a flaw in the plate.

<sup>6</sup> A short downward stroke is seen attached to the middle of the letter *lu* on its right side, which is unnecessary. The proper form of this letter may be seen below in l. 8.

<sup>7</sup> See below p. 47, n. 1.

<sup>8</sup> Here *sandhi* has not been observed.

<sup>9</sup> A superfluous mark like that of an ordinary *anusvāra* is seen over this *sa*.

<sup>10</sup> This *tu* is redundant; read *kṛita-dakshīṇa*.

<sup>11</sup> This *sa* is redundant; read *s=sarvva*. Or we may even justify the presence of the additional *sa* by reading *s=sa sarvva* treating that *sa* as a demonstrative pronoun, meaning here 'that well-known'.



- 16 m<sup>1</sup>binas=samāhūy=ēttham=ājñāpayati viditam=astu vah<sup>6</sup> Guṇakkenall-ā-  
 17 para-nāmadhēya-Vijayāditya-mahārāja-prasādikṛita-hasty-ārōha-  
 18 ṇ-āvāpta-Gudravāra-vishaya-srīmad-Umikilī<sup>2</sup>-nāma-grāma-rāshṭrakūṭa-

*Second Plate : Second Side*

- 19 ma(mā)hātmyasya **Kōnakula-Chandeyarājasya** putraḥ<sup>6</sup> Rājādity-ānuja-**Manō-**  
 20 **hitāryasya** putraḥ<sup>6</sup> **Vēmarājō** nāma subhataḥ sāhasēna Kali-  
 21 yuga-Sū(Śū)drakō mat-pitaram Vijayāditya[m<sup>\*</sup>] baddha-karppatakaḥ<sup>3</sup> svāmibhakti  
 22 r=ārādhitavān [l<sup>\*</sup>] tad-ārādhana-svāmibhakti-sampritair<sup>4</sup>=asāmibhiḥ kumāra-Vija-  
 23 yādity-ānnaprāsa(śa)na-nimittē kram-āgata-siddhāy-āshṭa-gadyāṇa-  
 24 kam parityajya sarvva-kara-parihāram<sup>5</sup>=Umikilī-grāma-grāmaṇis=sa  
 25 Vēmarāja[h<sup>\*</sup>] kṛitaḥ | grāma-dakshinataḥ<sup>6</sup> Ērvvōka-chēnu<sup>6</sup> asy=āvadhayaḥ  
 26 pūrvvataḥ<sup>6</sup> vranta | dakshinataḥ<sup>6</sup> Dūdrupāka-sīm=aiva | paśchimataḥ<sup>6</sup> Rācha-chēnu  
 27 chāṇḍa(ṇḍā)la-kshētram cha | uttarataḥ kōḍu | grām-ōttara-diśi<sup>6</sup> Aypa<sup>7</sup>=Ērvvōka-chē-

*Third Plate*

- 28 nu<sup>6</sup> asy=āvadhayaḥ pūrvvataḥ kōḍu | dakshinataḥ<sup>6</sup> Vannēru | paśchimataḥ  
 29 kōḍu | uttarataḥ kolani mulugu | puttī-nirugu saveram iruvadinalgu vuṭṭa-ni-  
 30 ṇḍṛ-āyam=padu-gaṇḍu padē=dumu | tammulamūna tūmeṇḍu | asy=ōpari na-  
 31 kēnachid=bādā karttavayā [l<sup>\*</sup>] yaḥ karōti sa pañcha-mahāpātaka-samīyu-  
 32 ktō bhavati | tathā cha Vyāsēn=āpy=uktaṁ | Bahubhir=vasudhā dattā bahu-  
 33 bhiś=ch=ānupā<sup>8</sup>litā [l<sup>\*</sup>] yasya yasya yadā bhūmis=tasya tasya tadā  
 34 phalam [|| 1 ||\*]<sup>9</sup> Sva-dattam para-dattam vā yō harēta vasundharām(rām) [l<sup>\*</sup>]  
 shashtim varsha-sa-  
 35 hasrāni vishṭhāyām jāyatē krimiḥ [|| 2 ||\*]<sup>9</sup> Vēngī-maṇḍala-rakshanō(ṇa)-bhujā-bala-  
 36 **Kaṭakēśvaras**-samājñāptiḥ<sup>10</sup> | bhaṭṭa-**Niravadya**-sautati-bhaṭṭa-**Mahākāla**-virachitam-  
 (tam) [|| 3 ||\*]<sup>11</sup>

TRANSLATION

Ll. 1—16. Hail! The illustrious *Mahārājādhirāja Paramēśvara Paramabhaṭṭāraka* king **Amma**, alias Gaṇḍaragaṇḍa Rājamahendra, suruamed Vishṇuvardhana, a devout worshipper of Mahēśvara, the refuge of the whole world, whose right hand is companioned by a glittering sword resembling a ray of the rising sun for (*dispelling*) the darkness (*in the form*) of the

<sup>1</sup> This sign of *anusvāra* has been separated from the final letter of the foregoing line, namely *tu*, to which it belongs. This unusual manner of separating the sign of *anusvāra* is noticed in some other Chālukya records as well; see *Ind. Ant.*, Vol. VII, p. 187, text ll. 29-30, and remarks on p. 186; above, Vol. XXIV, p. 278, n. 3.

<sup>2</sup> This name recurs below in l. 24 in a slightly altered form inasmuch as the final vowel there is long.

<sup>3</sup> [f. 'Karpāṭivrata' mentioned in the copper-plate grant of Amma II, *Madras Epigraphical Report*, 1917, p. 116, para. 24.—C. R. K.]

<sup>4</sup> The form *samprita* is to be derived from the root *pri* ('to please' or 'to be pleased') but the use of this verb is restricted to the Vedic language, as is indicated by Bhaṭṭojidikshita in his *Siddhāntakaumudī: prīnōty=ādāyas=trayaś=chhāndasā ity=āhuḥ*. In the present instance, therefore, we had better read *sampritaiḥ* instead of *sampritaiḥ*.

<sup>5</sup> This *anusvāra* is redundant; read *parihāram=Umikilī*.

<sup>6</sup> Here *sandhi* has not been observed.

<sup>7</sup> Read *Ayapa*.

<sup>8</sup> There is a superfluous dot over this *pā*.

<sup>9</sup> Metre: *Anuṣṭubh*.

<sup>10</sup> For an explanation of this term see above, p. 44, n. 6.

<sup>11</sup> Metre: *Iryā*. The latter half of the verse is slightly irregular, being short of one syllabic instant towards the end. The syntax as well as the metre requires a reading like—*Mahākāla idam=akarōt*.





rival kinsmen—king **Amma**, son of **Vijayāditya**, the shelter of the entire world, the very desire-fulfilling tree for Brāhmaṇas whom he made prosperous with outstanding great gifts (*consisting*) of heaps of shining gold weighed against his own body (*covered*) with the armour and (*carrying*) the sword—grandson of the king **Chālukya-Bhīma**, an ornament of the family of **Satyāśraya<sup>1</sup>-Vallabhēndra**, who had the lotuslike feet tinged with golden hue by the multitude of rays (*emanating*) from the jewels set in the coronets of the enemy chiefs compelled to bow before him under the influence of his sword, who adorned the race of the glorious Chālukyas, who belong to the Mānavya *gōtra* which is praised all over the world, who are sons of Hārīti, who have acquired the kingdom through the favour of a boon (*conferred*) by Kauśikī, who are protected by the assemblage of (*divine*) mothers, who meditate on the feet of the lord Mahāsēna ; who have subjugated the territories of their adversaries in an instant at the (*mere*) sight of the boar, a boon which they obtained through the grace of the blessed Nārāyaṇa, (*and*) who have their bodies purified by the ceremonial bath at the termination of the horse-sacrifice—having called together the householders, resident in the district of Gudravāra, headed by the village-headmen, issues the following order :—

Ll. 16—25. “ Be it known to you that the noble warrior, named **Vēmarāja**, son of Rājāditya’s younger brother Manōhitāryya, grandson of Chandeyarāja of the Kōna family, who (Chandeyarāja) had the distinction of being the headman of the splendid village called Umikili in the district of Gudravāra, which he obtained along with (*the honour of*) riding on an elephant from king Vijayāditya, *alias* Guṇakkenalla—**Vēmarāja**, who in courage is the Śūdraka of the Kali age, attended, as a loyal and obedient servant, on my father Vijayāditya, and that We, thus pleased with his devotion and loyalty, have, on the occasion of the *Annaprāśana* ceremony of **prince Vijayāditya**, made this **Vēmarāja** the village lord of the village of **Umikilī**, exempting him from all manner of tax, except the traditional fixed tribute of eight *gadyāṇakas*.”

Ll. 25—27. “ To the south of the village is the Ērvōka<sup>2</sup> field. Its boundaries are (*as follows*): On the east lies the marshy pool ; on the south the very boundary of Dūdrupāka ; on the west the Royal demesne and the plot of laud belonging to the Chāṇḍālas ; (*and*) on the north the brook ”.<sup>3</sup>

Ll. 27—29. “ To the north of the village is the Ērvōka field belonging to Aypa (Ayyapa). Its boundaries are (*as follows*): On the east lies the brook ; on the south the Vannēru (*river*) ; on the west the brook ; (*and*) on the north the bathing place at the lake (or the drain from the lake).”

Ll. 29—30. “ The arrangement (*for the remuneration which he is to receive*) in grain measures (*i.e.*, in kind), is as follows :—the income of *saveram* (?) is ten *kaṇḍus* and seventeen *tūmus* (*measured by measure*) of 24 full *puttis* ; of *tammulam*(?) one *tūmu*.”

Ll. 30—32. “ Nobody should cause any obstruction to this. Whosoever does, incurs (*the penalty of*) the five grave sins. And likewise it has been said also by Vyāsa :—

Ll. 33—35. (Here follow two customary verses.)”

Ll. 35—36. The **Kaṭakēśvara**<sup>4</sup> strong enough to protect the territory of Vēngī, has acted here as the executor of the (*royal*) order.<sup>5</sup> It has been composed by **Bhaṭṭa Mahākāla**, son of **Bhaṭṭa Niravadya**.

<sup>1</sup> This obviously refers to Pulakēśin II, who also bears the epithet *Satyāśraya*. The construction in the original is faulty inasmuch as the expression *saty-āśraya-Vallabhēndrasya* apparently qualifies Chālukya-Bhīma.

<sup>2</sup> Rao Bahadur C. R. Krishnamacharlu suggests that this word may be connected with the Telugu word *Eruvōka*.

<sup>3</sup> See above, Vol. V, p. 139, n. 2.

<sup>4</sup> See above, p. 44, n. 7.

<sup>5</sup> See above, p. 44, n. 6.

## No. 11.—GUNJI ROCK INSCRIPTION OF KUMARAVARADATTA

(1 Plate)

V. V. MIRASHI, AMRAOTI

**Gunji** is a small village, 14 miles north by west of Sakti, the chief town of a feudatory state of the same name in the Chhattisgarh Division of the Central Provinces. Sakti lies on the Calcutta-Nagpur line of the Bengal Nagpur Railway. At the foot of a hill near the village there is a *kuṇḍa* (or a pool of water) called Damau Dahūā, which obtains its supply of water from the neighbouring hills and is believed to be unfathomable. On one side of this pool there is a rock on which the record edited here is engraved.<sup>1</sup> Gunji is about 40 miles north-west of Kīrāri where a wooden pillar with a record in Brāhmī characters of the second century A. D. was discovered in 1921 which was subsequently edited in this journal.<sup>2</sup> About 75 miles almost due north of Gunji lies the Rāmgarh hill which contains the well-known Sītāvēṅgā and Jōgimāriā caves with interesting inscriptions of the second century B. C.<sup>3</sup> Gunji was thus situated in a part of the country which was flourishing in the centuries before and after the beginning of the Christian era.

The present inscription was first brought to notice nearly forty-five years ago in the *Progress Report of the Archaeological Survey of Western India* for 1903-4, p. 54. Dr. D. R. Bhandarkar, who deciphered the record then, referred it to the first century A. D. He called attention to the two regnal dates in it, *viz.*, the fifteenth day of the fourth fortnight of Hēmanta in the fifth year and the second day of the sixth fortnight of Grīshma in the eighth year, and read the name of the king as Kumāra Vasanta.<sup>4</sup> He also noticed the words *Bhagavato Uśabhatithe*, the name of a *thera* Goḍachha and the name *Vāsīṭhiputa*. This account was followed by Rai Bahadur Hiralal in his *Inscriptions in C. P. and Berar*.<sup>5</sup> He suggested, however, that Vāsīṭhiputa mentioned in it might be identical with the homonymous person mentioned in the Ajantā cave inscription No. 1, and that the record might, in that case, belong to the second century B. C.<sup>6</sup> A facsimile of the inscription,<sup>7</sup> somewhat worked up by hand, was published in the *Gazetteer of Chhattisgarh Feudatory States* in 1909 without any further account of the record. The inscription has thus remained unedited for more than forty years after it became known. In view of its importance for the ancient history of Chhattisgarh, I requested Dr. B. Ch. Chhabra<sup>8</sup> to copy it for me. He very kindly complied with my request and supplied me with an excellent estampage from which I edit the record here.

<sup>1</sup> *Gazetteer of Chhattisgarh Feudatory States*, p. 193.

<sup>2</sup> Above, Vol. XVIII, pp. 152 ff.

<sup>3</sup> *Ind. Ant.*, Vol. XXXIV, pp. 197 ff.

<sup>4</sup> The second date was misread. As shown below, the correct reading is the tenth day of the sixth fortnight of Grīshma in the sixth regnal year. The symbol denoting the year, which is exactly like the one denoting the fortnight further on in the same line, leaves no doubt that the year was 6. As for the day, Dr. Bhandarkar was possibly misled by the word *bitiyam* which qualifies *go-sahasam*. He read the king's name as Kumāra Vasanta. As he is called *Rījan*, it looks strange that he should still be a *Kumāra*. The correct reading is *Kumāravara-datta* and Kumāravara means Kārttikēya. Cf. *namo Kumāravarasa* in line 1 of the Nānāzhāt cave inscription of Nāganikā, *Arch. Surv. West. Ind.*, Vol. V, pp. 60 f. For the honorific suffix *siri* added to the royal name, compare *Chandāsiri* (Śri-Chandra) in the *Mudrārākshasa*, Act 1.

<sup>5</sup> First edition (1916), p. 168; second ed. (1932), p. 180.

<sup>6</sup> As shown below, Vāsīṭhiputa, mentioned in the present inscription, was a metonymic of Bōdhadatta who made the two gifts recorded here. He was not identical with Vāsīṭhiputa mentioned in the Ajantā inscription, because the personal name of the latter was Katakadi. See *Arch. Surv. West. Ind.*, Vol. IV, p. 116.

<sup>7</sup> This was probably one of the two photographs which Mr. H. Cousens, Superintendent of Archaeology, is said to have contributed to the *Gazetteer*. See the Prefatory Note in the *Gazetteer*.

<sup>8</sup> [But for the help kindly rendered by Pandit L. P. Pandey of the Mahakosala Historical Society it would not have been possible for me to copy the epigraph. He even accompanied me to the spot. —B. C. C.]

The inscription has been incised horizontally on a huge rock which, as stated before, lies beside the Damau Dahrā pool near Gunji. It consists of four lines, of which the fourth is of about half the length of the rest. The writing covers a space 6' 6" broad and 1' high. The size of the letters varies from .5" to 1.2". The inscription has suffered damage here and there from the effects of the weather,<sup>1</sup> and on the proper right side, the surface of the rock has peeled off, causing the loss of about half a dozen *aksharas* in lines 3 and 4. Some more *aksharas* have become illegible in the middle of the first line and on the proper left side, but some of them can be supplied conjecturally. Very little of historical importance is therefore lost.

The **characters** are of the Brāhmī alphabet resembling in a general way those of the Nāsik inscription of Ushavadāta.<sup>2</sup> The form of the initial *a* with the vertical ending in a curve turned to the right, the initial *i* consisting of three horizontal strokes, *kh* without a loop at the base, *v* with a double triangle and *l* with the base line prolonged to the left are also noteworthy peculiarities. As regards medial vowels, the sign for *ā* is generally added at the top, see *sahas-āyu-*, l.2, but in some cases at the middle, see *Balādhikata*, l.2; the *u* sign is formed by continuing the right limb and in some cases by adding a curve to the vertical, see *putena*, l.2 and *Kumāra*, l.1; the medial *e* is generally denoted by a horizontal stroke to the left, but in *khe* it appears as a slanting stroke above the line. Many of the other letters show varying forms, marking a transition from the Asokan to the Kushāṇa alphabet. *G* and *t*, for instance, have the angular top in some cases and the rounded one in others, see *Goḍachhasa*, l.2 and *Bhagarato*, l.1; *ṇatukeṇa* and *Vāsithiputenu*, both in l.2; *chha* has the earlier form of a circle or an ellipse bisected by a vertical, *sainvachhare*, l.2; and the later double-looped one in the same word in l.1; the dental *d* has throughout the transitional angular form open to the left, while the lingual *ḍ* has a round back in *Goḍachhasa* in l.2 and an angular one in *Daiḍanāyakena*, ll.2 and 3; *dh* faces right in *sidha[m]* but is rectangular in *Balādhikatena*, l.2, and circular in *vadhivike*, l.2; the Asokan form of the letter *s* occurs in the *akshara* *sa* of *sahas-āyu-*, l.2, but in other places it shows advanced forms, approximating in one case to that of the English letter *N*, see *sainvachhare* and *etasa*, l.3. The numerical symbols for 4, 5 and 10 occur in the first line and those for 6, 10 and 1,000 in the third line.

In the advanced forms of several letters, the present inscription resembles the Nāsik inscription of Ushavadāta, but since it exhibits a considerable admixture of archaic forms not noticed in the latter, I put it slightly earlier. The inscription of Ushavadāta probably belongs to the second century A. D. as the year 42 mentioned in it is generally referred to the Śaka era. The present inscription may therefore be referred to the first half of the **first century A. D.**

The **language** is early Prakrit. As in other records of the age, double consonants are entirely absent except in *gimha-*, l.3, and *bamhanānam*, ll.3 and 4. There is, again, no elision of intervocalic mutes as in literary Prakrits, see, e.g., *ṇatukeṇa* which, according to Hēmachandra (VIII, 1, 137), should be *nattuēnt*. For Usabha (Sanskrit, *Ṛishabha*) see Hēmachandra, VIII, 1, 24.<sup>3</sup> In *mutajana* (Sanskrit, *mātrijana*) we have an interchange of vowels as in *viñchhuo* (Sanskrit, *veshika*).<sup>4</sup> Another noteworthy form is *pathariya* (Sanskrit, *prithiryām*) in place of *puhariya* or

<sup>1</sup> Since its discovery in 1903, the inscription has lost an *akshara* at the end of the first line and an ornamental figure after it, similar to the one in the beginning of the same line. These appear clearly in the photograph in the *Gazetteer*. They also show where the record ended originally.

<sup>2</sup> Above, Vol. VIII, p. 82.

<sup>3</sup> Compare *Ushavadāta* in l. 2 of the Nāsik cave inscription of Gantamīputra Sātakarṇi. (Above, Vol. VIII, p. 71).

<sup>4</sup> R. G. Bhandarkar, *Wilson Philological Lectures* (1914), p. 92.

*puḍhaviya* laid down by Prakrit grammarians.<sup>1</sup> In *vasa-sahas-āyu-vadhiṇike* we have the Mā-gadhī neuter nominative singular in *e* as in Asokan inscriptions.<sup>2</sup> Finally, *ya* is used in the sense of *cha* in l.4.

The inscription refers itself to the reign of the king (*Rājan*), the illustrious **Kumāravaradatta**. The royal name bears resemblance to the name Virapurisadata which occurs in the Nāgārjunikoṇḍa inscriptions.<sup>3</sup> The record contains two regnal dates, both expressed in season, fortnight and day as in other early epigraphs of the south.<sup>4</sup> The **object** of the inscription is to record certain pious donations made by two ministers of the king.

The inscription opens with the auspicious word *śilham*, followed by a salutation to Bhagavat. It then records that at the **Rishabhatīrtha** of the Bhagavat, on the fifteenth day of the fourth fortnight of Hēmantā in the **fifth** (regnal) **year** of the king, the illustrious Kumāravaradatta, his *Amātya* Vāsishṭhīputra Bōdhadatta, who was the grandson of the *Amātya* Goḍachha and the son of the *Amātya* Māṭṛījanapālita, made a gift of 1,000 cows to Brāhmaṇas 'for the purpose of augmenting his life for a thousand years'. He further made a second gift of 1,000 cows on the 10th day of the sixth fortnight of Grīshma in the **sixth year**, evidently of the same king's reign. Besides being an *Amātya* of the king, Bōdhadatta held the offices of *Danḍanāyaka* and *Balādhiḥkṛita*. Finally, the inscription records a third gift of a thousand cows which another *Amātya* of the king, Indradēva,<sup>5</sup> who was also *Danḍanāyaka*, made to Brāhmaṇas probably in the same (sixth) regnal year.

**Rishabhatīrtha**, where these donations were made, is plainly identical with the pool Damau Dahrā, beside which the present inscription is engraved. This *tīrtha* seems to have been very famous in ancient times; for the *Tīrthayātrāparvan*, a subsection of the *Āraṇyakaparvan* of the *Mahābhārata* contains a verse which declares that a man, who fasts for three nights at Rishabhatīrtha in Kōśalā (*i.e.* Dakṣhiṇa-Kōśala or Chhattisgarh) obtains the religious merit of a Vājāpēya sacrifice.<sup>6</sup> In view of this it is not surprising that the *Amātyas* of the king Kumāravaradatta chose this *tīrtha* for making their *mahādānas* of a thousand cows each.<sup>7</sup>

It is not clear who is meant by Bhagavat to whom the Rishabhatīrtha was dedicated. In ll. 1-2 Dr. Bhandarkar read the words *theru* Goḍachha, which suggested to R. B. Hiralal that Damau Dahrā, which is just a solitary place like Rūpnāth, was a likely place which a few Buddhist monks may have selected for their residence.<sup>8</sup> The reading *theru* is however extremely doubtful. Moreover, Goḍachha, who held the office of an *Amātya*, was probably not a Buddhist monk. The description of the *tīrtha* in the *Mahābhārata* clearly shows that it was a Brahmanical, not Buddhist, *tīrtha*. The mention of Brāhmaṇas as recipients of the gifts suggests that Bhagavat does not denote the Buddha. The name of the king Kumāravaradatta (one who was born by the grace of Kārttikēya) and that of the *Amātya* Māṭṛījanapālita (one who is protected by the Divine Mothers) indicate that both the royal and ministerial families were worshippers of Śiva. The

<sup>1</sup> See Vararuchi, I, 13 and 20, and H-machandra, VIII, 1, 216. The word occurs in the form *puḍhaviya* in l.3 of the Nāgārjunī inscription of Nāgarkā.

<sup>2</sup> See *aṅge bahuvūdike dharmma-charaṅge* in Girnar Edict IV. Compare also *dharmma-āyu-bala-vadhiṇike* in Mayidavolu plates; above, Vol. VI, p. 84.

<sup>3</sup> Above, Vol. XX, p. 16, etc. Similar names *Kumārudatta* and *Kumārīdatta* occur in the *Kathāsarisāgara*, taraṅga 51, v. 123.

<sup>4</sup> See, *e.g.*, above, Vol. I, p. 7, and Vol. VIII, pp. 59 f.

<sup>5</sup> The name [I]dadēva occurs also in an inscription at Sāñchi. See Lüders, *List of Brahmi Inscriptions*, No. 419. Indradēva of the present inscription was the grandson of Dinika. His father's name is lost.

<sup>6</sup> Cf. *Rishabhātm tīrtham=āsādya Kōśalāgām narādhiṇa* | *Vājāpēya=avāpūti tri-rātr-ōpōshītō narah* | *Āraṇyakaparvan* (edited by Dr. V. S. Sukthankar), adhyāya 83, v. 10.

<sup>7</sup> For the procedure of making this *mahādāna*, see *Matsyaparāna*, adhyāya 278.

<sup>8</sup> See his *Inscriptions in C. P. and Bihar* (second ed.), p. 180.





GUNJI ROCK INSCRIPTION OF KUMARAVARADUTTA

Left half.



Right half.



name of the *tīrtha* which was evidently so called after Śiva's bull (Rishabha) Nandi, lends colour to this conjecture. Though Bhagavat (the Lord), when not connected with any specific name, is usually taken to denote Vishnu, it occasionally occurs also as an epithet of Śiva and other deities.<sup>1</sup> It seems likely, therefore, that the Bhagavat mentioned here was the god Śiva.

This is the **earliest inscription** mentioning a royal name, found in Chhattisgarh and as such has great historical importance. Unfortunately it mentions neither the family nor any ancestors of the king Kumāvaradatta. The records at Kirāri and Rāmgarh which, belonging as they do to the same part of the country and the same age as the present inscription, might have been expected to throw light on this matter, afford no help; for the name of the reigning king is irretrievably lost in the former, while the records at the latter place contain no royal name. We have therefore no further information about the king Kumāvaradatta.

### TEXT<sup>2</sup>

- 1 सिध(धं)<sup>3</sup> [1\*] णमो भगवतो [1\*] हं(रं)ओ<sup>4</sup> कुमारव<sup>5</sup>रदतसिरिस संवद्धरे प(पं)[च]मे  
 ५ हेम(मं)तपरवे च[तु]थ ४ दिवसे [पंचद\*<sup>7</sup>]से १० ५ भगवतो उसभतिये<sup>8</sup>  
 ग्रमचस पठविय<sup>9</sup> ध[मेन]<sup>10</sup> ।
- २ गोडछस णतुकेण<sup>11</sup> ग्रमभ(च)स मतज्जुनपालितस<sup>12</sup> पु[ते]न ग्रम[चे]न वंडनायकेन बत्ता-  
 धिकतेन वासिठिपुतेन बोध<sup>1</sup>[द]तेन [द]तं वससहसायुवधिणिके

<sup>1</sup> See Fleet, *Gupta Inscriptions*, p. 28, n. 5.

<sup>2</sup> From an inked estampage and the facsimile facing p. 193 in the *Gazetteer of Chhattisgarh Feudatory States*.

<sup>3</sup> There are two ornamental figures before this word, the first resembling the Roman figure V. Similar ornamental figures appear to have been incised in the beginning of the Nāpāghāt inscription of Nāganikā also. See the facsimile in *Arch. Surv. West Ind.*, Vol. V.

<sup>4</sup> The form *ramāo* occurs on early coins of Sātavāhana and Sēbaka. *J. N. S. I.*, Vol. VII, pp. 1 f. and 94 f.

<sup>5</sup> What looks like an *anusvāra* on *ku* may be due to a fault in the rock.

<sup>6</sup> This *akshara* looks like *ma*, but is probably a double-triangled *ra* noticed by Bühler, above, Vol. II, p. 201, No. 12, and p. 207, No. 32. See his *Indian Palaeography* (English translation), p. 40. See also *r* in ll. 6, 7 and 10 of the inscription (VII) on a door-jamb from Mathurā, above Vol. XXIV, pl. facing p. 195. Dr. D. R. Bhandarkar read the king's name as Vasanta, but what he read as *sa* represents two *aksharas ra* and *ta*.

<sup>7</sup> These three *aksharas* are lost by the peeling off of the surface of the rock.

<sup>8</sup> Sanskrit, *Rishabhātīrthē*. The vertical stroke below *sa* is not an *u*-sign; for the latter, the right limb of the letter is lengthened. For the reading of this word I am obliged to Dr. B. Ch. Chhabra and Mr. N. L. Rao.

<sup>9</sup> Sanskrit, *pathiriyām*. According to Prakrit grammarians, the form should be *pathaviya* or *pathariya*. The Nāpāghāt inscription of Nāganikā has *pathaviya*.

<sup>10</sup> The second *akshara* of this word is now completely damaged. With the expression used here, compare *pathaviya pathama vīrasa* in l. 3 of Nāganikā's inscription.

<sup>11</sup> Sanskrit, *naptrikēya*. Hēmachandra (VIII, 1, 137) gives *nattiena* and *nattuena*, both of which (without the conjunct) are used in the present inscription.

<sup>12</sup> Sanskrit, *Māti-jana-pālitasya*. The interchange of vowels here is as in *vinchhuo*. See Vararuchi, I, 15.

<sup>13</sup> *Dh* is roundish here as in *Dha[me]na* in l. 1 and in *valhinike*, further on in this line.

- 3 [ब\*][म्ह]ना[ण]<sup>1</sup> गोसहसं १००० [१\*] संवद्धरे तठे<sup>2</sup> ६ गिम्हपखे छठे ६ दिवसे १०  
 ब्रितियं गोसहसं दत्तं १००० [१\*] एतस [च]<sup>3</sup> विभावना अमचेन दंडनायकेन दिनि-  
 [कन]गि(ति)केन
- 4 . . . . 'न इद[वे]वेन' द[त्त] बम्हना[नं]<sup>6</sup> गोसहसं य[॥१\*]।

## TRANSLATION

(Line 1) Success! Obeisance to the Bhagavat!

On the fifteenth-10 5-day of the fourth-4-fortnight of Hēmanṭa in the **fifth-5 year** (of the reign) of the king, the illustrious **Kumāraavaradatta**, a thousand-1,000 cows were donated to Brāhmanas, at **Rishabhatīrtha** of (i.e., dedicated to) the Bhagavat, by the *Amātya*, *Daṇḍanāyaka* and *Balādihikṛita* **Bōḍhadatta**, the son of Vasishṭhī and the *Amātya* *Mātrijamapālita*, and the grandson of the *Amātya* *Goḍachha*, (who was a veritable) Dharma on earth, for augmenting (his) life for a thousand years.

(Line 3) On the 10th day of the sixth 6 fortnight of Grishma in the **sixth 6 year** a second donation of a thousand-1,000 cows was made (by the same *Bōḍhadatta*).

In view of this gift, a thousand cows were donated to Brāhmanas by **Indradēva** who is *Amātya* (and) *Daṇḍanāyaka* (and who is the son of)..... and grandson of Dhūka.

No. 12.-- NOTE ON THE BAJAUR INSCRIPTION OF MENANDROS<sup>8</sup>

THE LATE DR. STEN KONOW, OSLO<sup>9</sup>

In the *Epi-graphia Indica*, Vol. XXIV, pp. 1-8, the late N. G. Majumdar published a Kharōshthī inscription which contains the name of the Greek ruler Menandros and which can, with certainty, be ascribed to about the middle of the second century B. C. If we abstract from the inscription on the Swāt relic vase of the Meridarkh Theodoros<sup>10</sup> this is the first old record which mentions one of those Greek princes who established themselves in the Indian border-land about the second century B. C. And it is of considerably greater importance than the Swāt record because Menandros played a great rôle in the conquest of India, while Theodoros is not known from other sources. It has not, however, so far as I know, been noticed or discussed in European or American journals.

<sup>1</sup> The first *akshara* of this word is lost by the peeling off of the surface of the rock. Of the second *akshara mha*, only the superscript *m* remains. It has the same form as in *ba'manānd m*, below, in l. 4.

<sup>2</sup> Read *chhathe*. There is a dot in the middle of the circle of *tha* due to a fault in the rock, which makes it look like *tha*. As the following symbol shows, *chhathe* is the intended word.

<sup>3</sup> These four *aksharas* are very carelessly incised.

<sup>4</sup> About five *aksharas* are lost here. The word probably contained the name of the father of Idadeva and ended in *putena*.

<sup>5</sup> Sanskrit, *Indradēva*.

<sup>6</sup> The *anuvāra* on *na* is indistinct.

<sup>7</sup> Sanskrit, *cha*. *Ya* is used in this sense in other records also. See, e.g., the Mayidavōlu plates of Śivaśāndavarman, above, Vol. VI, p. 85, and the Bāsum plates of Vindhyaśakti II, above, Vol. XXVI, p. 151.

<sup>8</sup> [Dr. Dines Chandra Sircar has also published a note on this inscription; above, Vol. XXVI, No. 46, pp. 343 ff.—Ed.]

<sup>9</sup> [It is greatly to be regretted that the author passed away when this learned essay of his was in an advanced stage of proof.—Ed.]

<sup>10</sup> *C. I. I.*, Vol. II, pt. I, p. 1.

Majumdar's edition is characterised by those qualities we were accustomed to find in his work, careful observation and good judgment. The inscription is however not easy, and I do not think that all his results can be accepted. I therefore drafted some notes when the edition reached me and sent them to the *New Indian Antiquary*. I do not know whether they have been published,<sup>1</sup> and at all events I should certainly have made some changes in the proofs. I have therefore thought that it might be of use to rewrite my paper.

The inscription is found on a steatite casket, which comes from Shinkot in Bajaur, about 20 miles to the north-west of the confluence of the Panjkora and Swāt rivers. The casket is well preserved, but the lid is broken, only two pieces, about half of the whole, having been recovered.

The casket was said to have encased a casket of silver, which in its turn contained a gold reliquary and some ashes. No traces of these have, however, been found, and I do not think that the whole statement can be trusted. It may be a reflex of what has been told about other relic caskets. There was a gold casket within the Bumarān<sup>2</sup> vase, and the Taxila steatite vessel where the silver scroll inscription<sup>3</sup> of the year 134 was found contained a silver vase, enclosing a gold casket, containing some minute relics.

We cannot, therefore, be confident about the existence of the silver casket, the gold reliquary and the ashes. The only thing we actually know is that there is a well-preserved steatite vessel with a broken lid.

As rightly pointed out by the editor, there are several records incised on the casket, and I shall retain his designations of them. A is found along the rim of the broken lid, and is incomplete; A 1, likewise incomplete, is incised in the centre of the lid, and A 2, also incomplete, on the inside of the lid. After A 1 we have a fourth incomplete record, C. Inside the casket are the records B and D and outside, on the bottom, E.

Of these epigraphs only A, A 1 and A 2 can be assigned to the time of Menandros, while the remaining ones can hardly be older than the 1st century B. C.

A is incised in bold and well executed letters of an early type, as shown especially by the closed head of the *akshara sa*. The reading is perfectly certain *Menedrasa Maharajasa kaṭṭasa divasa* <sup>411</sup>/<sub>4</sub> *prayasamedā* 'of the Maharaja Menandros, the 14th day of the month Kārttika, accompanied with life'. There is a short interval between each word. We may note the form *Menedra*, for which Majumdar read *Minadra*, though the *e* of the second syllable is absolutely certain. It is the same change which is represented by the Pāli form *Milinda* and is no doubt due to an Indian notion that the name was a compound with *indra*. The way of expressing the figure 14 is unusual. It would seem that the engraver had first written 411, and then corrected it, adding a 4 below the second 1.

It is hardly likely that *Menedrasa* was the first word of the inscription. We should certainly expect that the year would be mentioned before the Mahārāja's name, as Majumdar thinks. But the fragment of the lid which must have contained this has not been recovered. The year was most probably a regnal year.

After the date follows the word *prayasamedā* and then the great break sets in. *Prayasamedā* would be Sanskrit *prāyasamēda*, and may mean, as Majumdar states, 'endowed with life'. It should be noted that intervocalic *t* here appears as *d*, while we shall find *t* in A 1.

The word occurs in A 2 on the inside of the lid, which only contains two words *prayasamedā* and *Śakamūnisa*, but about half of the lid is missing between these two words. There has clearly been comparatively long intervals between the words of this inscription. That between *Śakamūnisa*

<sup>1</sup> [Since published in the *New Ind. Ant.*, Vol. II, 1939.40, pp. 639 ff.—Ed.]

<sup>2</sup> *C. I. I.*, Vol. II, pt. I, p. 50.

<sup>3</sup> *C. I. I.*, Vol. II, pt. I, p. 70.

and *praṇasamedā*, where the stone is most incomplete, is exceptionally long, so that *praṇasamedā* clearly is the first word. Majumdar states that there is just a trace of a *t* or *r* before *Śakamuniśa*, and suggests to restore the legend as *praṇasamedā śarira bhagavato Śakamuniśa* 'the relic endowed with life, of the Lord Śākyamuni'. And it is clear that inscription A must be restored in the same way as A 2.

In explanation of the term *praṇasamedā* he refers us to three passages in the *Mahāvamsā*: xvii, 3, *dhātusa diṭṭhesu diṭṭho hoti jīvo* 'if we behold the relics, we behold the Conqueror'; xvii, 59 ff.

Thupārāme patiṭṭhantam mama dakkhiṇaakkhakam  
karotu nabham uggantvā yamakaṃ pāṭihāriyam  
Laṅkālaṅkārahūtamhi Hemamālikacetiye  
patiṭṭhahantiyo dhātū doṇamattā mamāmālā  
buddhavesadharā hutvā uggantvā nabhasi ṭṭhitā  
patiṭṭhantu karitvāna yamakaṃ pāṭihāriyam

'taking its place in the Thūpārāma my right eye-tooth shall rise into the air and perform the twin-miracle; when my pure relics, filling a *drupa*, take their place in the Hemamālikachaitya, which is an adornment of Laṅkā, they shall take the shape of Buddha, rise and stand in the air, perform the twin-miracle, and take their place';

xvii, 43 f.

Tasmim samāgame dhātū hatthikkhandhā nabhagatā  
sattatālapamāṇaṇhi dissanti nabhasi ṭṭhitā  
vimhāpayantī janataṃ yamakaṃ pāṭihāriyam  
gaṇḍambamūle buddho va akari lomahatisakam

'at that gathering the relic rose up into the air from the elephant's shoulder, being visible over an extent of seven tāla, standing in the air: throwing people into amazement, it performed the twin-miracle, as (did) the Buddha under the Gaṇḍamba tree'.

I think that we must accept this ingenious explanation. It is quite possible to assume that the relics can work wonders and to think of designating them as living entities at the time when they are enshrined. The continuation of A, which is clearly A 1, is very short as it would have to be if the preceding line mentioned what was being established. What is left of A 1 can be definitely read as *tharita*, which can be confidently restored as *prattharita*. If the year was given before the name *Menandrasa* we may suppose that about eight *aksharas* preceded the name, and it is a likely assumption that A 1 in the inner ring, began at about the same place as I.1. Since *tha* stands slightly to the left of *me*, it is tempting to assume that eight to nine *aksharas* preceded so that we might think of *ima śarira prattharita*.

But then we have no explanation of *praṇasamedā*. This compound has not, so far as I know, been met with elsewhere. It can hardly mean the same thing as *prāṇopeta* which occurs in the formula *upāsakaṃ ca mām dhāraṇādyaṅgreṇa qāraṇīraṃ prāṇopetaṃ śaraṇaṃ gataṃ abhiprasannaṃ*, 'keep me as your worshipper from today, as long as I live and am endowed with life, as I have taken my refuge and turned my disposition towards (you)'; *Dreyār* p. 72.1 etc. It would then be possible to fill up the gap in A and A 1 as *praṇasamedā upasamaye bhagavato Śakamuniśa* 'for the worship of the Lord Śākyamuni as long as life lasts', or *praṇasamedā upasakena (-kasa) bhagavato Śakamuniśa* 'by him who is a worshipper of the Lord Śākyamuni as long as life lasts'. If we had *upasakena* in A, this would then belong to the supposed reading of A 1, while we might think of *upāsaka* in A 2: ' (gift) of life-long worshipper of the Lord Śākyamuni'.

It is, however, hardly possible to interpret the text in this way: the relics were looked upon as living entities. But the importance of the inscription is not dependent on such restorations. It rests with the fact that it gives a reliable contemporaneous confirmation of the tradition that Menandros had Buddhist sympathies.

The old inscription of the time of Menandros did not contain any further information. All the remaining inscriptions of the casket belong to a later time, probably to the first century B. C. C, which follows immediately after A 1, was evidently incised when the lid was less incomplete than now, because it has been only partly preserved. That it was already damaged can be inferred from inscription D. Majumdar read the record: *Vijaya[mit]ra . . . pate pradithavide* 'Vijayamitra . . . the bowl has been established', taking *pate* to be mis-written for *patre*. It might be possible to think of restoring the whole as *Vijayamitrena apracharajena pate pradithavide*, but the traces that are left are too uncertain. About the purport of the epigraph there cannot be any doubt: it records a second setting up of the casket, which had become damaged in the interval after its original establishment in the days of Menandros, as can be seen from inscription D.

Within the body of the casket Majumdar distinguishes two inscriptions, the long record D and the short epigraph B, which is incised between ll 1 and 2 of D. and consequently, according to Majumdar, older than D. He thinks that it is contemporaneous with the Menandros inscription, but admits that the *akshara sa* is of the later semi-open type. The reading of B is absolutely certain: *Viyakamitras(r)a apracharajasa*, i. e., according to Majumdar 'the gift of Viyakamitra, who has no king as his adversary'. He thinks that this bears reference to the gift and original consecration of the casket by Viyakamitra, who must have been a vassal chief under King Menander.<sup>2</sup>

I accept his explanation of *apracharaja*, *apratyagrāja*, for *pratyāñch* is known to have the meaning 'equal to, a match for'. But I think it unlikely that a vassal chief could use such a title. And palaeographically B cannot be older than the first century B.C. The letters are larger and better executed than in D. but a comparison, e.g. of *apracharajasa* in B and *apracharajena* in D seems to show that both records can very well be contemporaneous, due perhaps to different draftsmen. We cannot expect the individual *aksharas* to be quite uniform in such an inscription, when we bear in mind how the procedure of engraving was. A draft was provided from the office which gave order to the engraving, and this draft had to be written in ink inside the bowl for the guidance of the engraver. And here there were many causes for mistakes and misshapings. The very first *akshara i* is misdrawn, the vertical turning to the right and a bar rising from the left hand termination of the horizontal and the ensuing *me* is defective; the word *piṇḍoḃya* 1.1 has been written *piḍoṃḃya*; the lower part of the initial *sa* of *sabudhasa* 1.4 has been separated from the rest and connected with the ensuing *bu*; the final *o* of *bhu[trao]* 1.1 looks like *tha*; the *akshara ya* is sometimes bent over so that the left bar lies in the line, etc. Both the writer who copied the draft in the bowl and the engraver have evidently had some difficulty in shaping the *aksharas* properly on the rounded surface.

It may be noted that the cerebral *ṃ* only occurs in the words *grīṃayut(r)i* 1.1 and *Śakimūṃisa* 1.3, but *Vijayamitrena* 1.3. It seems unlikely that *ṃ* and *n* were felt as separate phonemes.

As can be seen from the plate accompanying Majumdar's edition, there are several instances of what looks like a subscript *r*. And it certainly stands for *r* in words such as *apracha*, *prat(r)i*, though the shape of *pra* differs in these two words, the jointure between the *r* stroke and *pa* being angular in the former and curved in the latter. The angular form is also found in *praprasumeda* in the Menandros inscription, while *pradithavide* in inscription C shows the curve. Both forms occur in the Patika<sup>1</sup> inscription, but in most old records the curve form is usual.

In connection with other consonants the case is a little different. In the case of *ja* we have to do with the bottom stroke we know from coins and some of the Aśōka inscriptions, but which is absent in most Indian Kharōṣṭhī epigraphs. We find it in the title *apracharaja*, but not in the name *Vijayamitra*, neither in C nor in D. Its use, e.g., in the word *maharajasa* in the coin legends

<sup>2</sup> C. I. I., Vol II, pp 23 ff.

of Menandros, where our inscription A has *ja* without the stroke, points to an ordinary *j*. And then it is tempting to infer that the simple *ja* in *Vijayamitra* denotes a somewhat different sound.

The remaining consonants which are provided with such bottom strokes in our inscription are *g*, *t*, *d*, *dh*, *g*, *ś* and *s*.

In the case of *g* and *t* we find both the curved and the angular form, and the former clearly denotes an ordinary *r*: cf. *grīṇayat(r)i* 'causes to take', I.1, *patre* 'vessel', I.2; *Vijayamitreṇa*, I.3 and *Vijayamitras(r)a* in B, where (*r*) has been used to transliterate the angular stroke. The latter is found in *Bhag(r)aratu* 'of the Lord', I.3, where there is another short stroke to the left, just above (*r*), which I cannot explain, and almost regularly in *t(r)a* when this represents intervocalic *t*; thus *palagabhut(r)ao* 'become decayed', where Majumdar reads the blurred *akshara* as *dr*, *sakareat(r)i* 'is honoured, kept in proper state', I.1 etc. The only exception is *bhag(r)aratu*, I.3. The *g(r)* of this word must be explained in the same way as in *bhag(r)arato* of the Swāt vase of the Meridarkh Theodoros<sup>1</sup> and similar forms in other Kharōshthī inscriptions, for which the Lion Capital<sup>2</sup> has *bhāk(r)arat(r)o*. There can be little doubt about its meaning. It renders a guttural, probably voiced spirant, a *ḡ*. The *akshara* *t(r)a* must be explained in a similar way. It should be compared with writings such as *pradithard(r)a* in the Theodoros epigraph, *prat(r)ithavit(r)o* on the Lion Capital, and similar forms in other Kharōshthī inscriptions.<sup>3</sup> Inscription C has *pradithavide*, and the actual sound was probably a voiced dental spirant *ḡ*.

In the case of *d* and *dh* we have *kaludre* and *śadhro* I.1, where the joint seems to be curved at least in *śadhro*, which evidently corresponds to Sanskrit *śrāddham*. About *kaludre* or *kalud(r)* I shall have something to say below.

*Y(r)* is found in *keq(r)i* I.1, which evidently corresponds to Sanskrit *kaśchit*. I am inclined to consider the (*r*) stroke as due to a mistake by the engraver. *Ś(r)* occurs in *Veś(r)akhasa* and *pañchaviś(r)aye* I.2, and should be compared with similar forms on the Lion Capital, where a voiced *ś*, i.e., a *z*<sup>4</sup> seems to be intended.<sup>4</sup> *S(r)* only occurs in the name *Vijayamitras(r)a* in B, where we must probably think of a voiced *s*, a *γ*.<sup>5</sup>

The arrangement of the inscription is somewhat irregular. The first line contains the greater portion of a description of the state of things which led up to a new establishing of the relics. The last clause of this description is, however, transferred to I.2, though there would have been room enough for it in I.1. It seems to me that the most likely explanation of this state of things is that the first line of the office copy which had to be entered on the surface ended in this very place.

The second line would then have contained the last sentence of the introduction and the date-portion, after which there is a clear interval. The continuation follows after this interval, at a slightly lower level, and is continued in a fourth line.

It would then seem as if the office draft consisted of three lines, and that this arrangement was followed by the writer who copied it for the guidance of the engraver.

The second line does not, however, keep the same distance from the first one throughout, but gradually increases it. The reason is, according to Majumdar, that B had already been incised, when D was engraved. As I have already stated I am much in doubt with regard to this. The letters of B are larger and bolder than those of D, but they seem to be contemporaneous. And Majumdar's interpretation of B as meaning 'the gift of Vijayamitra, the unequalled king' does not satisfy me. The original establishment of the relics in a casket was evidently done at the request of Menandros, and what is indicated in inscriptions C and D is a second establishment,

<sup>1</sup> *C. I. I.*, Vol. II, pt. I, pp. 1 ff.

<sup>2</sup> *Ibid.*, p. 48.

<sup>3</sup> *Ibid.*, pp. c and cxxv.

<sup>4</sup> *Ibid.*, p. cix.

<sup>5</sup> *Ibid.*

after the casket had become damaged, due to the ruler who is called Vijayamitra in C and D, and it seems to me that we must identify this Vijayamitra with Viyakamitra. The epithet *apracharaja* has been read in the legend on the British Museum coin of Vijayamitra's son,<sup>1</sup> but is not known from other sources. The interchange of *j* and *y* does not present any difficulty, if we bear in mind doublets such as *Aja* and *Aya* for *Azes*. And the writing of *k* for *y* is known from other sources<sup>2</sup> and has its parallel in the frequent *y* for *k*. Viyakamitra can accordingly be the same name as Vijayamitra, in a different orthography.

Palaeographically both B and C-D belong to about the first century B.C., and it is just possible that Vijayamitra, Viyakamitra is the same ruler whose coins have, according to Majumdar, been found at Sirkap during the Taxila excavations of 1931.

The form *Viyaka* can hardly be *Viryaka*, which would probably become *Viriaka*, and certainly not *Vijjaka*. *Vijayamitra* certainly makes the impression of being an Indian name. But we cannot be certain. It may be of interest to bear in mind that the bottom-stroke of *j* which we find in *apracharaja* is absent in *Vijayamitra*, which can very well be an Iranian or semi-Iranian name: cf. the element *vise*, i.e., *vize* in the names of Khotanese kings.

In such circumstances I think it possible that the draft of the inscription was revised by an officer of Vijayamitra's who thought it advisable to make the date clearer by adding the ruler's name and therefore entered B, in his own orthography, above the date portion of the inscription. It is impossible to be confident, but such seems to me to be the most likely explanation.

In other respects I can accept most of Majumdar's interpretation of D. He has not noticed the fact that there is, especially in the first part of the inscription, a clear tendency to separate individual sentences and sometimes individual words by short intervals, which sometimes makes it necessary to deviate from his reading. Thus the beginning of the inscription goes on as follows:—*ime sarira palugabhu[tr]ao na sakareat(r)i tasa śariat(r)i kaladre*. It is evident that we cannot here read *sakare at(r)ita*, but must take *sakareat(r)i* as one word and *tasa* as the next one. *Sakareat(r)i* is *satkriyatē*, or *rathar satkāryatē* 'is honoured, treated with respect.' *Paluga* has rightly been identified by Majumdar with Pāli *palugga* 'broken, decayed', though we should expect *pralugga*. The first sentence accordingly runs: 'This relic having been decayed is not properly respected', and this is further explained in what follows, which shows that the respect shown to the relic consisted in pious acts performed at the site.

The next clause is *tasa śariat(r)i kaladre*, where the *sa* of *tasa* cannot, as already stated, be separated from *ta* and consequently not be the subject of *śariat(r)i*: i.e., as stated by Majumdar, Sanskrit *śīryatē* 'is broken, falls off'; and the subject must be *kaladre*, which cannot therefore correspond to Sanskrit *kālataḥ*, as Majumdar thinks. I am in doubt about the final syllable. If it is *d(r)e* we would have a *kālade* with a spirantic *ḍ*, while *kaladra* might be something like *kāladraya* which does not seem to give any sense. I am inclined to look on the apparent *r* stroke as a mistake of the engraver, because the *c-mātrā* was blurred. And I can only explain *kalade* as standing for *kālādēya*<sup>3</sup> 'what should be given in its proper time, seasonal offerings,' and what is meant we learn from what follows: *na śadhro na piṇḍoḍa key(r)i pū(r)i grīṇayāt(r)i* 'nobody causes the ancestors to receive *śrāddha* and *piṇḍōḍaka*.' Majumdar takes *śadhro* to stand for *śrāddhaḥ*, to which he assigns the elsewhere unknown meaning 'venerated', and explains *piṇḍoḍakey(r)i* as *piṇḍōḍakaiḥ*, but final *o* in this inscription usually stands for *am*, and both the form and the construction make it impossible to think of an instrumental plural.

The reference to such periodical offerings has no special connection with Buddhism but tends to show that the relic-sanctuary was held in honour by people of all creeds.

<sup>1</sup> Cunningham, *Numismatic Chronicle*, 1890, pp. 127, 170; Rapson, *Indian Coins*, p. 9; Whitehead, *Catalogue of Coins in the Panjab Museum*, p. 168, pl. xvii, ii.

<sup>2</sup> Cf. *C. I. I.*, Vol. II, pt. i, pp. cv f.

<sup>3</sup> Cf. the remarks by Lüders, *AO*, xviii, pp. 25 ff.



L.2 begins below the final *t(r)i* of *griṇṇayāt(r)i* and continues under the gap after this word and further below L.1. at an increasing distance. The first clause, *tasa ye patre apomua* continues the statement about the condition of the relics in L.1. Majumdar explains *apomua* as *apamukta* 'abandoned', but *apa* could not become *apo* and *mukta* must appear as *muta*. Moreover, the casket is the same which was used for the Menandros inscription, and it is difficult to accept Majumdar's translation 'and the receptacle of that (relic) has been cast aside'. What we seem to know is that the lid was damaged, and *apomua* must mean something like 'defective'. I take it to be *apponua*, from *appa* Skt. *alpa*, and *omua* formed with the suffix *uka* from *oma*, which occurs in the sense of 'defective' in Ardhamāgadhī, so that the meaning would be 'slightly defective' which suits the context perfectly.

Then comes the date portion: *Tashaye pañchamaye 4 I Veś(r)akh(r)asa masasa divasa pañchaviś(r)aye* 'in the fifth, 5, year on the 25th day of the month Vaiśākha'. The year is clearly a regnal year, and since the ruler is mentioned in the last part of the inscription nothing more needs to be added. But then we have the short inscription B above the final portion of the date and protruding beyond it to the left. If I am right about the arrangement of the lines in the original draft, L.2 would have been a little shorter than L.1, while the addition of B would have brought it up to the same length. Since B cannot be as old as A but seems to be of the same time as D, and since it would not seem likely that the establishment of the relic by Vijayamitra mentioned in D should be further characterised as the gift of Vijayamitra, it seems to me that I must be right in my explanation that B has been added above the date in order to make it more precise, though such an addition was not necessary. It is not, of course, possible to speak with full confidence, but it seems to me that the explanation I have suggested above is the only one which explains the whole arrangement. I therefore explain B, in connection with the date, as 'of Vijayamitra (=Vijayamitra), the unequalled king'.

The final portion of the inscription does not cause any difficulty *īyo prat(r)ūthavit(r)e Vijayamitrena apañcharajena bhau(r)areta Sakimūṣa samasabudhasa śarira* 'this relic of the Lord Śakyamuni, the perfectly enlightened one, was established by the unequalled king Vijayamitra'.

There is, finally, a short inscription, Majumdar's *E*, on the bottom of the casket. Majumdar read *viśpīlā na aṇāmkatena likhīt(r)e* explaining *aṇāmkatena* as corresponding to *ājñākrītēna* 'who was ordered'. An examination of the not infrequent *ye* in D shows, however, that we must read *aṇāmkajena*, not to mention the evident difficulty in assuming *kata* and not *kat(r)a* in this record. The cerebral *ṇ* side by side with the dental in *aṇāmkajena* further shows that I was probably right in thinking that *ṇ* and *n* are used promiscuously in our inscription.

We must then translate 'written by Viśpīlā' the *aṇāmkaja*, and as I have remarked in another place,<sup>1</sup> *aṇāmkaja* can hardly be anything else than the Greek *ἀναγκαστός*, which was used in Hellenistic times about a ruler's advisers. And we are reminded of the fact that another Greek term *μερδάρης* has been traced by Professor F. W. Thomas<sup>2</sup> in the neighbourhood, and from a somewhat earlier time.

The writer Viśpīlā was, as his name shows, no Greek, but an Iranian, probably a Parthian. And the ruler Vijayamitra, probably belongs to the Parthian period. But then we now know that the Parthians played a great rôle in the preservation and evolution of Greek notions and especially of Greek art in the Indian borderland.

<sup>1</sup> *J. R. A. S.*, 1939, p. 265.

<sup>2</sup> *Festschrift für Ernst Windisch*, pp. 362 ff.

## No. 13.—SIVANVAYAL PILLAR INSCRIPTION OF PALLAVA SIMHAVARMAN

(I Plate)

M. VENKATARAMAYYA. OOTACAMUND

**Sivanvāyal** is a village situated about 9 miles north-east of Thiruvallūr, the headquarters of the *tāluk* of the same name in the Chingleput District, Madras Presidency. The village was visited by me in the course of the epigraphical survey of the *tāluk* in November 1944.<sup>1</sup> The antiquity of its name goes back to Pallava times, the village being mentioned under that name in a record of Pallava Kāmpavarman (c. 850 A.D.) at the place.<sup>2</sup> In Tamil, the name Sivanvāyal means the abode or the entrance (*vāyal* < *vāsal*) of Śiva and the Sanskrit rendering of the name would be Śivadvāra.<sup>3</sup> True to its import, the village contains the remains of an old temple of Śiva,<sup>4</sup> which is the main attraction to the eye as one approaches the village from the north. The remains at present visible at the site are a *bhūga* of huge size, a *nandi* in front and *dēbris* consisting of granite slabs some of which are dressed, having been evidently used in the construction. A little away from the Śiva temple stands a temple of Viṣṇu, of simple construction, comprising an *ardhamandapa* and the *garbhagriha*. The deity, which is under worship in this temple, is locally called Vaikuṅṭha-Varadarāja-perumāḷ. Although the present structure appears to be modern, the temple seems to be an ancient one, because an inscription in Pallava-Grantha characters of about the 9th century A.D. engraved on a stone now built into the ceiling of the temple, refers to the god as Vaikuṅṭhanātha,<sup>5</sup> which is preserved in the present appellation of the god. At the entrance to this shrine was found a massive broken pillar of reddish-grey granite which the local residents used as one of the steps. On examination, the pillar was found to contain on its three sides an inscription engraved in ornate Pallava-Grantha characters.<sup>6</sup>

The pillar, which stands just four feet high, is about one foot square in section. Up to a height of 3½ feet from the bottom, the pillar is cubical but not geometrically perfect as two sides of it, which are 1 foot 2 inches broad, are broader than the other two by 2 inches. The middle portion of the shaft just above the lower cubical part has its angles bevelled off, thereby making this portion of the pillar octagonal in section. The cubical portion at the bottom is decorated with the design of a conventional lotus-flower similar to the lotus medallions appearing on the stone railings of the Amarāvati *stūpa*.<sup>7</sup> As only a part, viz., the lower part, of the middle octagonal portion, about ¾ foot in height, is preserved, it would seem that nearly half the pillar must have been lost at the top. The pillar should have formed part of a monument the nature or the shape of which it is not possible now to determine.

The characters of the inscription are what is termed Pallava-Grantha **alphabet**, and they closely resemble those of the Trichinopoly cave pillar inscriptions of Pallava Mahēndra<sup>8</sup> as also those of the Bādāmi inscription<sup>9</sup> of Mahēndra's son Natasimhavarmaṇ I. Bühler cites the latter inscription as the latest example of the 'archaic variety' of the Grantha alphabet.<sup>10</sup> In general execution,

<sup>1</sup> The village was again visited by Dr. B. Ch. Chhabra, Government Epigraphist for India, in 1945, when photographs of the antiquities and fresh estampages of the inscriptions were secured.

<sup>2</sup> *A. R. E.*, No. 13 of 1944-45.

<sup>3</sup> Cf. Kāñchivāyal and Kāñchivāra which are used synonymously in the Udayēndram Plates of Pallava Nandivarman (*S. I. I.*, Vol. III, p. 365; *Ep. Ind.*, Vol. III, p. 115; *Ind. Ant.*, Vol. XXII, p. 67 n. 63). Names of places similarly ending in *vāyal* or *vāsal* like Kuḍavāśal, etc., are common in the Tamil country.

<sup>4</sup> The god is locally called Sivanāṅḍīśvara.

<sup>5</sup> *A. R. E.*, No. 10 of 1944-45.

<sup>6</sup> *A. R. E.*, No. 11 of 1944-45.

<sup>7</sup> A. H. Longhurst: *Pallava Architecture*, Part I: *Mem. Arch. Sur. India*, No. 17, p. 9. The decorative style of such pillars of the Pallava period is characterised by Longhurst as the *Mahēndra* style.

<sup>8</sup> *S. I. I.*, Vol. XII, Pallavas: Pl. I, opp. p. 5.

<sup>9</sup> *S. I. I.*, Vol. XI, pt. 1, plate opp. p. 1.

<sup>10</sup> *Indian Palaeography (Ind. Ant., Vol. XXXIII, App.)*, p. 70.

our record may be said to be engraved in the ornamental forms of Grantha in which the label inscription (Nos. 1-16) on the Dharmarājaratha at Mahābalipuram are engraved and which Dr. Hultzsch would assign to king Narasiṃhavarman.<sup>1</sup> The letter *ṇ* of our epigraph is more ornamental than that found in the Trichinopoly and the Bādāmi inscriptions. Attention may be drawn to *b* of our inscription which is much more developed than those found in any of the other inscriptions under comparison. The letter very nearly approaches the form found in the Kūram grant of Paramēśvaravarman,<sup>2</sup> son of Narasiṃhavarman I, wherein its shape is more cursive. It is thus in a transitional stage between the forms found in the Trichinopoly label inscriptions of Mahēndravarmān I and the aforesaid record of Paramēśvaravarman I, his grandson. The medial *ā* attached to the letter *j* in our inscription shows a peculiar form, which is not found in any of the above records under comparison, nor is it the usual type found in Pallava-Grantha or the Chāḷukya records of this period. In the present record it takes the form of a separate sign of length unattached to the main letter, and vertically descending to the bottom in the form of an upright, almost similar to medial *ā* in Nāgarī. The usual way in which the medial *ā* of *jā* is found marked in both Grantha and Telugu-Kaṇṇada records of the period is in the form of a semi-circular spiral proceeding upwards from the middle part of the letter *j* and ascending in a loop over the head of the letter and sometimes descending to its left. Attention may be drawn to the two different forms of medial *ē* used in the inscription as in *gē* of l. 2 of the first side and in *mē* of l. 2 of the second side. The palaeography of our record would indicate the **second quarter of the 7th century A. D.** as the period in which it was written.

The language of the inscription is Sanskrit and its composition in prose in the usual style characteristic of Pallava inscriptions. Parts of the inscription, including the beginning, are lost along with the top portion of the pillar. What is left of the inscription is in three disconnected parts, each part embodying the writing on each of the three respective sides of the pillar. The extant portion of the first two sides contains the eulogy of the king, Siṃhavarman, who is stated to have been born in the Pallava family as god Vishvaksēna (Vishṇu) was born in the Vṛishṇi race, and to have performed the *Daśāśvamēdha* and *Bahusuvārṇa* sacrifices. He is styled *Dēva*, i. e. Lord. The portion of the inscription on the third side, which is partly obliterated, seems to contain the details of the grant. The epithet applied to the Pallava race in the present inscription might be restored on the analogy of similar passages in the published records of the Pallavas as *(vīrāḥ-patē-āśēsha-prajā-vīpa-lavā[nā\*]m=Pallavānām*, i. e., of the race of the Pallavas (who have removed even the slightest distress (*vīpa+lava*) from every one of their subjects (*āśēsha-prajā*)). It is also found in similar terms, with the same play on the words *pallava* and *vīpa-lava* (also *āpal-lava*) in the Pallava copper-plate charters from the time of Paramēśvaravarman.<sup>3</sup>

With palaeography as the only guide, one is tempted to identify Siṃhavarman of the present record with Narasiṃhavarman I, whose date lay in the same period and who was the son and successor of Mahēndravarmān I. This Narasiṃhavarman was the contemporary of Pulakēśin II (642 A. D.) whom he is supposed to have vanquished. Of the identity of our Siṃhavarman with Narasiṃhavarman we cannot be absolutely certain in the face of the fact that Siṃhavarman of our

<sup>1</sup> Above, Vol. X, pp. 2, 5-6 and plate I opp. p. 6. Further development of this florid writing is found in Atyantakāma's inscriptions at the Seven Pagodas and the Kailāsanātha temple label inscriptions of Rājasiṃha.

<sup>2</sup> Above, Vol. XVII, plate opp. p. 340; also *S. I. I.*, Vol. II, plate opp. p. 342.

Kūram grant of Paramēśvaravarman I: *S. I. I.*, Vol. I, p. 148: *nirākṛita-kul-āpal-lavaḥ* (l. 11). Here the play is on Pallava and *āpal-lava*; (b) the Udayēndiram plates of Nandivarman II: *S. I. I.*, Vol. III, p. 366. ll. 7-8 and l. 11, *vīrāḥ-patē-āśēsha-prajā-vīpa-lavānām*, 'who have driven away even the slightest calamity by the multitude of their excellent virtues'; *nirākṛita-kula-vīpa-lavaḥ Pallavaḥ*, 'Pallava, who drove away even the smallest calamity from his race'; (c) the Vēlūrpalaiyam plates of Nandivarman II: *S. I. I.*, Vol. II, p. 507. l. 8, *vīrāḥ-patē-āśēsha-prajā-vīpa-lavānām rakṣā-vidhī-dhrasta-vīpa-lavānām*, 'thence came into existence the race of the Pallavas, who by the Law of Protection (they had adopted) removed even the slightest distress (of their subjects),).

record does not bear the full name of Narasiṃhavarman by which the son of Mahēndravarman. I was usually referred to in stone and copper-plate inscriptions. He might as well belong to a collateral branch of the family or a hitherto unknown member of the same family different from Narasiṃhavarman. However, should our identification prove correct, the present inscription would be the third known record of the king, the other two being those at Bādāmi<sup>1</sup> (Bombay) and Tirukkalukunṇam<sup>2</sup> (Madras).

One fact of importance brought out by the record is that king Siṃhavarman is stated to have performed the *Daśāśvamēdha* and the *Bahusvarṇa* sacrifices. We may recall here that the Bhāraśivas (c. 4-5th century A.D.) of Central India acquired the distinction of having performed the *Daśāśvamēdha* sacrifice and the Vākātakas, the *Chatuśśvamēdha* sacrifice. The Viṣṇukunḍins (c. 5-7th century A. D.) are known to have performed the *Ēkādaśāśvamēdha* sacrifice. Though the *Aśvamēdha* is common in the cases cited, the significance of the number which in one instance is *daśa*, in the other *chatuṣ* and in the third *ēkādaśa*, is not easily understandable. There are instances of *dviraśvamēdha* also. One is led to doubt if in each case one kind of sacrifice, and that only once celebrated, is meant or whether the *Aśvamēdha* was performed as many times as the prefix *daśa*, etc., signifies. Dr. D. R. Bhandarkar was inclined to take the former view, explaining the number by stating that at the performance of a single *Aśvamēdha* the gifts to Brāhmanas were increased fourfold, tenfold or elevenfold, so that by going through one sacrifice the performer secured the merit and also claimed the distinction of having performed more than one *Aśvamēdha*, four, ten, and so on. In support of his view regarding *Daśāśvamēdha*, Dr. Bhandarkar cites a passage from the *Mahābhārata*<sup>3</sup> which incidentally throws some light on the nature of the *Bahusvarṇa* sacrifice (also called *Bahusvarṇaka*). From the passage in the *Mahābhārata* we come to know that *Bahusvarṇaka* belonged to a class of sacrifices called *ahīna* and that it was named *Bahusvarṇaka* owing to the profuse gifts of gold made during the ceremony. The *ahīna* sacrifice is defined by Nandapaṇḍita, the commentator on the *Viṣṇu-sūtras*, as a ceremony connected with the repeated drinking of the *sōma* juice and lasting from two to twelve days.<sup>4</sup> Mēdhātīthi (commenting on the *Manu-smṛiti*, XI, 196) simply defines it as a sacrifice extending over two days or more. Kullūka (commenting on the *Manu-smṛiti*, XI, v. 197) states that it lasts three days or more and that it is said in the Vēdas to cause impurity (*ahīnayaajanam=aśuchikaram-iti śrūtēh*).<sup>5</sup> Dr. Vogel quotes Kern as taking *Bahusvarṇaka* to be identical with *Bahuhiraṇya*, a *sōma* sacrifice.<sup>6</sup> It may be observed that neither *Bahuhiraṇya* nor *Bahusvarṇaka* finds a place among the seven *sōma* sacrifices which form the group called *Saptasōmasamsthā*.<sup>7</sup> That *Bahu-*

<sup>1</sup> S. I. I., Vol. XI, pt. 1, p. 1.

<sup>2</sup> S. I. I., Vol. XII, p. 9, Ins. No. 16.

<sup>3</sup> Ind. Cul., Vol. I, pp. 116-7. The *Mahābhārata* passage reads:—

Vyāsa : Ahīnō nāma Rājendra kratuṣ-tē=yaṃ vikulparvān |  
 bahutvāt kāñchanasy-āsya khyātō bahusvarṇakak  
 evam=ēva Mahārāja dakshinām trigunām kuru  
 tritvam vrajatu tērajan brāhmanā hy-atro kāranam |  
 trīn Aśvamēdhān- atra tvam samprāpya bahu-dakshinān |  
 jñāti-hatyā-kṛitam pāpam prahāsyasi uvādhīpa

*Aśvamēdhika Parva, Adhyāya*, 94, vv. 15-17. Dr. D. C. Sircar (*Successors of the Sātavāhanas*, p. 347) accepts Dr. Bhandarkar's interpretation, but draws a fine distinction by saying that the merit accruing from the celebration of the *Aśvamēdha*, and not the *Aśvamēdha* itself, could be tripled if the performer offered threefold *dakshinā*.

<sup>4</sup> *Sacred Books of the East*, Vol. VII, *Institutes of Viṣṇu*, p. 178 and n.

<sup>5</sup> See sūtra 141 of Āpastamba's *Yajñaparibhāshāsūtra*. The commentator on this sūtra refers to the *ahīna* sacrifice and explains it as one which lasts from two to eleven nights. Those which last from 13 to 100 nights or more are called *sattras* (*Sacred Books of the East*, Vol. XXX, p. 354).

<sup>6</sup> The Yūpa inscriptions of king Mūlavarman, *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, Vol. 74 (1918), p. 213 n. 8; above, Vol. IV, p. 194, n. 3.

<sup>7</sup> Above, Vol. XXIV, p. 247.

*svarna* was a major sacrifice ranking in importance with *Agnishtōma*, *Asvamēdha*, *Rājasūya* and the like is clear from two passages<sup>1</sup> from Vālmīki's *Rāmāyaṇa*. One of them states that during Rāma's peaceful rule hundreds of *Asvamēdha* and *Bahusucarṇa* sacrifices were performed. The other relates that Mēghanāda performed the *Agnishtōma*, *Asvamēdha*, *Bahusucarṇa*, *Rājasūya*, *Gōmēdha*, *Vaiṣṇava* and *Māhēśvara* sacrifices. Pulakēśin I (6th century A.D.), and Kīrtivarman I (6th century A.D.)<sup>2</sup> of the Chālukya family of Bādāmi performed the *Bahusucarṇa*. The Viṣṇukunḍins also performed it.<sup>3</sup> Outside India king Mūlavarman of Borneo (c. 4-5th century A. D.) set up a memorial *yūpa* pillar commemorating his celebration of the sacrifice.<sup>4</sup> Among the Pallavas, Siṃhavarman of the present inscription appears to be the only king to have done it. The charters of the Pallavas do not attribute the performance of this sacrifice to Narasiṃhavarman with whom our Siṃhavarman has been sought to be identified, nor to any other king of the dynasty, though speaking generally, they say that the Pallavas performed many sacrifices.

## TEXT

*First side*

- 1 t=āsēsha-prajā-vipal-lavā[nā\*]-
- 2 m=Pallavānām=anvayē Viṣva-
- 3 ksēna iva Viṣṇūnām=a..
- 4 nm=ānugraham=atiśay....

*Second side*

- 1 [vi] jayasy=āyam=ōva maha[hā] sainya-
- 2 dvipō daśāsvamēdha-bahusucarṇa-
- 3 kratu-yāji Dēva[h\*] Śrī-Siṃha-
- 4 varmmā pratāpa iva mūrttim[ān\*]
- 5 .....
- 6 .....vana-maṇḍa-

*Third side*

- 1 supraṇīta-daṇḍēna
- 2 punar=iḍha<sup>6</sup> dvijanmasu vi..
- 3 ..sarvasva pratīpi
- 4 .....

## No. 14.—SOHNAG TERRACOTTA SEAL OF AVANTIVARMAN

MADHO SARUP VATS, AGRA

In September, 1945, the Collector of Gorakhpur informed the Secretary to Government, United Provinces, Public Works Department, Lucknow of the find of a terracotta seal in the village **Sohnag**, Police Station Lar. Tahsil Salempur of the Gorakhpur District, by one Tapeshtar Rai, while digging in the fields, and this information was kindly conveyed to me by the Additional Assistant Secretary to Government, Public Works Department, United Provinces, in October 1945. The District Magistrate, Deoria, sent me the above-mentioned seal in June 1946, adding

<sup>1</sup> *Bālakāṇḍa*, I, 95; *Uttarakāṇḍa*, XXV, 8-9. I am obliged to Dr. Chhabra for these references. See also his article on Yūpa inscriptions in *India Antiqua*, Leyden (1947), p. 82.

<sup>2</sup> Fleet: *Bom. Gaz.* Vol. I, pt. II, p. 344-5; above, Vol. XXVII, p. 39, text l. 6.

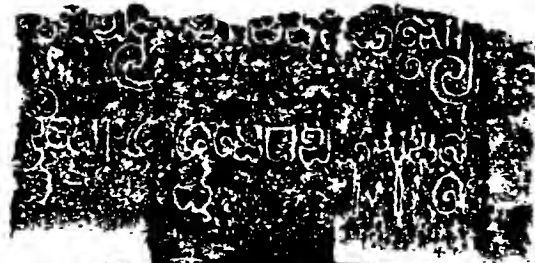
<sup>3</sup> Above, Vol. IV, p. 196, text l. 4.

<sup>4</sup> Vogel, *op. cit.*

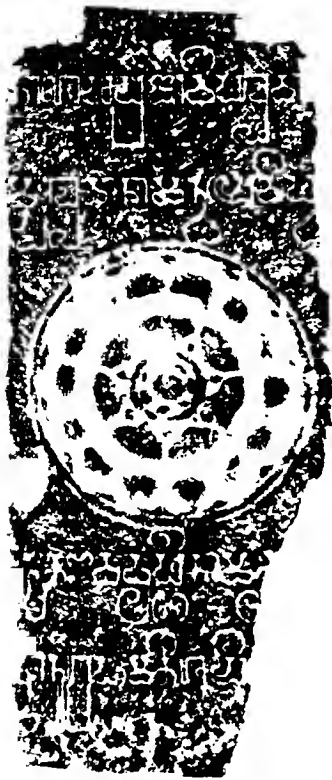
<sup>6</sup> Read *punar=iha* or *punar=ilaṇ*.

SIVANVAYAL PILLAR INSCRIPTION OF PALLAVA SIMHAVARMAN

Second Side.



First Side.



Third Side.





that it was only a casual find in a field not associated with any ancient ruins. It may, however, be stated that the findspot, lying within the Gorakhpur District, was well within the *tarāi*, which marked the northern boundaries of the Maukhari kingdom.<sup>1</sup>

The **seal** is of terracotta but the baking is imperfect, the surface of the inscription having become smoky in a reducing atmosphere in the kiln. It is a plano-convex oval, which, including the rim, measures 7·3" by 6·6", but the sunk inscribed portion measures 6" by 5¼". The convex reverse rises to 2·6" from the rim but is rather irregular and shows a hole in the thickness just below the inscription for attachment, even as seals were attached to land grants. It weighs 184 *tolas*. A little more than one-third of the upper field of the seal is occupied by certain figures showing in the centre a garlanded bull to proper right, behind whose hump rises an umbrella with two streamers flowing backwards like those from a wheel or sun-emblem held in his left hand by an attendant to proper right, whose figure is, however, blurred. The man to left holds a *chauṛi* brush or a stick in his right hand and a long handled axe in his left. These figures appear to be exactly similar to those depicted on the Aśīrgadh<sup>2</sup> and Nālandā<sup>3</sup> seals of Śarvavarman with this difference only that in the present seal a flowing end of the garment is also shown on the figure to proper right. Explaining these figures, Dr. Hirananda Sastri says, "The bull usually stands for *dharma* : वृषो हि भगवान् धर्मः । The two male figures are, perhaps, the *chāṇḍālas*, who want to kill the animal. The idea underlying the emblem seems to be that the tampering with the seal is as heinous as the killing of a bull or violating the *dharma*".<sup>3</sup> This interpretation of the symbols would amount to an imprecation and limit their utility only to the safety of the seal, though it is well known that royal seals in ancient India show varied symbols which could hardly be so explained. On the other hand, they had a direct bearing on the religious tendency of a ruler or a particular dynasty.<sup>4</sup> Thus Garuḍa on the Gupta seals<sup>5</sup> refers to their being **परमभागवत**; the bull on the Sōmpat seal<sup>6</sup> of Harshavardhana recalls his title of **परममाहेस्वर**; the Bhagavatī on the Pratihāra seals represents the tutelary deity of the dynasty. D. R. Sahni rightly calls "a flying figure of Garuḍa and a conch-shell" in the Gāhaḍavāla seals to be "in conformity with the Vaiṣṇava faith of the king who issued the plates".<sup>7</sup> This common practice would indicate that the seal symbols had a wider significance than that imagined by Dr. Sastri. Probably the **परशु** held by the men led Dr. Sastri to call them *chāṇḍālas*, but they might be attendant protectors or Gaṇas of the bull, **नन्दी**, of Śiva, one of whose weapons is **परशु**. This Śaiva interpretation of the symbols is in conformity with the Brahmanical proclivities of the Maukhari rulers, also borne out by their assumption of the title **परममाहेस्वर**, while the **छत्र** (umbrella) may refer to their claim to sole sovereignty of the earth (**एकातपत्रं जगतः प्रभुत्वम्**).<sup>8</sup>

The **characters** belong to the Northern class of alphabets and may be dated to the latter part of the sixth century A.D. when forms with a profusion of flourishes had already been long in vogue. In this connection attention may be invited to the formation of **य** in line 3 in **जयस्वामिनी**, which is entirely different from the same **य** in all the known seals of Śarva-

<sup>1</sup> Cf. R. S. Tripathi : *History of Kanauj*, p. 55.

<sup>2</sup> J. F. Fleet : *Corpus Inscriptionum Indicarum*, Vol. III, pp. 219-21.

<sup>3</sup> Above, Vol. XXI, pp. 73-74.

<sup>4</sup> Cf. J. N. Banerjee : *The Development of Hindu Iconography*, p. 11.

<sup>5</sup> Hirananda Sastri : *Nalanda and its Epigraphic Material (Memoirs of the Archaeological Survey of India, No. 66)*, pp. 64-67.

<sup>6</sup> Fleet : *op. cit.*, pp. 231-2.

<sup>7</sup> Above, Vol. XIV, p. 192.

<sup>8</sup> Cf. Kālidasa : **रघुवंश**, *canto II, verse 47*, where this very expression is used, also cf. **भरतवाक्य** in Bhāsa's

**वृत्तवाक्य** where a similar idea is expressed by **महीमेकातपत्राङ्काम् ।**



varman, but is similar to that found in the Aphaṣṭ stone inscription of Ādityasēna.<sup>1</sup> The **language** is Sanskrit prose throughout. In respect of **orthography** may be noticed the doubling of क् and त् in conjunction with the र्, e.g. in अतिक्क्रान्त and कीर्त्ति in line 1, in पुत्र in different parts of the inscription, and also the doubling of घ् in conjunction with the following य् as in the word अनुघ्घात in different parts of the inscription. The orthography is, therefore, similar to that of the seals of Śarvavarman with this difference only that whereas in the Aśīrgaḍh seal the उपध्मानीय occurs between उत्पन्न and परममाहेस्वर in 1.7 and विसर्ग in the Nālandā seals, neither of these is found in the present epigraph. The omission is probably due to the scribe.

The seal refers to the **Maukhari** king **Avantivarman**, who was the son and successor of Śarvavarman begotten on his queen Mahādēvī Indrabhaṭṭārikā. He is already known to us from the two fragmentary Maukhari seals from Nālandā, published by Mr. A. Ghosh (above, Vol. XXIV, pp. 283-285), wherein genealogical history of the Maukharis has been discussed by him: Avantivarman is here described as परममाहेस्वर and महाराजाधिराज exactly as Śarvavarman is described in the Aśīrgaḍh and Nālandā seals. It may be noted further that Avantivarman's name also ends with the dynastic title of मौखरि even as Śarvavarman's ends in his seals, referred to above. This would indicate that the dynastic name was added at the end of the seal after the name of the issuer, and no special meaning need be read in the association of this title with any particular ruler, as was supposed by Dr. R. S. Tripathi in his *History of Kanauj*, p. 45.

As the first six lines of this inscription are identical with the text of the known seals of Śarvavarman, there seems to be no necessity of translating them, while lines 7 and 8 give only the name, title and parentage of Avantivarman, the Maukhari. The text<sup>2</sup> is as follows:—

#### TEXT

- 1 अनुस्समुद्रातिक्क्रान्तकीर्त्तिः प्रतापानुरागोपनतान्यराजा(जो) वर्णश्रमव्यवस्थापनप्रवृत्त-
- 2 चक्क्रवक्क्रधर इव प्रजानामर्त्तिहरः श्रीमह[र]राजहरिवर्म्म[र] [॥\*] तस्य पुत्तुस्तत्पादानुद्धघातो ज-
- 3 यस्वामिनीभट्टारिकादेव्यामुत्पन्नः श्रीमहाराजादित्यवर्म्म [॥\*] तस्य पुत्तुस्तत्पादानुद्धघातो जय-  
स्वामिनी<sup>3</sup>-
- 4 भट्टारिकादेव्यामुत्पन्नः श्रीमहाराजेश्वरवर्म्म [॥\*] तस्य पुत्तुस्तत्पादानुद्धघात उपगुप्ताभट्टारिका-
- 5 देव्यामुत्पन्नो महाराजाधिराजश्रीईशानवर्म्म [॥\*] तस्य पुत्तुस्तत्पादानुद्धघातो
- 6 लक्ष्मीवतीभट्टारिकामहादेव्यामुत्पन्नो महाराजाधिराजश्रीशर्व्ववर्म्म [॥\*]

<sup>1</sup> Fleet: *op. cit.*, pp. 200-8.

<sup>2</sup> It is necessary to state in this connection that of all the Maukhari seals—copper or terracotta—the relief of letters in the present seal is very small and that at places the text has become more or less blurred. The surface of the seal is also uneven and this has caused greater wearing of certain parts.

<sup>3</sup> The mother of ईश्वरवर्म्मन् is हर्षगुप्ताभट्टारिका in all the seals of Śarvavarman, and जयस्वामिनी, who in line 3 of the present record is stated to be the mother of ईश्वरवर्म्मन् is presumably a mistake for हर्षगुप्ता on the part of the scribe.

SOHNAG TERRACOTTA SEAL OF AVANTIVARMAN.





7 तस्य<sup>1</sup> पुत्रस्तत्यावानुद्धयात इन्द्र<sup>2</sup>भट्टारिकामहादेव्यामुत्पन्न[ ]\* ]परममाहेश्वरो

8 महाराजाधिराजश्रीश्रवन्तिवर्मा<sup>3</sup> मौखरिः [ ]\*

### No. 15.—AKKALKOT INSCRIPTION OF SILAHARA INDARASA

P. B. DESAI, OOTACAMUND

This epigraph was copied by me in the summer vacation of 1933, when I was a student in the Karnatak College, Dharwar. The stone-slab containing the inscription was kept in a shed in the compound of the *Nazar Bag* of the Old Palace at **Akkalkōṭ**, the headquarters of a small state on the south-eastern border of the Sholapur District, Bombay Presidency. The importance of the record was indicated in my list of inscriptions published in the *Karnatak Historical Review*, Vol. II, No. 2. I am editing it here in full for the first time.<sup>4</sup>

The record is inscribed in rather indifferent Kannada characters of the 12th century A. D. The language, except for the invocatory and imprecatory portions, which are in Sanskrit verse, is Kannada. The composition is partly in prose and partly in verse.

The document refers itself to the reign of the **Western Chālukya king Tribhuvanamalladēva** (Vikramāditya VI) and is dated the **Chālukya-Vikrama year 39, Jaya, Pushya ba. 12, Friday, Uttarāyana-saṅkramaṇa**, the details of which regularly correspond to A. D. 1114, December 25. The **object** of the record is to register land and other gifts for the benefit of the temple of Siddhagajjēśvara at [Bi]ṭṭeyana Karanijige by *Mahīmaṇḍalēśvara* Indarasa in conjunction with other dignitaries.

The donor **Indarasa** hailed from the family of **Seḷaṇa** or the **Śilāhāras** of the Jīmūtavāhana lineage, and bore the epithets *Tagarapuravarādhīśvara* (lord of the foremost city of Tagara) and

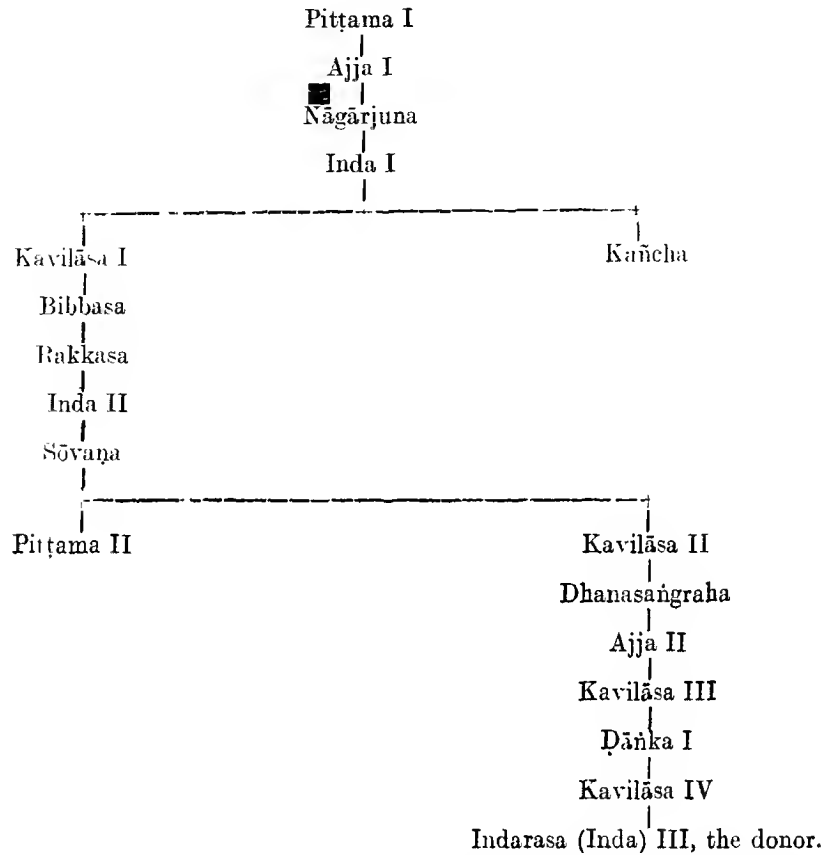
<sup>1</sup> The relief in the last two lines has almost faded and they cannot be clearer on the photograph. In line 7 too many letters have been inserted in a comparatively small space. Their size is, therefore, naturally smaller.

<sup>2</sup> The reading इन्द्र is not clear either in the photograph or in the plaque. The form of इ is made up of one dot at the top and two below, the former coming almost above the centre of the latter as in इच in line 2.

<sup>3</sup> श्रवन्तिवर्मा has become very blurred in the photograph, but in the original it is quite distinct. Here, too, one can see the right-hand vertical line of श्र quite clearly, च is just a line thickened in the middle the loop to the left having merged in the thickness, and traces of न्ति are also visible.

<sup>4</sup> The inscription has been subsequently copied by the office of the Director of Kannada Research, Dharwar, and a brief account of its contents published in the *Digest of the Annual Report for 1947-48* of that office (page 18).

*Chāmūṇḍikādēvīlabdhavaraprasāda* (one who had secured the boon of the goddess Chāmūṇḍikā). The genealogy of the ancestors of Indarasa is herein set forth in detail thus :



A perusal of these names will show that this is entirely a new and hitherto unknown branch of the Śilāhāras. But this is not all. Starting with Indarasa III, whose initial date may be roughly fixed at A. D. 1110 on the evidence of the present record and counting fifteen generations backwards at the average of twenty-five years per generation, the date available for Piṭṭama I, the first forbear of the family, will be about A. D. 735. This therefore entitles it to be considered as one of the oldest units of the Śilāhāra families.<sup>1</sup>

Not much information, however, could be gathered regarding the early or late history of this family from the record. Piṭṭama I, it is stated, ruled the country bounded by Asitādri and Kālāñjara. This statement occurs again with a slight verbal change of substituting Kṛishṇādri for Asitādri, while describing the kingdom of Dhanasaṅgraha, who, we are further told, was resourceful and maintained a vast army of eighteen thousand cavalry, eighty thousand eminent warriors and countless foot-soldiers. This description bears the ring of exaggeration and sounds more conventional than real, since no specific exploit of his is recorded. Kavilāsa IV's wife was Chandalāḍvī, daughter of Rājarāja of Moramba. Inda III, as can be gleaned from the present record and according to the explicit statement in another inscription<sup>2</sup> from the same place, was a feudatory

<sup>1</sup> The Southern Konkan family of the Śilāhāras was hitherto considered the earliest branch having A.D. 783 for its initial date: *vile, Bomb. Gaz.*, Vol. I, pt. II, p. 537.

<sup>2</sup> Indarasa III is referred to in this record as *Aṅkulageya nāḍa manneya Indarasa*, meaning 'Indarasa, the hereditary chief of the Aṅkulage tract'. (My private collection.)

chief having administrative authority over the small tract of Añkulage containing fifty villages, which must have been his hereditary fief.

Little is known about Rājarāja, the maternal grandfather of Inda III. As there are more places than one named Morab in the Bombay-Karnātak area, it is not possible to identify this Moramba, which was ruled by this chief.

In regard to Kavilāsa IV, the father of Indarasa III, we have a contemporary record at Akkalkōṭ itself. It refers itself to the reign of Tribhuvanamalladēva (Vikramādirya VI) and is dated in the Chālukya-Vikrama year 17, Āṅgīrasa (=A.D. 1093). This chief is introduced in this epigraph as a feudatory (*Mahāmaṇḍalēśvara*) bearing all the significant epithets of his line<sup>1</sup> and figures as the donor in conjunction with another feudatory chief Jōgamarasa, the grandfather of the well-known Bijjala of the Kalachurya family. Of the time of Indarasa III, we have two more records from Akkalkōṭ, dated in the Chālukya-Vikrama years 36, Khara (=A.D. 1111) and 48, Śōbhakpit (=A.D. 1123). The latter of these furnishes further information regarding this family and carries its genealogy two generations ahead. Indarasa III's younger brother was named Rājarasa who had two sons, Kuppadēva and Indarasa IV. Indarasa III had four sons, namely Dākarasa II, Kavilāsa V, Mallidēva and Ajja III. Dākarasa again had a son named Indarasa V.<sup>2</sup>

An attempt may be made to identify the territory said to have been ruled over by the two ancestors of the family, viz., Piṭṭama I and Dhanasañgraha. Although there appears to be definiteness regarding the location of one limit of this kingdom, namely Kālāñjara,<sup>3</sup> which is the same as modern Kalinjar in Bundelkhand,<sup>4</sup> the other limit, Asitādri or Kṛishṇādri is elusive of identification in the face of too many possibilities.<sup>5</sup>

If its identification either with the Karakorum mountain or the Haridwar hills is accepted, we shall have to conceive that these chiefs ruled over a vast empire comprising almost the whole of North India. But such an assumption runs counter to the known facts of history. So it would be reasonable to treat this statement as only another amplified version of the legendary origin set forth by all the Śilāhāra families who trace their descent from the mythical ancestor Jimūtavāhana, the king of the Vidyādhara residing in the region of the Himālayas.<sup>6</sup> The truth underlying these

<sup>1</sup> Compare ll. 31—37 of the text of the present record.

<sup>2</sup> The information contained in this paragraph is based on the contents of inscriptions in my unpublished private collection.

<sup>3</sup> It is interesting to observe how several families of local chiefs who rose to prominence in the Kannaḍa and Telugu districts from the 11th to 13th centuries trace their connection either with this place or the dynasties that ruled in this part of Central India. (i) The Kalachuryas of Kalyāṇa who attained prominence during the time of Jōgama in the 11th century bore the title *Kālāñjarapuravaradhīśvara*. (ii) The Ahilyas who flourished in the Gulbarga district of the Nizam's Dominions apparently claimed kinship with the Hahayas of Central India (above, Vol. XII, p. 292.) (iii) The Hahaya chiefs of the Kōṇamaṇḍala, who figure conspicuously in the inscriptions of the Telugu parts from the 11th to the 13th century (above, Vol. IV, p. 83 and *Annual Report on South Indian Epigraphy*, 1932-33, p. 57) (iv) The phrase, *Kālāñjara-parganta-dhīśvara* is met with among the titles of a Śilāhāra chief in an inscription of 1288-89 A. D. from Chumalḥi in the Gulbarga district. (My private collection.)

<sup>4</sup> *Bomb. Gaz.*, Vol. I, part II, p. 469.

<sup>5</sup> *The Geographical Dictionary of Ancient and Medieval India* by Nundo Lal Dey gives under Kṛishṇagiri and Nilāchala the following identifications: (i) The Karakorum mountain; (ii) A hill at Puri in Orissa; (iii) A hill at Ganhati in Assam; (iv) The Haridwar hills. Another possibility is the Kṛishṇagiri occurring in its Prakrit form Kanḥagiri in the Nasik Cave inscription (above, Vol. VIII, p. 60). This has been identified with Kanhēri or Salsette hills (*Bomb. Gaz.*, Vol. XVI, p. 633). But the importance of the hills noted in items (ii) and (iii) above and also the last mentioned rests mainly in their religious associations and not in their physical greatness as mountains. Hence it is doubtful if they could have been intended in a purely secular context like the present one.

<sup>6</sup> *Kathāsarisāgara*, XIV, 3, 65-66 and XVI, 3, 7. The legend regarding the paramount sovereignty once enjoyed by the progenitors of the Śilāhāra stock is also echoed in an inscription of the 12th century at Muttagi, Bijapur District. (*Inscriptions in Northern Karnatak and the Kolhapur State* by Prof. Kundangar; No. 9, verse 37.)

legends seems to be that the Śīlāhāras, like many a ruling family of South India, tried to show their connection with the hallowed land of the North.

No more historical details are known about the members of this Akkalkōṭ<sup>1</sup> Branch of Śīlāhāras. Still, its great antiquity and well-preserved genealogical traditions furnish a suitable occasion for reviewing in brief the early history of the Śīlāhāra stock and its later expansion into several family groups in the light of the epigraphical discoveries during the past decades.

Frequent allusions to their former rule over the famous town of Tagara (modern Ter, Usmanabad District, Nizam's Dominions), contained in the titles of the principal Śīlāhāra families<sup>2</sup> indicate the first settlement in that tract of the earliest members of the stock, who might have migrated to the south during the early centuries of the Christian era. The next important stage in the ramification of the Śīlāhāra stock appears to have come about during the time of the 8—10th centuries, as the origin and foundation of the three hitherto known Śīlāhāra families, viz., the Northern and Southern Konkan<sup>3</sup> and Kolhapur could be referred to this period from genealogical calculations.

In the earlier part of this period some more members seem to have migrated towards the south and east of Tagara and settled all over the region of Tardavāḍi Thousand<sup>4</sup>, roughly corresponding to the modern district of Bijapur and the neighbouring parts. This piece of information, furnished by a record from Muttagi,<sup>5</sup> is amply substantiated by a good number of epigraphs containing references to the several members of the Śīlāhāra extraction; discovered in the Bijapur District and the adjacent areas of the Gulbarga District and the Akkalkōṭ State. From the mention of the title *Vijayapuravarādhīśvara* in place of *Tagarapuravarādhīśvara* in some records of the Akkalkōṭ branch,<sup>6</sup> it may be inferred that the early settlers of this tract had chosen the ancient and sacred town of Vijayapura<sup>6</sup> as their headquarters.

An individual line of petty Śīlāhāra chiefs, who must have evidently belonged to the group of families domiciled in the Bijapur region, has been brought to light by a number of inscriptions copied by the Madras Epigraphist's Office in the Sindagi *tabuk* of the Bijapur District.<sup>7</sup> The epigraphs containing references to the several members of this line range in date approximately from the middle of the 11th to the first quarter of the 13th century A.D. These chiefs call themselves descendants of Selara, Silara or Siyāla<sup>8</sup> and lords of Tagaranagara.<sup>9</sup> Their headquarters was

<sup>1</sup> A local tradition connects the modern name of Akkalkōṭ with the village Ankalagi, which is said to have existed formerly on that site and the suffix *kōṭ* (*kōṭi*) denotes a fort. This is borne out by the form 'Ankalkōṭe' of the name, frequently used by the village folk in their common parlance.

<sup>2</sup> Besides the Śīlāhāras of Northern Konkan, Kolhapur and Akkalkōṭ, two more families of the Bijapur area assume the title denoting their lordship over Tagara.

<sup>3</sup> It is doubtful if we can connect this family with the Śīlāhāra ancestors from Tagarapura, as the epithet denoting their authority over the place is absent among the titles of this branch. On the contrary its relationship with the rulers of Ceylon is set forth in the Kharjetan Plates (above, Vol. III, p. 292.). This may be due, as suggested by Flect, to the fancied resemblance between the names, Sinhala and Śīlāhāra (*Bomb. Gaz.*, Vol. I, pt. II, p. 536). Another suggestion is to equate Sinhala with Goa (*Indian Culture*, Vol. II, p. 398). The banner and family deity are also not mentioned in the records of this branch.

<sup>4</sup> *B. K.* No. 101-102 of 1928-29.

<sup>5</sup> For instance, Indarasa III is mentioned as *Vijayapuraparamēśvara* and *Vijayapuravarādhīśvara* in two epigraphs from Akkalkōṭ, dated in the Chālukya-Vikrama years 36 and 48. (My private collection.)

<sup>6</sup> Vijayapura or modern Bijapur is referred to as *vājadhāni* and *Dakshīṇa Vārānaśi* in the records of the 11-12th century A. D.; vide *B. K.* Nos. 124, 126, 127, 131, etc., of 1933-34.

<sup>7</sup> The following *B. K.* Nos. of 1936-37 may be noted for studying the history of this family: 6, 21, 30, 34, 37, 38, 57, 68 and 85.

<sup>8</sup> This name bears some resemblance with Sinhala and may possibly furnish a clue to the proposed origin of the Śīlāhāras of the Southern Konkan from Ceylon.

<sup>9</sup> This departure from the more familiar form Tagarapura of the place-name may be noted.

at Elāmēla, identical with modern Ālmēl in the Śūlāga *taluk*. They worshipped the god Uttarēśvara of Elāmēla<sup>1</sup> and cherished reverence for their tutelary deity Kātyāyanī.<sup>2</sup> In the beginning their status was only that of the *Mahāsāmāntas*, which was later on elevated to that of the *Mahāmaṇḍalēśvaras*.

More conspicuous among the Śilāhāras of the Bijapur area is a section that bears the distinctive epithet *Kopaṇapuravarādhīśvara*. They figure prominently in the records ranging from the early part of the 11th to the end of the 13th century A. D. It is curious to observe that, while a large number of records containing references to them has been discovered in parts of the Bijapur District and the adjacent areas, not a single record mentioning them has been so far traced at or in the vicinity of Kopaṇa<sup>3</sup> or modern Kopbal in the Nizam's Dominions, which according to the implication of the title, must have been in their possession at one time.<sup>4</sup> Like the members of the Ālmēl branch, this family also claimed the goddess Kātyāyanī as their tutelary deity. The earliest member of the Kopaṇapura branch so far known is from an epigraph at Sālōṭgi in the Bijapur District. His name was Kañchiga and it is stated that he hailed from Kopaṇapura.<sup>5</sup> In the absence of date the record may be assigned to the first half of the 11th century on palaeographical grounds.<sup>6</sup> This Kañchiga was most probably a descendant of Kañcha, an early ancestor of the Akkalkōṭ family.<sup>7</sup> The kinship of the Kopaṇapura family with the Akkalkōṭ branch is vouched not only by the frequent occurrence of the peculiar names, such as Dhanasaṅgraha, Ḍākarasa, Indarasa, etc., originally found among the latter, but also by the characteristic epithet *Kālāñjarapariyāntadēśādhiśvaram* (supreme lord of the country as far as Kālāñjara) occurring in a record of the former.<sup>8</sup>

Traces of one other family of the Śilāhāra chiefs that had settled in the Bijapur region are available from the records of the 11-12th century discovered in the Inḍi *taluk*. Kavilāsa and his son Dhanasaṅgraha figuring in an inscription from Tadavālga,<sup>9</sup> Mahāsāmānta Dhanasaṅgrahayyārasa of the Rūḡi epigraph,<sup>10</sup> Priya Gōvaṇarasa,<sup>11</sup> Bandarasa and his father Ulāvunḍarasa mentioned in the Sālōṭgi record<sup>12</sup> appear to have been a few members of this family. Their names further suggest their possible connection with the Akkalkōṭ Branch.

<sup>1</sup> B. K. No. 43 of 1937-38.

<sup>2</sup> The phrase *Kātyāyinīdēvi-labdha-vara-prasāda* occurs in the *prasaśi* of this family.

<sup>3</sup> In the course of my private epigraphical survey I have carefully explored the town of Kopbal and its adjoining villages.

<sup>4</sup> The antiquity and renown of Kopaṇa may be judged from the existence of Aśōkan Edicts and other early Jain vestiges there. (Vide *Hyderabad Archaeological Series*, Nos. 10 and 12.)

It may incidentally be noted that the title *Kopaṇapuravarādhīśvara* was not exclusively used by the members of the Śilāhāra branch. There are instances of other chiefs who apparently bore no connection with the Śilāhāras using this title. For example, *Mahāmaṇḍalēśvara* Vīra-Rāmadēvarasa figuring in an inscription from Harasur bore this title, but belonged to the lineage of Nābhīrāja (Nāchīrāja is a mistake; *Bomb. Gaz.*, Vol. I, pt. II, p. 486). An epigraph of the 12th century from Hoḷal in the Gulbarga District states that chiefs born in the lineage of Nābhīrāja ruled at Kopaṇapura. (My private collection.) A chief named Hemuāḍidēvarasa, who held this title is introduced as a subordinate of *Y uvarāja* Malhākārjuna in a record from Umarāṃ, Jath State. (B. K. No. 128 of 1940-41).

<sup>5</sup> Above, Vol. IV, p. 59.

<sup>6</sup> It has been assigned to the middle of the 10th century by Fleet; *ibid.*

<sup>7</sup> Vide the genealogical statement in the beginning of this article.

<sup>8</sup> This record is from Chinmaḷli in the Gulbarga District. Its date regularly corresponds to A.D. 1288, March 8, Monday. The Śilāhāra chief who bore this epithet was again Dhanasaṅgraha. He was ruling over the Attinūr tract of eighty villages included in the province of Alande Thousand. His capital was Attinūr (modern Hattanur, Gulbarga District). He is stated to have hailed from Tardavāh. Ḍākarasa and Āhavamalla were the father and grandfather of Dhanasaṅgraha, who appear to have held hereditary authority over the tract. (My private collection.)

<sup>9</sup> B. K. No. 74 of 1937-38.

<sup>10</sup> *Ibid.* No. 58.

<sup>11</sup> *Ibid.* No. 35.

<sup>12</sup> *Ibid.* No. 66.



A large number of epigraphs collected from the Hāvēri *taluk* of the Dharwar District reveals the existence of an ancient line of Śīlāhāra chiefs that had domiciled in that region.<sup>1</sup> The earliest of these records referring itself to the reign of the Rāshtrakūṭa monarch Amōghavarsha (9th century) mentions Kāliyammaraśa, the first known member of this family, as holding the office of *nālgāmunḍu*.<sup>2</sup> An examination of several records containing references to this family shows that this office was held hereditarily by its members and that their authority extended over the tract of Bāsavura-140. This humble position of these chiefs seems to have improved in course of time, for, they are addressed as *Mahāsīmantas* under the Western Chālukyas and *Mahāmaṇḍalēśvaras* under the Yādavas of Dēvagiri during the 11th and the 13th centuries.<sup>3</sup> While giving their *praśasti* reference is frequently made to their *Khachara* race and the serpent banner.<sup>4</sup> The usual Śīlāhāra title denoting connection with the city of Tagara is not found in it. Unlike the other branches, this family appears to have been a follower of Jainism, as Padmāvati of the Jain pantheon was their tutelary goddess.

A petty offshoot of the Śīlāhāra lineage stretching over three generations, apparently bearing no connection with the Śīlāhāra families noticed above was functioning at Terdal in the Belgaum District during the twelfth century. Jains by persuasion, they adored the goddess Padmāvati. They had the emblem of peacock feathers as their ensign.<sup>5</sup>

One more family of Śīlāhāra *Mahāmaṇḍalēśvaras*, who had migrated further south to the region of the Kurnool District of the Madras Presidency, has been lately brought to light by the inscriptions copied in that area. One of these from Erramaṭham<sup>6</sup> dated in A. D. 1075 during the reign of the Western Chālukya king Bhuvanaikamalla (Sōmēśvara II) introduces his feudatory Satyarasa of the Śīlāhāra family, who constructed a temple at the village in the name of his father Bikkarasa. This chief figures again in another record<sup>7</sup> from the same area, a few years later (A. D. 1082) during the subsequent reign of Vikramāditya VI. A damaged record of the latter reign coming from the same parts<sup>8</sup> mentions another chief named Rājāditya of the Śīlāhāra lineage, who seems to have been connected with the family of Satyarasa. In the first of these records Satyarasa is given the titles, *Tagarapuravarēśvara*,<sup>9</sup> *Pratyaksha-Jimūtacāha-kaḷa-sambhava* and *Maṇḍākinīcaraprasādō-dita* (prosperous through the grace and boon of the goddess Gaṅgā). It may be noted that the combination of these titles, which are rather characteristic, distinguishes this family from others.<sup>10</sup>

It may be seen from the foregoing that besides the **three hitherto known branches** of the Śīlāhāra stock, there flourished at least **seven other distinct branches** including the Akkalkōṭ line of the present record.

<sup>1</sup> Above, Vol. XIX, pp. 180 ff. and *B. K.* Nos. 10, 12, 19, 32, 37, 41, 78, 123, 153, etc., of 1932-33.

<sup>2</sup> *B. K.* No. 24 of 1932-33.

<sup>3</sup> Above, Vol. XIX, p. 184, etc.

<sup>4</sup> The phrase, *pannagadhraja-virājamānu* or *sarpadhraja-śobhita*, is met with in some records describing the titles of this family. The Northern Konkan and other branches generally mention their banner of the Golden Eagle (*Svarna-garuda-dhvaja*).

<sup>5</sup> *Ind. Ant.*, Vol. XIV, pp. 22 ff.

<sup>6</sup> *A. R.* No. 317 of 1937-38.

<sup>7</sup> *Ibid.* No. 33 of 1942-43.

<sup>8</sup> *Ibid.* No. 64 of 1942-43.

<sup>9</sup> Slight verbal alterations in the eminent Śīlāhāra title denoting authority over Tagara seem to have been devised for distinguishing the different branches. The Northern Konkan branch used the title *Tagarapuraparameśvara*. The Bijapur, Akkalkōṭ and Kolhapur families had it in its modified form *Tagarapuravarādhēśvara*. The Elamēla family had changed it into *Tagaravijarādhēśvara*. *Tagarapuravarēśvara* of the Kurnool branch is one more instance to the point.

<sup>10</sup> Some of the records referred to in the course of the above discussion of several Śīlāhāra families are unpublished. I am grateful to the Government Epigraphist for India for having kindly permitted me to study this material.

A passing reference is made in the gift portion of the record (1. 37) to *Mahāmaṇḍalēśvara Kumāra* Tailapa. A scrutiny of the several inscriptions containing references to the sons of the Western Chālukya king Vikramāditya VI clearly shows that he had at least four sons, viz., Mallikārjuna, Jayakarna,<sup>1</sup> Sōmēśvara and Tailapa. The order in which they are related possibly indicates the seniority of the one over the other, Tailapa being the youngest.

Regarding the **geographical** names occurring in this epigraph, Āṇandūru, the headquarters of the Āṇandūru Three Hundred (district) is to be identified with modern Āṇadūru, chief town of the *taluk* of that name in the Usmanabad District of the Nizam's Dominions. This place is about 20 miles to the north of Akkalkōṭ. Āṅkulage Fifty was a subdivision of Āṇandūru Three Hundred and the village Āṅkulage from which it must have taken its name may be identified with the modern Akkalkōṭ town itself.<sup>2</sup> The gift-land was situated in the village [Bi]ṭṭeyana Karamjige, which may be identified with modern Karajgi, a fairly big village in the south-western part of the Akkalkōṭ State.

TEXT<sup>3</sup>

- 1 Svasti śrīr=jayās=ch=ābhyudayaś=cha | Namas=tuṅga-śiraś=chumbi-chandra-chāmara-
- 2 chāravē [[\*] trailōkya-nagar-ārambha-mūlastambhāya Sa(Śa)mbhavē | [[1\*] Svasti samasta-
- 3 yaṁ Śrī-Pri(ri)thvī-vallabham Mahārājādhirājam Paramēs(ś)varam Paramabhaṭṭāraka[m]
- 4 ya-kuḷa-tīlakam Chālukya-ābharanam śrīma(mat)-Tribhuvanamalladēvara vijaya-rājyam=u-
- 5 ttarōttar-ābhivri(ri)ddhi-pravarddhamānam=āchandr-ārka-tārambaram salutta śrī-rāja-
- 6 dhāni-Ja-
- 7 yantī-purada nelevīdinoḷu sukha-saikathā-vinōdadin rājyam-geyyuttam=ire || Tat-pāda-
- 8 padmōpa-
- 9 jivigaḷu | Vpitta | Sa(Śa)radhi-vyāvēshṭit-ōrvvī-va[la]yado[=esedar=ssatya-saumaryya-
- 10 [śau]ryya-sphura-
- 11 d-andāryy-ōdgha-dhairyva-prakaṭita-ye(ya)śar=embannegam labdha-lakshmi-pariram[bh-ā]
- 12 rambha-va-
- 13 kshas=sthalar=amala-Śīlāhāra-gōtr-ōdbhavar=khkhēchara-vamś-aik-āvataṁsar=tTagara-pura-
- 14 var-ādhiśvarar-kshatra-
- 15 putrar [2\*] Kamda : Avarōl-Pittaman-emban bhuvanado[=A-itādrīy=emba Kālānjaram-
- 16 em-
- 17 h-ive mōreyāda vasulheyan-avataripam mahip m=āgi paripā[h]sidam | [[3\*] Prithvī | Avāṅge
- 18 ma-
- 19 gan=Ajjan=Ajjiga-nṛpamge Nāgārjunam ravi-pratiman=ātamge<sup>5</sup> nega[d=Im]lan=Imdanige
- 20 samd=avāryya-bhujā-viryva-
- 21 r-appa Kavilāsanam Kamcha[nam] pravīta-bhayan=agrajamg=avaroḷam nripam Bibbasa
- 22 || [[1\*] Kamda "

<sup>1</sup> The suggested identity of Jayakarna with Tailapa is untenable as evidence is available to prove that they were distinct individuals administering different parts of the empire at one and the same time. (*Vide An. Rep. on South Indian Epigraphy*, 1921, p. 89.)

<sup>2</sup> See p. 68 n. 1 above. It may be noted that there is another small village named Āṅkalge in the south-west corner of the State

<sup>3</sup> From the impressions and the original.

<sup>4</sup> Metre : *Mahāśrayadhurā*.

<sup>5</sup> The metre is faulty here.

- 14 Ā-negaḷda Bibbasan̄g-abhimānadhanam̄ puṭṭidar̄m magar̄m Rakkasau=ant=ā-nṛipatig=agra-  
tanayan=anūna-yaśō-ramaṇa-
- 15 n=Iṇḍa-bhūblar̄jan-em̄ba || [5\*] Vṛitta <sup>1</sup>Jaya-vanitā-manō-ramaṇag=ā-vibhug=agra-tanūjan=  
āgi dhātrivo-
- 16 l=esedūn̄ guṇ-ānubun̄idhi [Sō]vaṇan=ā-mahipaṇṅe puṭṭi lakshmiyan=anurāgadin̄ taḷedu  
Piṭṭamanūn̄ Ka-
- 17 vilāsanūn̄ yaśaḷ-priyar=ene sandar=ant=avaroluṇ̄ Kavilāsa-nṛipaṇṅe nauḍana || [6\*] <sup>2</sup>Dha-  
nasan̄gra-
- 18 han=amaḷa-yaśō-dhanasan̄grahan=auata-nṛipati-nirjita-tōjō-dhana-san̄grahan=akhiḷa-kaḷā-  
dhana-san̄gra-
- 19 han=enisidar̄m dharā-maṇḍaḷadol̄ || [7\*] Vṛitta <sup>3</sup>Oṇḍ=eraḷ=eiṇḍu lekkisuvāḍam turagam̄  
padineṇṭu sāyiran̄
- 20 guṇḍaḍu goṇṭadol̄=negaḷda bīrar=aśīti-sahasram=āhavakk=eiṇḍaḷ=aḷuṇbam̄ app=itara bīra-  
padā-
- 21 ti-balakke lekkav=ill=eiṇḍaḷe matt=adēn̄ vogalven. ā-Dhanasan̄graha-bhumipālana || [8\*]  
Ka || [1\*] Paridhi n̄ja-
- 22 dharege Kālān̄jaranūn̄ Kū(Kūi)-shūādr̄i-taṇamum=adan=ul̄idu vasum̄dharey=ene(ni)t=anitu-  
man=an̄j̄isid=ariyan̄
- 23 Dhanasan̄grahan̄ jaya-sī-ramaṇa || [9\*] <sup>4</sup>Dhana-san̄grahan̄ṅe sutan=Ajjan=Ajja-bhūpaṇṅe  
sūna Kavilāsan-a
- 24 vaṇṅ anupama-tōjan̄ Dānikam̄ tanayan̄ puṭṭidan=avaṇṅe Kavilāsa-nri(nṛi)pa || [10\*] Vṛi  
|| <sup>5</sup>Avan=urvvi=sa-
- 25 rva-rak-hā-k-haman=avan=anat=ārāt̄i-samghāta-nirghāta-viśāḷ-ābhīḷa-bāhā-parighan=avan=  
anūn-ātma-dānām-
- 26 bu-dhārā-plavasam̄ tṛpath-ārthi-sa(sa)sya-prakaran=avana.....āri-sa(sa)śvan-mahā-sā(śā)  
trava-paura-vyūha-dāha-
- 27 prabaḷa-vilaya-kālāgaurūpa pratāpa || [11\*] Vṛi || <sup>6</sup>Ā-nri(nṛi)pa-ratnan=appa Kavilāsa-nri(nṛi)  
paṇ̄ janakam̄ Moraṇba-
- 28 d-Uḷlāniya-Rūjarājana tanūbhaye Chandalaḍēvi t̄ay=maḷu sūṇita-vārd̄dhi viśva-jagatī-  
taḷa-vart̄tita-kirt̄tu rā-
- 29 jalakshūn̄ n̄ḷavan̄ pratāpa-nidhi puṭṭidan=Iṇḍiga-maṇḍaḷēśvara || [12\*] Vṛi || <sup>7</sup>Urag-ārāt̄ige  
tan̄man̄ it̄tu bhūjaga-vr̄āt̄am-
- 30 gaḷam̄ k̄aḷ anantarav̄ unūḷisid̄m̄ māḍiya-kula-san̄j̄āt̄am̄ dal=eiṇḍ=ajjapaj̄ara-per̄pūṇḍame  
poṇṅut̄ ir̄ḍḍapaṇe t̄ā ā-
- 31 khōcha[ē]j̄ūcham̄gam̄-ōm̄ berahūṇḍ-aggal̄am̄-iva k̄ava guṇam̄am̄ pūṇḍ=Iṇḍa-bhūpāḷaka  
[13\*] ☆ Svasti-amal̄l̄igata-
- 32 paṇcha-mahā-sab̄da Mahāmaṇḍaḷēśvara Tagarapuravar-ād̄h̄śvara Jimūtavāhan-āuvay-ān-  
bara-saras̄(ch)=cham̄ḍa vibhav-āmarēn̄-
- 33 dra samast-āśr̄ita-jana-dāndry-ād̄ri-kuḷiśa-dar̄ḷa Selap̄-kuḷi kamaḷa-mārt̄tan̄ḍa ripu man̄  
ḍalika-maṇḍa-

<sup>1</sup> Metre : *Champakamālā*.

<sup>2</sup> Metre : *Kanda*.

<sup>3</sup> Metre : *Uṭpalamālā*.

<sup>4</sup> Metre : *Kanda*.

<sup>5</sup> Metre : *Mohō-rup̄tharā*.

<sup>6</sup> Metre : *Uṭpalamālā*.

<sup>7</sup> Metre : *Mul̄l̄ha-kr̄iḷita*.

- 34 l-ōtpāta rāja-Māndhāta śrī-Chāmuṇḍikā-dēvī-labdha-vara-prasāda dāna-vinōda manneya-  
vallabha bhaya-lōbha-
- 35 durllabha ājīm-mūnim=iṛiva śauryamañi-mera(re)va chaladanika-Rāma saugrāma-Bhīma  
śrīma(mat)-Tribhuvanama-
- 36 lladēva-pādārādhaka para-baḷa-sādhaka nāmādi-samasta-pra[śa]sti-sabīta śrīman-Mahāmaṇḍ-  
aḷēśva-
- 37 ran=Indarasarūni || © Śrīman-Mahāmaṇḍaḷēśvarāni Kumāra Tailapadēva-[rdhāya]-mēlā-  
līkeya Bhāgiyabbarasiyūni
- 38 Śrīman-Mahāprachāṇḍa-dānīdanāyakañi Gajāñkuśa-kuḷa-tīlakañi Prabhu Kēsarināyakarūni  
magan=Ambarasanūni
- 39 śrīmach=**Chāḷukya-Vikrama-varshada 39neya Jaya-sarivatsarada Pushya-bahuḷa**  
**12 Śukravārav-Utta-**
- 40 **rāyana-saṁkramaṇa** Vyatīpāta-nimittāni Karāñijēya śrī-Siddha-gajjēśvara-dēvar=aniga-  
bhō-
- 41 gakkāni nivēdyakkāni nāidādivigeḡāni khaṇḍa-sphuṭita-jirṇnōdhārakkav=ā-dēvara maḥhad=  
āchāryya
- 42 ru yama-niyam-āsana-prāñyāyama-pratyāhāra-dhyāna-dhātāṇa manu-ānu-shīhāna-guṇa-
- 43 sañpannaru[ñ\*] anna-dāna-vinōdarum-appa śrī-Jñāna-siddha-dēvara kālāni karechēi dhārā-  
pūrvakāni sarvvanamasya-
- 44 v-āgi Āṇandūru mūnūrara baḷiy=Anūkulagey-ayvattar-olagaṇa [Bi]ḷṭe-
- 45 yana Karāñijēya [te]ñka-voladalu prabhagaḷa mānyadūni mūḷalu hadmūru-gōṇa Beñ-  
koḷvana kōla
- 46 mattaru nūru [1\*] [a]ḷarolage dēvar-anigabhōgakkāni jirṇn-[ōd\*]-dhārakkāni mattar=ayvattu  
mathada biyakke mattar ayvattu
- 47 dēvara puravarggada kēnyuv-alli dēvara nāidādivigeḡe biḷṭa gūṇa[v-e]ḷaḷu ā-kēryiñi  
paḷuvalu tōmṭake Beñko-
- 48 ḷvana kōla mattar-eradu chatu-simeynūdi olag=alli biḷṭāḡāni hēḡiñge eley-irpattaydu ©  
Pratiśṭhā-kāla-
- 49 ḷalu Prabhu Kēsarināyakañi tāiñna guḷḷe-mānyadolage Śi[ri]gaḷabb[e]yāl-kereyīni paḷu-  
valu Beñkoḷvana kōlalu biḷṭa keyi mattaru hattu © Śrīman-Mahāpa-āyitāni Sūḷāytar=  
adhi-
- 51 śhāyakañi Maṇḍalikañi Kāṭiyāṇaṇi Javalageya mūḷa-voladalu Beñkoḷvana kōlalu biḷṭa ke-  
yi mattar=ayvattu © I-dharmmamañ-āiḷōḷaṇi pratīpālī-sidavargge Vārāñasiyolāni  
Kurukshētra-
- 52 ḷolāni chatuvvēda-pāraḡar-appa Brāhmaṇarūṇi tapōḷhanarūṇi sāsira kavilegaḷa kōḷm  
koḷaṇmañi hoimālu katti-
- 53 si dānamāni koḷṭa phalam-akku © Im(1)dan ā[15]mūni kuḷishen-eñba pāpakarumañiḡa  
upēkshisidāṇaṇi
- 54 chatuvvēda-pāraḡar-appa Brāhmaṇarūṇi tapōḷhanarūṇi sāsira kavileyamañi Vārāñasi-  
yolāni Kuru-
- 55 kshētraḷolāni tāiñna svahastadolṭi koṇḍa dō-ham=akku © Vṛ 1Pañna[ga]nūtha-dhārig-  
aghahārigē pūjeḡe bi-
- 56 ṭṭa dharmmamañi māñisi kāvud-allad-ini-sāni teḡe-kāñike-s[se]jy-āsegaḷ māñneyav-āya-  
dāyam=ivn sallavu

Metre : *Uṭpalamūlā*.

- 58 sarvvanamasyam=emdn biṭṭān negaḷd=Iiṇḍa-maṇḍalīkan-achehari taṇṇaya vaṇṇisan-ṇḷḷa  
 || [14\*] Ka Parikīśad-ī-dharmma-  
 59 doḷ=arasata kāṇikē koḷḷiy=aruvaṇaṇiṇi kirusuṇkaṇi pura-da(dha)rummaṇi baṇṇigeṇ=emḍ-  
 areviśaman=aḷi-  
 60 pi koṇḍavaṇi chāṇḍāḷa , [15\*] Ślō ḷ Sāmānyō=yaṇi dharmma-sētun(r)-mī(ṇṇ)ṇāṇiṇi kālē  
 kālē pāṇiṇyō bhavadbhiḷ [16\*]-a-  
 61 rrvān=ētān=bhāgmaḷ pārtthivēndrā(drān=)bhūyō bhūyō yāchatē Rāmabhadraḷ | [16\*] Balu-  
 bhīr=vvasudhā  
 62 dattā rājabhis=Ṣagarādibhiḷ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṇi ḷ [17\*]  
 Svadattāṇi  
 63 paradattāṇi vā yō harēti(ta) vasuṇḍbarāṇi | śaśṭṭiṇ=vaiśa-sahasrāṇi viśṭṭā(thā)yāṇi jāya-  
 64 tē krimiḷ ḷ [18\*]

### ABSTRACT OF CONTENTS

Lines 1—2 Invocation to Śiva.

- ll. 2—6 **Tribhuvanamalladēva** (bearing all the Western Chālukya titles, Samastabhuvanāś-  
 rāya, etc.) was ruling the kingdom from his capital Javantīpura.  
 ll. 7—9 Description of the Śīlāhāra princes in general terms.  
 ll. 10—11 Piṭṭama (the earliest ancestor of the family) ruled the country bounded by Asitādrī  
 and Kālāṇjara.  
 ll. 11—17 Genealogy of the family up to Kavilāsa (II).  
 ll. 17—23 Description of Kavilāsa (II)'s son Dhanaśūgraha. He was very resourceful and  
 ruled the country bounded by Kālāṇjara and Kūṣiṇādrī.  
 ll. 23—31 Genealogy continued from Dhanaśūgraha's son Ajja to Indarasa (III).  
 ll. 31—37 Indarasa (III)'s *prāśasta*.  
 ll. 37—42 Indarasa (III), Bhāgyabharast who was in charge of the income of the estate (ḷ)  
 of Mahāmaṇḍalāśvara Kumāra Tailāpadēva, *Prabhu* Kōśarṇāyaka of Gajāṇkūśa  
*kula* and his son Ambarasa participated in making a gift on the specified date.  
 ll. 42—52 Details of the gift.  
 ll. 52—61 Imprecation in prose and verse.

### No. 16.—WADGAON PLATES OF VAKATAKA PRAVARASENA II

(1 Plate)

V. V. MIRASHI, AMRAGH

In July 1912 one Bhagwan Shiva Ganai of Yemur, a village in the Huṅgaṅghāṭ *taluk* of the Wardhā District came to Nāgpur to attend a conference of the Depressed Classes. Out of curiosity he went to see the Central Museum, Nāgpur, where he noticed some Vākātaka plates displayed in the Archaeological Section. They reminded him of similar plates in the possession of his grandfather at **Wadgaon** in the Warorā *taluk* of the Chāṇḍā District. Being curious to know what was inscribed on them, he brought them to the Museum some days later and handed them over to the Curator, Dr. S. S. Patwardhan. Mr. M. A. Subbar, the Com-Expert of the Museum, cleaned the plates, took inked estampages of them and kindly placed them at my disposal for editing.<sup>1</sup>

<sup>1</sup> [The original plates are now deposited in the Prince of Wales Museum, Bombay.—Ed.]

The **copper-plates** are four in number, of which the first and the last are inscribed on the inner side only and the other two on both the sides. They measure 6.5" long and 3.5" broad and weigh 97 *tolas*. They were held together by a ring, about 3 *tolas* in weight, passing through a roundish hole 1.3" from the middle of the left side of each plate. It must have carried the usual Vākātaka **seal** sliding on it, but this is not forthcoming now. There are 12 lines of writing in all, which are evenly distributed on the six inscribed faces of the four plates. The writing is in a state of good preservation throughout. In a few cases the engraver has corrected his mistakes of omission and commission. see, e.g., *aiṣa-blāra*, l. 4. *saty-ājjara*, l. 9. *śri-samudayasya*, l. 13, etc.; but there are many more which are left uncorrected. In the right hand lower corner of the first side of the second plate, he has incised the syllables *Māradē (dā)[sē]*, which were inadvertently omitted in l. 42. In l. 21 several letters were beaten in and in their place the syllables *riṣhava-rāchanaka* were incised. This correction or tampering, whatever it might be, was apparently done in the Vākātaka age, for the substituted *aksharas* are of the same type as the rest of the record.

The **characters** are of the box-headed variety as in most other inscriptions of the Vākātakas. The noteworthy peculiarities are the cursive form of the medial *ā* in *sāmāh* twice in l. 4; the bipartite *au* in *dauhitrasya*, l. 7; the medial *ṛi* of *ṛi* which is formed not by the usual curling curve, but by the addition of a curve turned downwards on the left of *k* in *kalaputr-ābhikṛitā*, l. 23 and the rare medial *h* in *hṛipt-ṣpakṛiptah*, l. 31. The numerical symbols for 400<sup>1</sup> occur in l. 20 and those for 2 and 3 on the second side of the second and the third plate respectively. The **language** is Sanskrit, and, except for two benedictive and imprecatory verses, the whole record is in prose. The orthography does not present any thing calling for special notice.

The inscription is one of the Vākātaka king **Pravarasēna II**. His genealogy is given here exactly as in his other plates, his maternal grandfather being called Dēvagupta. The object of the present inscription is to register the grant of 100 *nicartanas* of land which Pravarasēna II made to a Brāhmana named Rudrārya who was versed in two Vēdas and belonged to the Lōhitva *gōtra*<sup>2</sup> and the Vājasanēva *śākhā*. He was a resident of the village Ēkārjuna. The land donated to him was in the village Vēlusuka which was situated in the Supratishṭha *āhāra* or subdivision. The village lay to the east of Gṛidhragrāma, to the south of Kadambasataka, to the west of Nīlītāma and to the north of the road to Kōkila. The plates were issued from the royal camp on the bank of the river Hraṇyā on the tenth *tithi* of the bright fortnight of Jyēshṭha in the twentyfifth year, evidently of the reign of Pravarasēna II. The *Sēvāpati* Bāppadēva, mentioned in the last line, was probably the *dātaka*. He is also mentioned in the Śivani plates of this Vākātaka king.<sup>3</sup> The scribe was Māradāsa.<sup>4</sup>

From the Pattan plates published in this Journal,<sup>5</sup> we already know that Pravarasēna II ruled for at least twentyseven years. The present plates being issued in his twentyfifth regnal year do not make any addition to the reign-period of the king. The donee Rudrārya is styled *riṣhava-rāchanaka* (reiter at a *riṣhava*) which suggests that the grant was made on the occasion of a *riṣhava* or equinox. The *riṣhava* immediately preceding the date of the grant<sup>6</sup> was that of

<sup>1</sup> [The original gives the symbols for 100 followed by 4 evidently in the sense of 100 × 4 (=400). A different set of symbols for 400 is employed in *Gupta Ins.*, Pl. XXV, l. 78 and Pl. XXXVI(c), l. 1. Cf. the symbol for 600 where the symbol for 100 is followed by symbol for 6; Ojha's *Palaeography of India* (1918), Pl. LXXIV.—Ed.]

<sup>2</sup> The *Gōtraparavānibandhakadamba* gives *Lohita* as the name of the *gōtra*.

<sup>3</sup> *C. I. I.*, Vol. III, p. 247.

<sup>4</sup> See below, p.

<sup>5</sup> Above, Vol. XXIII, pp. 81 ff.

<sup>6</sup> Lines 20—21 of the present plates state that the grant was made in the twentieth year, but this is probably a mistake. The writer seems to have omitted the word *pañcha* before *vīratimā* in l. 20. It is unlikely that the grant remained unregistered for five years.

the Mēsha-saṅkrānti falling in Chaitra. The grant was evidently made to the Brāhmaṇa for reciting certain sacred texts on the occasion of the *vishva* or Mēsha-saṅkrānti.<sup>1</sup>

The Supratishṭha *āhāra* in which the village Vēhsuka was situated is already known from two other Vākātaka charters, *viz.* the Poona plates<sup>2</sup> of Prabhāvatīguptā and the Kōṭhūraka grant<sup>3</sup> of Pravaraśēna II. Its location was uncertain until the discovery of the Kōṭhūraka grant. I have already shown in connection with the identification of the places mentioned in that grant that the *āhāra* roughly corresponded to the modern Hūngāghāṭ *taluk* of the Wardhā District. The present grant indicates that the *āhāra* extended a little southwards and comprised the northern parts of the Warorā and Yeotmāl *taluks* of the Chāndā and the Yeotmāl Districts respectively. The village Vēhsuka in which the donated land was situated cannot now be traced, but it seems to have occupied the same position as modern Chūñchmaṇḍal which lies just on the south of the elbow of the Wummā, for all the boundary villages mentioned in the present charter can be traced in the vicinity of it in the respective directions. Thus Gṛidhra-grāma is Gaddeghāṭ about 8 miles to the west and Nīlī-grāma is Nīljar about 5 miles to the east of Chūñchmaṇḍal. Kadambasarakā is Kōsara about 2 miles to the north. Kōkilā is modern Khauri which lies about 4 miles to the north-west. The road from Marḍi to Khauri passes by Chūñchmaṇḍal at a distance of only about a mile to the south. All the boundary villages can thus be satisfactorily identified in the vicinity of Chūñchmaṇḍal. It is again noteworthy that Chūñchmaṇḍal lies only about 5 miles to the south of Waḍgaon where the plates were found. The river Hiranyā is the modern Erai which flows from north to south in the Warorā *taluk* and ultimately joins the Wardhā. Ēkārjunaka where the donee resided is probably Arjun on the left bank of the Erai, about 16 miles north-east of Warorā, the chief town of the Warorā *taluk*.

## TEXT

## First Plate

- 1 [श्री]१ दृष्टं [ष्टम् १०] हिरण्यानदि (दी) वामकादग्निष्टोम (मा) एतोऽग्रामोऽथ योऽड्या (इय) नि-
- 2 रात्रवाजपेयबृहस्प (स्प) तिसवसद्यः क्रक [च०] तुरश्वमेधयाजिनः
- 3 विष्ण (ष्ण) वृद्ध [सगोत्रस्य सभ्राट्]७ वाकाटकानां महाराजश्री (श्री) प्रवरसेन-
- 4 स्य सूनोः सूनोरत्यन्तस्वामिमहाभैरवभक्तस्य अंस [भा]१
- 5 रसन्निव (वे) शितशिवलि [ङ्गो द्वहनशिवसुपर (रि) तुष्टसमुत्पादित] रा।-
- 6 जवंशाना (नां) पराक्रम (मा) धिगतभागि (गी) रत्थमलजलमु (मू) र्द्ध (र्द्धा) भिविक्तानां दशा-
- 7 श्वमेधा [व०] भूयस्नातानां भारशिवानां महाराजश्रीभवनागदौहित्रस्य

<sup>1</sup> Had this epithet not been used, the grant might have been supposed as made on the occasion of the *Dascharvata* which is performed on the tenth *tithi* of the bright fortnight of *Jyēshtha*. But it is doubtful if the *vata* was in vogue as early as the fifth century A.D. [This may be only the donee's epithet and may have no reference to any recitation at any particular *vishva*.—Ed.]

<sup>2</sup> Above, Vol. XV, pp. 39 ff.

<sup>3</sup> Above, Vol. XXVI, pp. 155 ff.

<sup>4</sup> From the original plates.

<sup>5</sup> Expressed by a symbol which is imperfectly incised. Perhaps they are imperfectly incised symbols of the sun and the moon.

<sup>6</sup> Read *Sūlyaskeśu*—.

<sup>7</sup> Read *samāpā*

<sup>8</sup> The engraver at first incised *chū* which he later on changed into *bhū*

WADGAON PLATES OF VAKATAKA PRAVARASENA II

i.

2  
 4  
 6

2  
 4  
 6

ii.a.

8  
 10  
 12  
 14

8  
 10  
 12  
 14

ii.b.

16  
 18  
 20

16  
 18  
 20



iii.a.

22  
 24  
 26  
 28

22  
 24  
 26  
 28

iii.b.

30  
 32  
 34

30  
 32  
 34

iv

36  
 38  
 40  
 42

36  
 38  
 40  
 42

*Second Plate ; First Side*

- 8 गौतमीपुत्रस्य वाक(का)टकाना(नां) महाराजश्री(श्री) द्रसेनस्य सूनोरत्य-
- 9 न्तमाहेश्वरस्य सत्यार्ज्जव<sup>1</sup>कारुण्यशौर्यविक्रमनयविनयम(मा) हात्म्य-
- 10 धीमत्य (त्व) पात्रगतभक्तित्वधम्म (म्मं) विजयी (यि) त्वमनोनेर्मल्यादिभीगु (भिर्गुं) णं:
- 11 समुप(पे) तस्य वष (षं) शतमभिवर्द्धमानकोशदण्डा (ण्ड) साधनसन्ता-
- 12 नपुत्रपौत्र (त्रि) णः युधीष्ठ (धिष्ठि) र्वृत्तेः वाकाटकानां महाराजश्री(श्री) पृथि<sup>2</sup>वी-
- 13 षेणस्य सूनोर्भगवतः चक्रप (पा) णेः प्रसादोप (पा) र्ज्जितश्री (श्री) समुद-
- 14 यस्य व (वा) काटकानां महाराजश्रीर (रु) द्रस (से) नस्य सूनोः महाराजा<sup>3</sup>-

*Second Plate ; Second Side*

- 15 धिराजा (ज) श्री (श्री) देवगुप्तसुतायो (यां) प्रभावतीगुप्तायामुत्पन्नस्य शा (श) म्भो [ : \* ]
- 16 प्रसादधृतिकार्तयुगस्य<sup>4</sup> वाकाटकानाम्परममाहं (हे) श्वरमहा-
- 17 राजं (ज) श्रीप्रवरसेनस्य वचना [ त्\* ] ॥ सुप्रतिष्ठहारे<sup>5</sup> प्रिद्व<sup>6</sup>ग्रामस्य
- 18 पूर्वतः कदम्बरकस्य [ व ] क्ष (क्षि) णतः नीलीग्रामस्य प-
- 19 दिचमेनः (मतः) कोकिलार [ श्य ] (थयाया)<sup>7</sup> उत्तरतः वेलुमु [ क ] ग्राम ग्रामः अन्नस्मा<sup>8</sup>
- 20 राजमानेनः<sup>11</sup> भूम (मे) त्ति (त्ति) वर्त्तनशतानी (नि) चत्वारि ४०० वीशतीम<sup>12</sup> सं-
- 21 वत्सरे विषुववाचनक<sup>1</sup> वाजी<sup>1</sup> लोहित्या (त्य) सगोत्रस्य<sup>15</sup>

*Third Plate ; First Side*

- 22 एकार्जुनकव (वा) स्तव्यस्य<sup>13</sup> द्विवेदरुद्राद्या (र्या) य इत्तानि [ 1\* ] यतोस्मत्सन्तकाः

<sup>1</sup> This *akshara* which was at first omitted, has been inserted in a smaller form.

<sup>2</sup> The medial *r* of this *akshara* has been subsequently shortened.

<sup>3</sup> The engraver at first incised *li* and subsequently changed it into *li*.

<sup>4</sup> Just below this word the *aksharas māndī(dā)[r]* have been incised, but their proper place seems to be after *Bāppadēvī* in l. 42 below.

<sup>5</sup> Read—*prasāda-dhṛita-kārttanyugasya*.

<sup>6</sup> Read *Supratishṭh-āhāre* as in the Poona plates of Prabhāvatī-guptā (above, Vol. XV, p. 41) and the Kōthū-raka grant of Pravarasēna II (*ibid.*, Vol. XXVI, p. 160).

<sup>7</sup> The correct form should be *Grāhita-gāmasya*.

<sup>8</sup> Just before this *akshara* there is the numerical symbol for 2 denoting the number of the plate.

<sup>9</sup> [Perhaps the intended reading is Kōkūlārya.—Ed.]

<sup>10</sup> Perhaps *śāsmān* was intended. [Or perhaps *śāsmān* was intended.—Ed.]

<sup>11</sup> This *risarga* is redundant.

<sup>12</sup> Read *varśatīmanī*. It is perhaps a mistake for *pañcācāśatīmanī*. See that the regnal year mentioned in l. 41 below is the twentyfifth.

<sup>13</sup> These seven *aksharas* are of a larger size and have been incised over others which were carefully beaten in.

<sup>14</sup> Read *Vāṅśāntya*. [It is possible that there was a *gōtra* of the name *Vāṅśāntya* though not commonly known now.—Ed.]

<sup>15</sup> Read *Lohita-syāntya* and *cāśāntya* so as to make them agree with *Rudrāṅgāy* mentioned further on in l. 22.

- 23 सर्वाधिष्ठ (धृष्ट) क्ष[नि]योग<sup>1</sup> नियुक्ताः आज्ञासञ्चार (रि) कुलपुत्राधिकृता भजा (टा) इच्छ (इच्छा)-  
 24 त्र(त्रा)श्च विश्रुतपूर्वव्यज्ञापयितव्याः [1\*] विदितमस्तु वः यथेहास्मा-  
 25 भिरात्मनो धर्मायू(यु)र्बलविजयि(यै)श्वर्य्ये[वि]वृद्धये इहामुत्र-  
 26 ही (हि) तार्थमात्मानुग्रहाय वैजयिके धर्मस्थाने अपूर्वदत्या (त्या) [उ]द-  
 27 कपूर्वमती (ति) सृष्टः<sup>2</sup> [1\*] अथास्योचिता<sup>3</sup> पूर्वराजानुमता<sup>4</sup> चातुर्वै (वै) द्या-  
 28 ग्रहारमर्थादा<sup>5</sup> न्वितरामः [1\*] तद्यथा अकरदायी अभटच्छात्र-

*Third Plate ; Second Side*

- 29 प्रावेश्यः अपारंपरगोबलीवर्द्धः अपुष्पक्षीरसन्दोहः  
 30 अचारासनचर्माङ्गारः अलवणक्ली (क्लि) र्नक्के[ण] (णि) खनकः सनि[धिः]  
 31 सोपन (नि) धिः सकलृप्तोपकलृप्तः सर्ववे (वि) ष्टिपरिहारपरिहृतः  
 32 आचन्द्रादित्या (त्य) समकालीयः पुत्रपौत्रा[नु][ता] (गा) मि (मी) भुज्यमा-  
 33 नः न केनचिद्वचाघातयितव्यः सर्वविक्रयाभिस्संरक्षितव्यः  
 34 परी (रि) वद्धय (यि) तव्याश्च [1\*] यस्मा<sup>6</sup> च्छासनमरणयमानः स्वल्पामपी (पि)  
 35 परिबाधा (धां) कुर्यात्कारयात वः<sup>10</sup> तस्य ब्राह्मणैध्वदी (दि) तस्य सदण्डां (ण्डं)

*Fourth Plate*

- 36 निग्रह (हं) कुर्य्यमः<sup>11</sup> [1] अस्मिश्च<sup>12</sup> धर्माद[र\*] करणे अतीतानेकराजसञ्चि-  
 37 न्तनपग्पि (पा) लन (नं) कृतपुण्यनुकीर्त्तिनं<sup>13</sup> कीर्त्तियामः [1\*] ध्यासगीतो<sup>14</sup> चात्र

<sup>1</sup> The *akshara sū* which was incised below the right limb of *ga* has been beaten in.

<sup>2</sup> Read *ri:snta-pōrrray = ājāy = ājāpūjitarayāh*.

<sup>3</sup> This should qualify a word like *gāmah*; but the drafter of the record forgot that the object of the grant in this charter was only four hundred *varāṅgās* of land, not the whole village.

<sup>4</sup> Read—*ay:āchātām*.

<sup>5</sup> Read—*āy:ānumatām*.

<sup>6</sup> Read—*mayyūdām ritavāmah*.

<sup>7</sup> Just before this word there is a symbol for 3, denoting the number of the plate.

<sup>8</sup> Read *par:varāddhāyāyāś:cha*.

<sup>9</sup> Read *Yō = smach-śhāsana = ānumatām*.

<sup>10</sup> Read *kārayād = ā*.

<sup>11</sup> Read *kurayāma*.

<sup>12</sup> Read *asmimś:cha*.

<sup>13</sup> Read *krta-pūy-ānukīrtana-pādhāyā ma* as in the Tiruch plates, see above, Vol. XXII, p. 173.

<sup>14</sup> Read *gītāu*.

- 38 श्रोक<sup>1</sup> प्रमासि कर्त्तव्यो<sup>2</sup> ॥ स्वदत्ता(त्तां) परदत्तां वा हरेद्यो वै वसुधराम् [1\*]  
 39 गवां शतसहस्रस्य हतु<sup>3</sup> हंरति दुष्कृत(तम्) ॥[11\*] षष्टिं वर्षसह-  
 40 खानि(णि) स्वर्गो मोदति भूमिदः [1\*] आच्छेत्ता चानुमन्त(न्ता) च त(ता)न्येक(व) नरका(के)-  
 41 वसेदिति(सेत् ॥२॥ इति) ॥ संवत्सरे पञ्चवीड्शतीम<sup>4</sup> ज्येष्ठसुकलदशम्याः<sup>5</sup>  
 42 सेन(ना)स(प)तौ बा[प्य]<sup>6</sup> देवे न<sup>7</sup> लीखीतं (०) [ञ्च] मस्तु ॥

### No. 17.—NOTE ON VIJAYADITYA'S GRANT OF SAKA 653

G. H. KHARE, POONA

Mr. S. C. Upadhyaya has edited a copper-plate grant of the Western Chālukya king Vijayāditya, dated Śaka 653, in this journal Vol. XXV, pp. 21 ff. He did not, however, decipher the portion of its text concerning the village granted and the specification of its boundaries. Mr. N. L. Rao, in footnote 3, p. 21, has rightly deciphered the portion in question; but the localities have been left unidentified. I have attempted below to identify them.

The following place-names occur in the grant. Navasāri: name of the *viśaya* in which Tēllādāhāra was included. Tēllāda name of the *āhāra* in which the village granted was situated. Tārā[va]dīra, name of the village granted. Kōṅchaūtthā, Tēllāda, Paḍhamatthāya, Vēsīmā: names of villages by which the village granted was bound. Of these Navasāri is too well-known to require any identification. Now, in the *Postal Village Directory of the Bombay Circle* published in 1902, the names of the following villages are found, with the details shown against them.

Village	Post Office	Tāluqa	District
Telāda . . . . .	Navasāri . . . . .	Navasāri . . . . .	Baroda state
Kuched . . . . .	Sarbhon . . . . .	Do. . . . .	Do.
Parthān . . . . .	Vesma . . . . .	Do. . . . .	Do.
Vesma . . . . .	Do. . . . .	Do. . . . .	Do.

These are evidently Tēllāda, Kōṅchaūtthā Paḍhamatthāya and Vēsīmā of the grant. These places can be easily traced in maps also. If we take latitude 21° north and longitude 73°

<sup>1</sup> Read *ślōkau*.

<sup>2</sup> Read *pramānī-kartavyau*; *o* appears to have been changed into *nī*.

<sup>3</sup> The superscript *n* of this *akshara* has been wrongly cancelled; read *kantū*—

<sup>4</sup> Read *pañcha-viṃśatitām*.

<sup>5</sup> Read *śukla-dasamyām*.

<sup>6</sup> The superscript letter of this conjunct, which was originally *h*, has been corrected into *p*.

<sup>7</sup> Read *Māradāsīna*. The *aksharas* *Māradāsī*, which were inadvertently omitted before *na* in this line, were afterwards inserted in the lower right corner below l. 14 on the first side of the second plate. For a similar case of omitted *aksharas* being misplaced, see *mūle dattim-iti* written in l. 13 instead of below l. 20 of the Indore plates of Pravarasēna II, above, Vol. XXIV, p. 55.

<sup>8</sup> Read *likhitam*.

<sup>9</sup> This *akshara* is superfluous. Read *Subham=astu*.

- 38 श्रोक<sup>1</sup> प्रमासि कर्त्तव्यो<sup>2</sup> ॥ स्वदत्ता(त्तां) परदत्तां वा हरेद्यो वै वसुधराम् [1\*]  
 39 गवां शतसहस्रस्य हतु<sup>3</sup> हंरति दुष्कृत(तम्) ॥ [11\*] षष्टिं वर्षसह-  
 40 खानि(णि) स्वर्गो मोदति भूमिदः [1\*] आच्छेत्ता चानुमन्त(न्ता) च त(ता)न्येक(व) नरका(के)-  
 41 वसेदिति(सेत् ॥ २॥ इति) ॥ संवत्सरे पञ्चवींशतीम<sup>4</sup> ज्येष्ठसुक्लदशम्याः<sup>5</sup>  
 42 सेन(ना)स(प)तौ बा[प्य]<sup>6</sup> देवे न<sup>7</sup> लीखीतं<sup>8</sup> (०) [ १०च ] मस्तु ॥

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Village	Post Office	Tāluqa	District
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Parthān . . . . .	Vesma . . . . .	Do. . . . .	Do.
Vesma . . . . .	Do. . . . .	Do. . . . .	Do.

These are evidently Tēllāda, Kōṅchaūtthā, Paḍhamatthāna and Vēsīmā of the grant. These places can be easily traced in maps also. If we take latitude 21° north and longitude 73°

<sup>1</sup> Read *ślōka*.

<sup>2</sup> Read *pramānī-kartavyau*; *sc* appears to have been changed into *ni*.

<sup>3</sup> The superscript *n* of this *akshara* has been wrongly cancelled; read *hanur*—

<sup>4</sup> Read *pāñcha-viṃśatitām*.

<sup>5</sup> Read *śukla-dasamyām*.

<sup>6</sup> The superscript letter of this compound, which was originally *h*, has been corrected into *z*.

<sup>7</sup> Read *Māradāsēna*. The *aksharas* *Māradāsē*, which were inadvertently omitted before *na* in this line, were afterwards incised in the lower right corner below l. 14 on the first side of the second plate. For a similar case of omitted *aksharas* being misplaced, see *mūle dattim-ā* written in l. 13 instead of below l. 20 of the Indore plates of Pravarasēna II, above, Vol. XXIV, p. 55.

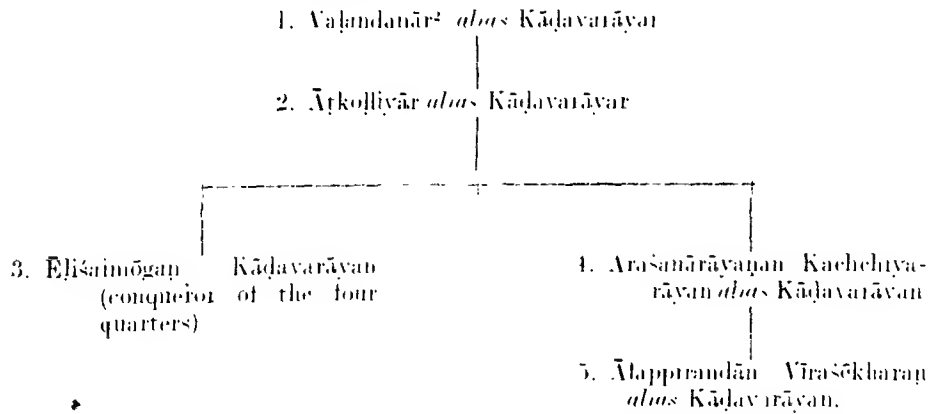
<sup>8</sup> Read *likhitam*.

<sup>9</sup> This *akshara* is superfluous. Read *Śubham=ātu*.

The carving on the mountain of Nannai, the *Vāṅai*, *karūṅga* and *viśaṅgam* of his (Vēṅāvudaiyāṅ's) father Peruṅṅūga, is of great interest. It is a well known fact that kings and ruling chiefs of South India used to wear garlands made of (or golden garlands made in the shape of) the flowers of particular kinds of trees and had the emblems of some animals such as the tiger, fish, elephant, boar, etc. From clause (iii) noted above, we learn that the flower of the *Vāṅai* tree was used by the Kāḍavarāyas of Kūḍal and that their banner contained 'Kuraṅṅu', i.e., the Monkey. The adoption of the Monkey in the banner is not novel. The epic hero Arjuna had Hanūmān on his banner. What is difficult to explain is the carving of *viśaṅgam*, which term means victory. Whether the chief engraved an inscription glorifying the deeds of valour of his father or simply carved his emblem in such a way as to give a subdued position to the emblems of the enemy kings overcome by him it is not possible to say with certainty. In the seals of the Chōḷa king, Rājēndra-Chōḷa I, we see clearly that the tiger, the emblem of the Chōḷas, is given a more prominent place than the fish and the bow, which are the emblems of the Pāṇḍya and the Chēra whom he had subdued. It is not unlikely that a similar device was made by Vēṅāvudaiyāṅ.

A genealogy covering all the members of the house of the Kāḍavarāyas of Kūḍal being a great desideratum, I shall discuss it below.

Two inscriptions<sup>1</sup> dated in Śaka 1108 (=A. D. 1186), discovered at Tiruveṅṅaimallūr and Vriddhāchalam, furnish the following genealogy :-



A few other inscriptions of the Madras Epigraphical collection also refer to some of these chiefs and enable us to know the time when they lived, the full names and titles they bore, and the part they played in the political history of the country. They also mention other members whose names are not included in the above pedigree. To know the complete genealogy and history of the family, these inscriptions are useful. In inscription No. III of Tribhuvanachakravartī Kulōttuṅga-Chōḷa dated in the 3rd year of his reign, figures a chief called Mōḅar Āṭkoḷḷ *alias* Kulōttuṅgaśōḷa-Kāḍavarāyan, who made a gift of his *pāḍikāval* rights on certain lands to the temple of Tirumāṅikūḷ. As mention is made in the inscription of two villages called Tiruppērambalamponmēyudaperumāḷḷallūr and Ediriśōḷamallūr almost in the same words as found in another inscription<sup>3</sup> of Kulōttuṅga II discovered in the same place, we are enabled to ascribe both the records to the same Chōḷa sovereign. The year of the inscription is thus equivalent to

<sup>1</sup> No. 74 of 1918 and No. 463 of 1921 of the Madras Epigraphical collection (See *A. R. on Epigraphy*, Madras for 1918, p. 130, and for 1922, p. 107).

<sup>2</sup> The name is given as Valandanār in *Ep. Ind.*, Vol. XXIV, p. 24. But *A. R.* for 1918, (p. 130) has only Vaḷandanār.

<sup>3</sup> *S. I. I.*, Vol. VII., No. 789.

A. D. 1135-6. This is the earliest reference that we have to this family. The Kāḍavarāya herein referred to is no doubt identical with (2) Ātkoḷḷiyār *alias* Kāḍavarāyar of the above genealogy. It is worthy of note that the chief Ātkoḷḷi bore the title Mōgan and had the surname Kulōttuṅgaśōla Kāḍavarāyan. A second reference to this chief is found in an inscription<sup>1</sup> of Kōpperuñjīnga dated in the 11th year of reign. It states that in the 12th year of the reign of Tribhuvanachakravartin Rājarājadēva, a tax-free gift of land was made by Ātkoḷḷi Kāḍavarāyan for offerings and worship to an image which he had set up in the temple of Vaikuṅṭha-Perumāl at Timuvannainallūr for being blessed with a son. That the Tribhuvanachakravartin Rājarāja, in whose twelfth year the grant was made, is the second king of that name and not the third, is assured from the fact revealed in Inscription II which belongs to the 7th year of Kōpperuñjīnga which speaks of the pulling down of the *śivimāpa* of the temple of Vaikuṅṭha-Perumāl that had become dilapidated, of its reconstruction in the 29th year of the reign of Kulōttuṅga III, and of the re-engraving of the older inscription on the new structure. The date of the chief's gift is thus A. D. 1158 corresponding to the 12th year of Rājarāja II. From the two references cited here it will be seen that Ātkoḷḷi Kāḍavarāyan continued to live from A. D. 1135 to 1158. At Grāmam in the South Arcot District, there is an inscription<sup>2</sup> dated in the 3rd year of the reign of Tribhuvanachakravartin Rājarājadēva which registers a gift by Mōgan Ālappirandān *alias* Anapāya Kāḍavarāyan. As Anapāya is a surname of Kulōttuṅga II and as Mōgan has been noted above to be a title of Ātkoḷḷi Kulōttuṅgaśōla Kāḍavarāyan, the chief that figures here may be identified with him without any difficulty, Rājarāja II being the immediate successor of Kulōttuṅga II. The date of this record is A. D. 1148. The full name of this chief is thus Mōgan Ālappirandān Ātkoḷḷi *alias* Kulōttuṅgaśōla (or Anapāya) Kāḍavarāyan.

From the fact that Ātkoḷḷi Kāḍavarāyan figures in the records of Kulōttuṅga II and his successor Rājarāja II from A. D. 1135 onwards, it may be concluded that his father Vaḷandanāi must have been a contemporary of Vikrama-Chōla (A. D. 1118-1135).

In the genealogy, No. 2 Ātkoḷḷi Kāḍavarāyan is said to have had two sons, *viz.* No. 3 Ēlisaṁmōgan Kāḍavarāyan, the conqueror of the four quarters (*Nāḍalikkumreṅṅān*) and No. 4 Araśanārāyaṅaṅ Kachehvarāyan *alias* Kāḍavarāyan. Four inscriptions, Nos. VI, V, IV and 137 of 1900, which belong to the reign of Kulōttuṅga II, dated respectively in the 7th, 12th, 13th and 15th years, speak of gifts made by these two chiefs, the earlier two inscriptions referring to the younger Araśanārāyaṅaṅ and the later two referring to the elder Ēlisaṁmōgan. Though all the names and surnames of these two chiefs look more like titles than real names, yet the inscriptions which mention them seem to distinguish the two by calling the elder by the names Ēlisaṁmōgan and Kāḍavarāyan and the younger by the names Araśanārāyaṅaṅ and Kachehvarāyan. The inscriptions are of importance as they belong to the very time when the chiefs flourished and furnish the various titles borne by them, which titles, it may be noted, do not find mention in the genealogy given above. Besides, they also refer to the numerous gifts which the chiefs had made. These inscriptions confirm the relationship that is said to have existed between them. Inscription No. VI belonging to the 7th year of the reign of Kulōttuṅga II comes from Timuvannainallūr in the South Arcot District. It registers a gift made by Paḷḷi Ālappirandān Mōgan *alias* Kulōttuṅgaśōla Kachehvarāyan of Kūḍalūr in Peruganūr-nāḍu to the temple of Timuttōḷḷiśvaramuḷḷovār. Among the articles of gift one silver *kachehukhōram* called after the name Araśanārāyaṅaṅ and weighing 224 *kataṅpa*, and one bell-metal dish called after Ālappirandān and weighing 200 *palam* are noteworthy. The costly gold and silver articles presented by the chief and the assignment of the income of *pūḷakūral* accruing from two entire villages testify to the wealth and power of the chief. It is specially worthy of note that two of the articles

<sup>1</sup> No. 480 of 1921.

<sup>2</sup> No. 181 of 1900.

bore the names Araṣanārāyaṇaṅ and Ālappiraṇḍāṅ. The twelfth year record, *i.e.*, Inscription No. V, comes from Tiruvadi and registers the assignment of incomes arising from *pāḍikāṇal* and other taxes from Kaṇṇamaṅgalam, Māṇṇallūr, Koṭṭilampākkam and Toṇṇupāḍi of Kil-Āmūr-nāḍu, Kāṇṇupākkam of Āṇāgūr-nāḍu, besides some other lands in Āḍirājamaṅgalhiya-puram, for worship and offerings to the temple of Tiruviraṭṭānam-Uḍayār at Tiruvadi, by Paṇṇāgamuttarayan-Ālappiraṇḍāṅ Araṣanārāyaṇaṅ *alias* Kulōttuṅgaśōla Kāḍavarāyaṅ of Kūḍalūr. It is significant that all the villages herein mentioned are stated to have formed part of what fell to the share of the chief. At the end of the record it is stated that the gift made by him will not be rescinded by his elder brother or by the other members of the family. From the record under reference it is evident that the two brothers were living amicably, having received from their father, who was then living, the right to the incomes of certain villages. From these two inscriptions we learn that the full name and title of this chief was Paḷḷi Ālappiraṇḍāṅ Paṇṇāgamuttarāyaṅ Araṣanārāyaṇaṅ Kulōttuṅgaśōla Kāḍavarāyaṅ and that he had an elder brother who appears to be none other than Ēḷisāimōgaṅ. More direct information regarding the relationship of the two chiefs is furnished in an inscription<sup>1</sup> of Tiruvēṇṇāṇṇallūr which states that Kūḍal Ālappiraṇḍāṅ Araṣanārāyaṇaṅ *alias* Kāḍavarāyaṅ made a gift of certain taxes leviable on certain temple lands to the temple itself, for the welfare of the donor, his elder brother Ālappiraṇḍāṅ Ēḷisāimōgaṅ *alias* Kāḍavarāyaṅ and his family.

It has been stated above that two inscriptions of Kulōttuṅga II mention Ēḷisāimōgaṅ. One of these, Inscription No. IV, dated in the 13th year, which is left unfinished seems to register the assignment of the chief's income consisting of taxes including *pāḍikāṇal* accruing from the villages that belonged to him to the temple of Tiruvadi for worship and offerings. The chief is styled Paṇṇāgamuttarāyaṅ Ālappiraṇḍāṅ Ēḷisāimōgaṅ *alias* Kulōttuṅgaśōla Kāḍavarāyaṅ of Kūḍalūr in Perugaṅūr-nāḍu, a subdivision of Tirumunaiṇṇupāḍi-nāḍu. The villages from which he was deriving taxes, *viz.*, Śiṇṇvāgūr, Dēvayūr and Kil-Kumāramaṅgalam are stated to be situated in the same Perugaṅūr-nāḍu. In the second inscription,<sup>2</sup> which is dated two years later and which comes from Viḍḍhāchalam, the chief bears all the above names and titles except Paṇṇāgamuttarāyaṅ. Here he is said to have built a pavilion for the *mahāsvapana* of the god and called it Ēḷisāimōgaṅ-tirumaṇḍapam. The dates of these two inscriptions are A. D. 1146 and 1148. From the fact that this chief Ēḷisāimōgaṅ Kāḍavarāyaṅ is said, in the verse-inscriptions, to have conquered the ten quarters, we are enabled to assign to his time two other inscriptions<sup>3</sup> dated in the 6th year of Parakōsarivarman Rājarāja (A. D. 1152). In both, the chief is styled Kūḍal Ālappiraṇḍāṅ Mōgaṅ *alias* Rājarāja Kāḍavarāyaṅ, and in one of them he gets the attribute *Nāḷudikkumēpprāṇ*. From these<sup>4</sup> two records we learn that the surname Kulōttuṅgaśōla Kāḍavarāyaṅ, which he bore in the 13th and 15th year records of Kulōttuṅga II, had been changed into Rājarāja Kāḍavarāyaṅ in the subsequent reign. This chief, Ālappiraṇḍāṅ Ēḷisāimōgaṅ *alias* Kulōttuṅgaśōla Kāḍavarāyaṅ, is reported to have made a gift of *pāḍikāṇal* and other incomes from certain villages for worship in the temple of Tirumuṭṭamūḍaya-Mahādēva at Śrīmushṇam in the sixth year of Rājarāja II (*i.e.*, A. D. 1152) for the merit of himself and his descendants.<sup>5</sup> The same chief figures in an 8th year record<sup>6</sup> (A. D. 1154) of Rājarāja II, and seems also to be referred to in an inscription<sup>7</sup> of the 10th year (A. D. 1156) of the same king.

<sup>1</sup> No. 423 of 1921.

<sup>2</sup> *S. I. I.*, Vol. VII, No. 150 (137 of 1900).

<sup>3</sup> Nos. 166 and 179 of 1906.

<sup>4</sup> No. 170 of 1906.

<sup>5</sup> No. 232 of 1916.

<sup>6</sup> No. 375 of 1902.

<sup>7</sup> No. 307 of 1910.



No. 5 Araṣanārāyaṇan Ālappiṇḍāṇ Vīraśēkhara Kāḍavarāyaṇ, son of Araṣanārāyaṇan Kachehiyarāyaṇ figures in two inscriptions of Kulōttuṅga III dated in the 9th<sup>1</sup> and 13th<sup>2</sup> years of reign. The name Vīraśēkhara, like Kulōttuṅgaśōḷa, Anapāya and Rājārāja, prefixed to Kāḍavarāyaṇ might indicate the name or surname of the chief's Chōḷa overlord. And since we know that Vīraśēkhara Kāḍavarāyaṇ figures only in inscriptions of Kulōttuṅga III, there is every possibility of Vīraśēkhara being the surname of this Chōḷa king. In this connection it is worth noting that a lithic record with the introduction *vīramōḷaṅṅai* found at Puttali in the Chingleput District, dated in the 2nd year of reign, actually gives Kulōttuṅga the surname Vīraśēkhara.<sup>3</sup> This king must, therefore, be Kulōttuṅga III and not Kulōttuṅga II as had been tentatively assumed in the *Annual Report on South Indian Epigraphy* for 1922-23.

So far, we have noticed the inscriptions which mention the several members of the pedigree furnished in the two verse-inscriptions relating to the Kāḍava chiefs of Kūḍal. We may now consider who the other members of the family were. A record of Siddhalūgamaḍam<sup>4</sup> states that Ēḷisāmōgan *alias* Jananātha Kachehiyarāyaṇ was the son of Ālappiṇḍāṇ Araṣanārāyaṇan of Kūḍalūr. This record is dated in the 6th year of Tribhuvanachakravartin Vīrarājēndra, *i.e.*, Kulōttuṅga III (A. D. 1183-4). Since we know that Araṣanārāyaṇan Ālappiṇḍāṇ of Kūḍalūr was No. 4, the younger son of Āṭkolli, it is clear that Jananātha Kachehiyarāyaṇ must have been the latter's son. As Vīraśēkhara Kāḍavarāyaṇ was also a son of this Araṣanārāyaṇan Ālappiṇḍāṇ *alias* Kachehiyarāyaṇ, it is evident that they were brothers. And since Jananātha Kachehiyarāyaṇ figures in two inscriptions, one dated in the 3rd year of the reign of Kulōttuṅga III<sup>5</sup> (A. D. 1181) and the other in the 8th year of Rājādhirāja II<sup>6</sup> (A. D. 1171) he has to be regarded as the older of the two. There are also a few other records<sup>7</sup> which mention him. From all these we learn that his full name was Kūḍalūr Araṣanārāyaṇan Ēḷisāmōgan *alias* Jananātha Kachehiyarāyaṇ. His dates range from A. D. 1171 to 1183-4.

Two inscriptions<sup>8</sup> state that a certain Pallavāṇḍār *alias* Kāḍavarāyaṇ also called Vīra-Vīraṇ Kāḍavarāyaṇ, conquered Toṇḍamaṇḍalam. In both of them he is stated to be the son of Ālappiṇḍāṇ *alias* Kāḍavarāyaṇ. But in one,<sup>9</sup> the additional information that his father was also called Ēḷisāmōgan is furnished. The full name of the father of Pallavāṇḍār as obtained from the inscriptions is Kūḍal Ālappiṇḍāṇ Ēḷisāmōgan *alias* Kāḍavarāyaṇ. As such, his identity with No. 3, the first son of Āṭkolli is assured. One of these records which comes from Atri<sup>10</sup> in North Arcot District states that Pallavāṇḍār killed a large number of his enemies at Śēvūr<sup>11</sup> and created mountains of dead bodies and swelling rivers of blood. Another verse in the same epigraph adds that Toṇḍamaṇḍalam conquered by Pallavāṇḍār included in it Pennan-nāḍa and Vada-Vōṅgaḍam.

Other Kāḍava chiefs of Kūḍal known from inscriptions are (a) Maṇavāḷapperumāl and his son Kāḍavarāyaṇ, (b) Mahārāpasumha, the son of Jīvamahīpati and Śīlavatī, and (c) Kōpperuṅṅa. There is not much in the names of these chiefs to admit of their identification with the members

<sup>1</sup> S. I. I., Vol. VII, No. 1011

<sup>2</sup> See Inscription VII below.

<sup>3</sup> No. 156 of 1923

<sup>4</sup> No. 413 of 1909

<sup>5</sup> No. 165 of 1902. S. I. I., Vol. III, p. 209.

<sup>6</sup> No. 47b of 1903

<sup>7</sup> No. 157 of 1906, No. 391 of 1921, and No. 99 of 1934-5

<sup>8</sup> No. 187 of 1932-3, and No. 296 of 1912.

<sup>9</sup> No. 187 of 1932-3

<sup>10</sup> No. 296 of 1912 and A. R., 1913, p. 117.

<sup>11</sup> Śēvūr is probably the present Mēl-Śēvūr in the Tiruvananthapuram taluk of the South Arcot District. *Ibid.*

noticed already. Maṅavāḷapperumāl figures in a number of inscriptions of the Chōḷa king Kulōttuṅga III ranging in date from A. D. 1191<sup>1</sup> to about 1213.<sup>2</sup> In these inscriptions he is found to bear the titles and epithets Ēḷisamōḡan, Vāṇḷaikandaperumāl, Achalakulōttamaṅ, Āṅkoṇḍanāyaṅ and Maḡivapallavaṅ. A record<sup>3</sup> of the 28th year of the reign of Kulōttuṅga III gives this Kāḷava chief the surname Rājarāja Kāḷavarāyaṅ. It may be noted that there is no room for confounding this Rājarāja Kāḷavarāyaṅ with the earlier one of the same surname who was a brother of Arasanārāyaṅaṅ Kacheiyarāyaṅ, for with the former are associated many of the clearly distinguishing epithets of Maṅavāḷapperumāl noticed above. Maṅavāḷapperumāl seems to be the first chief of the family to assert his independence and to issue records in his own name. So far, only a single inscription dated in the 5th year of the chief's reign<sup>4</sup> has been found. It gives him the title Sakalabhūvaṅachakravartin. Since he held a subordinate position under the Chōḷa king Kulōttuṅga III till about A. D. 1213 it is fairly certain that he should have thrown off the Chōḷa yoke only after that date. A point of interest is that Maṅavāḷapperumāl is said in a record of Kulōttuṅga III to have belonged to Kūḍal in Kīḷ-Āmūr-nāḷu<sup>5</sup> in Tirumunaiṅpāḷi-nāḷu, whereas the earlier members are said to have hailed from a Kūḷal in Peṅḡanūr-nāḷu. This difference deserves to be remembered.

There is not much doubt as regards the identity of Mahārājasmūha with Kōpperuṅḡuṅga. In fact, the first is only a Sanskrit rendering of the second. Inscriptions of Mahārājasmūha are found at Tripurāntakam<sup>6</sup> and Drākshārāma.<sup>7</sup> While the Tripurāntakam inscription is not dated, the Drākshārāma record bears the date Śaka 1181 (A. D. 1262) and both the Tripurāntakam and the Drākshārāma inscriptions contain identical and characteristic titles or *brāhmas* which make it impossible to differentiate one Mahārājasmūha from another. The highest regnal year discovered so far for Kōpperuṅḡuṅga is 36 which takes his reign up to A. D. 1279.<sup>8</sup> And the earliest mention of him as a chief is made in a record of the 14th year of Rājarāja III (A. D. 1230),<sup>9</sup> wherein one of his military officers figures as donor of a gift. From the Tiruvēṅḡiputram inscription<sup>10</sup> of Rājarāja III, dated in the 16th year of reign it is learnt that just before A. D. 1232 the Chōḷa king had been captured and kept in prison by Kōpperuṅḡuṅga. Thus the earliest clear reference to Kōpperuṅḡuṅga and his activities are only found in inscriptions dated between the year 1230 and 1232, though his name has been incidentally brought in in an inscription<sup>11</sup> of A. D. 1213 of the time of Kulōttuṅga III while mentioning his mother who figures in that record. This early reference to Kōpperuṅḡuṅga can only indicate that he lived to a considerable age like Nandivarman Pallavamalla of the Pallava dynasty and Anantavarman Chōḷagaṅga of the Eastern Gāṅga line.

The pretty long reign of Kōpperuṅḡuṅga from A. D. 1212-3 to 1279 and his figuring in the Tiruvēṅḡiputram inscription of A. D. 1232 as well as in another of Rājarāja III two years earlier may lead one to enquire if there was only one king of the name or more than one. This question had been taken up by the late Rai Bahadur V. Venkayya<sup>12</sup> whose finding was that the Mahārāja

<sup>1</sup> Inscription No. VIII, below.

<sup>2</sup> A. D. 1207, S. I. I. Vol. VIII, No. 317, A. D. 1211, No. 63 of 1919.

<sup>3</sup> S. I. I., Vol. VII, No. 146 (No. 133 of 1900).

<sup>4</sup> Above, Vol. XXIV, p. 221.

<sup>5</sup> S. I. I., Vol. VII, No. 146.

<sup>6</sup> Nos. 187, 198, 202 of 1905.

<sup>7</sup> No. 419 of 1893.

<sup>8</sup> Nos. 456, 487 of 1902, 370 of 1908, and 104 of 1934-5.

<sup>9</sup> S. I. I., Vol. VII, No. 149.

<sup>10</sup> Above, Vol. VII, pp. 164B.

<sup>11</sup> No. 487 of 1921.

<sup>12</sup> A. R. on Ep. for 1906, pp. 63-4.

simha of the Sanskrit inscriptions and Kōpperuñjūga of the Tamil inscriptions are identical and are not different from the Kōpperuñjūga referred to in the Tiruvēndīpuram inscription. According to him Kōpperuñjūga's father, Jiyamahāpati was identical with Alagiyaśīyan. Mr. Venkayya cites three inscriptions where the name Alagiyaśīyan Avaniyālappiṇḍān Kōpperuñjūga occurs and states that in them the name Alagiyaśīyan is found prefixed to that of Avaniyālappiṇḍān, Kōpperuñjūga. Alagiyaśīyan and Kōpperuñjūga have been taken as names and Avaniyālappiṇḍān as a title. Students of epigraphy know that in double names the first denotes the name of the father while the second is the name of the son. Mr. Venkayya, it may be noted, has not identified Jiyamahāpati with Alagiyaśīyan Kōpperuñjūga; he has only equated it with the first part Alagiyaśīyan of this double name. It will be unjust to foist on Venkayya a conclusion which he had not arrived at, nay, which he was positively against. Though the credit of having raised the question whether there was only one king or more than one of the name Kōpperuñjūga is due to Mr. Venkayya, he has not suggested or postulated that there might have been two Kōpperuñjūgas related to one another as father and son and that the younger has perhaps to be identified with Mahāājasimha of the Tripurāntakam inscription. Mr. Venkayya has assigned the Tripurāntakam, Dīākshārāma and four Tiruvaṇṇāmalai inscriptions to one Kōpperuñjūga whose attitude to the Chōlas is times earlier than the date of the Tiruvēndīpuram inscription, is expressed in the epithet 'the sun to the lotus tank of the Chōla family'.

Two of the inscriptions found in the Vaikunṭha-perumāl temple at Tiruveṇṇāmallūr are of importance as they afford hints regarding the relationship that existed between Kōpperuñjūga and Maṇavāḷapperumāl. One of them,<sup>1</sup> which is not dated in any king's reign, tells us that the mother of a Kāḷavarāyan presented the image of Alaga (Alagiya)-Pallava-Viṇṇagata-Embermān that its shrine, after the death of Kāḷavarāyan's father Maṇavāḷapperumāl, had been neglected and allowed to go into ruin; and that Kāḷavarāyan repaired it and gave some lands for its upkeep. There is every possibility that the image Alagiya-Pallava-Viṇṇagata-Embermān was called after the name of the husband of the lady that consecrated it. If this is the case, Maṇavāḷapperumāl should have borne the surname Alagiya-Pallavan, and it may be noted that we have already found that Alagiya-Pallavan was one of Maṇavāḷapperumāl's surnames. The other inscription<sup>2</sup> is dated in the 35th year (A. D. 1213) of the reign of Tribhuvanavīradēva. It refers to the setting up of the image of the goddess Periyapirāṭṭiyār in the temple of Vaikunṭhattu-Embermān by the mother of Alagiya-pallavan Kōpperuñjūga-dēva and to a gift of lands made to it by certain individuals. From the double name Alagiya-pallavan Kōpperuñjūgadēva it might either be gathered that Kōpperuñjūga was the son of Alagiya-pallavan or that he also had the surname Alagiya-pallavan as suggested by Mr. Venkata-subba Ayyar.<sup>3</sup> It is very likely too that the Kāḷavarāyan mentioned in the former inscription, as being the son of Maṇavāḷapperumāl *alias* Alagiya-pallavan is not different from Perumñjūga.

The only relationship, which is not apparent and which is at the same time difficult to make out, is that of Maṇavāḷapperumāl with any of the members known so far. The fact which points to the unmistakable connection of Perumñjūga and his father Maṇavāḷapperumāl with the members of the Kāḷavarāya chiefs noted above, is that they belonged to Kūḷal or Kūḷalūr. Perumñjū-nāḍu was under the control of the two famous sons of Āṭkolliyār *alias* Kāḷavarāyan and was doubtless identical with Perugar which figures among the places that comprised the dominion of Vēṅṅavudaiyān, the younger son of Kōpperuñjūga, as reported in Inscription No. 1. It is also mentioned in another record of the same place as the native place of Ālappiṇḍān

<sup>1</sup> No. 484 of 1921.

<sup>2</sup> No. 487 of 1921.

<sup>3</sup> See above, Vol. XXIV, No. 6.

Maṅgiyaśiyar.<sup>1</sup> All these, therefore, make it certain that Peṇṇiṅga and his father came in the line of Āṅkollīyār, the son of Vaḷandauār.

The latest member mentioned in the pedigree is Vīraśēkhara Kāḍavarāyan and the inscriptions which mention him are dated in A. D. 1186, 1187, 1189 and 1191.<sup>2</sup> But there are inscriptions of A. D. 1171, 1181, and 1183-4<sup>3</sup> which mention Jananātha Kachchiyarāyan, the elder brother of Vīraśēkhara Kāḍavarāyan and state that both were the sons of Araśanārāyaṇan Kachchiyarāyan. The genealogy provided by the verse-inscriptions omits the name Jananātha Kachchiyarāyan altogether though he was the elder of the two sons of Araśanārāyaṇan Kachchiyarāyan. The omission of the name is significant and the reason for the omission is not known. Was he left without any issue?

Vīraśēkhara Kāḍavarāyan's successor was Maṇavāḷapperumāl. The earliest inscription which refers to him is Inscription No. VIII from Tiruvadi dated in the 13th year of the reign of Kulōṭṭuṅga III (A. D. 1191) which is the last year so far known for Vīraśēkhara Kāḍavarāyan. It registers the gift of an ornament (*śūbhavallivadana*) by Kūḍal Achalakulōṭṭaman Ārkondanāyakan Kāḍavarāyan. The title Achalakulōṭṭaman shows that the chief is identical with Maṇavāḷapperumāl. The other records<sup>4</sup> which mention him are dated in A. D. 1195, 1206, 1207 and 1211, all falling in the reign of Kulōṭṭuṅga III. In the first of them he is styled Kūḍal Ēḷisaimōgan Maṇavāḷapperumāl Vāṅilaikaṇḍān *abās* Kāḍavarāyan.<sup>5</sup> Here the epithet *Vāṅilakaṇḍān* applied to him indicates that while he was yet a subordinate of Kulōṭṭuṅga III, he had achieved some military renown.<sup>6</sup> From the records of Kulōṭṭuṅga III we learn that in or prior to A. D. 1197 corresponding to the 19th year of his reign,<sup>7</sup> he despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, and entered Kāñchī, when (his) anger abated, and levied tribute from the whole of the northern region. In the second record<sup>8</sup> he is called Ēḷisaimōgan Maṇavāḷapperumāl *abās* Vāṅilaikaṇḍapperumāl *abās* Rājarāja Kāḍavarāyan of Kūḍal in Kīl-Āmūr a subdivision of Tirumunārppeḷi. It is particularly worthy of note that he was styled Rājarāja Kāḍavarāyan even during the reign of Kulōṭṭuṅga III. The third inscription<sup>9</sup> which is dated in the 29th year of the reign of Kulōṭṭuṅga III calls him Kūḍal Achalakulōṭṭaman Ēḷisaimōgan Maṇavāḷapperumāl *abās* Vāṅilakaṇḍapperumāl *abās* Kāḍavarāyan.

The date of the chief's assumption of independence was certainly later than A. D. 1213, but how much later and how long he lived after that event are questions on which direct information is not at present forthcoming. That he was the first to throw off the Chōḷa yoke, there could be no doubt, as it is proved by an inscription issued in his own reign. It has been shown that he had a valiant son in Kōpperuṅṅga whose accession took place in A. D. 1212-3. If he did pass away long before A. D. 1212-3 there is no reason why Kōpperuṅṅga did not assume regal powers earlier than A. D. 1212-3 and from the date of his father's demise. That the Kūḍal chiefs had good cause to be dissatisfied with the Chōḷas is clear from the terms of a compact recorded in an inscription of A. D. 1189 (No. 254 of 1919) but they had to bide their time for taking final action against the emperor who kept the various subordinate chieftains well balanced, even though

<sup>1</sup> No. 511 of 1921.

<sup>2</sup> No. 74 of 1918; No. 1011 of *S. I. L.*, Vol. VII; No. 244 of 1934-5; and Inscription No. VII below.

<sup>3</sup> No. 475 of 1903; 165 of 1902; 157 of 1906; and 413 of 1909.

<sup>4</sup> No. 313 of 1902; 133 of 1900; 43 of 1903 and 63 of 1919, etc.

<sup>5</sup> No. 313 of 1902.

<sup>6</sup> See above, Vol. XXIV, No. 6.

<sup>7</sup> *S. I. L.*, Vol. III, p. 217, *Palakattu Inscriptions*, No. 164, *J. R.* for 1905, p. 53.

<sup>8</sup> No. 133 of 1900.

<sup>9</sup> No. 43 of 1903 (*S. I. L.*, Vol. VIII, No. 317).

the dissensions among them, which were many, were allowed to continue. All things considered, it will be natural to suppose that Kōppenmūnga's accession in A. D. 1212-3 synchronised with the end of Maṅavāḷapperumāl's rule.

The signal defeat inflicted on the Chōḷa emperor Kulōttuṅga III in the closing years of his reign by the rising Pāṇḍya king Māravarmaṇ Sundara Pāṇḍya I caused the proud Chōḷa to beg for his crown and kingdom.<sup>1</sup> It was then perhaps that the Kāḍava played the part of the *sūtra-dhāra* in the dramatic action resulting in the establishment of the Pāṇḍya kingdom (*Pāṇḍya-maṅḡḷala-sthāpana-sūtradhāra*).<sup>2</sup> A feeble attempt was made by the successor of Kulōttuṅga III, *i.e.*, the effeminate Rājaraṅga III, which only resulted in the establishment of the Karnāṭa in between the Chōḷa and Pāṇḍya territories in about A. D. 1222 and gave occasion for Narasiṅha II to assume the title *Chōḷa-rājya-sthāpanādhāra*. The events that led to the imprisonment of the Chōḷa emperor or, in other words, those that favoured the rise of the Kāḍava as an independent power, are clearly readable in the history that followed the crushing defeat of Kulōttuṅga III at the lag end of his reign.

The principal power against whom Rājaraṅga III wanted to fight in the early years of his reign after the demise of his father, was the Pāṇḍya. It is to be noted also that the Kāḍava is not stated anywhere as having been an enemy of the Chōḷa king at the time. On the other hand there was a conflict in A. D. 1222-23 between the Kāḍava and the Yādava chief Vīṇanarasīṅha in which it was the Kāḍava that was defeated. Narasiṅha II marched against Śrīraṅgam and succeeded in establishing an outpost at Kaṅḡanūṭi to checkmate the Pāṇḍya; and the Kāḍava rising against the Chōḷa authority was yet in the future. The Kāḍava rising probably followed immediately after Rājaraṅga's defiance of the Pāṇḍyas. There is nothing to preclude the possibility of an independent enmity between the Hoysaḷa and the Kāḍava as well as between many other chiefs of the time. A record of Narasiṅha II dated in A. D. 1223 says "Why describe his terrible capture of Adiyama, Chōṭa, Pāṇḍya, Makara, and the powerful Kāḍavas? Rather describe how he lifted up the Chōḷa, brought under his orders all the land as far as sēṭu".<sup>3</sup> The first interrogatory included in it some chiefs who were not at feud with the Chōḷa.

The Kāḍava who is said to have been wounded by the Yādava Vīṇanarasīṅha and to have been captured by the Hoysaḷa is in all likelihood Vāṅḷikakaṅḡān Maṅavāḷapperumāl.

By about A. D. 1222-3, the Kāḍavarāja who was considered powerful by Narasiṅha II, must have made an attempt to become independent and was put down by the Hoysaḷa king. It is needless to say that both the attempts were undertaken on behalf of the Chōḷa. But the Kāḍava was not so easily to be baffled. In the cause of his father, Peruṅṅūnga made a stronghold at Śēṇḍamaṅḡalam for his military operations, and commenced war against him. His Vaulūr inscription<sup>4</sup> tells us that he "conquered the Chōḷa king at Tellāru, deprived (him) of all (royal) insignia (and after) imprisoning the Chōḷa (king) took the Chōḷa country". Another verse in the same record states that his "prison-house was the abode of the lord of Ponn, *i.e.*, Rājaraṅga III, of his wife and of his ministers". Speaking of the excellence of his army the record says that his invincible army fought with the army of Kamaraḍa "who knew no retreat". Even allowing for poetic excesses, there could be no doubt of Peruṅṅūnga's having captured and kept Rājaraṅga III in prison along with his wife and some ministers at Tellāru. It is not unlikely that the Chōḷa king escaped or was let off from prison under some conditions and was for a second time imprisoned at Śēṇḍamaṅḡalam. The details of what followed the second imprisonment of the emperor are narrated in the *Tuvvēṇḍipparan* record of

<sup>1</sup> Above, Vol. XXII, p. 2.

<sup>2</sup> *Ibid.*, p. 45.

<sup>3</sup> *Ep. Carn.*, Vol. V, Cu. 203.

<sup>4</sup> Above, Vol. XXIII, p. 180.

Rājarāja III. It must be somewhere about this time, probably soon after the Tejjāru battle, that Maṇavāḷapperumāl became king and reigned perhaps for a decade.

In the Tiruvēndipūram inscription we find the Chōla or Hoysala version of a part of the success of the enemies of Peruñjiṅga. It was a single episode in a long struggle. In Maṇavāḷapperumāl's time, Peruñjiṅga must have put down Madhurāntaka Pottapi-Chōla Tikka, who, like Narasiṃha II, came to share the title of '*Chōlarājya-sthāpanāchārya*' in about A. D. 1232. Tikka's successor became a subordinate of the all-powerful Kāḷava Kōpperuñjiṅga and a new enemy of the ally arose in Kākatīya Gaṇapati almost in the very year of the accession of Vijaya-gaṇḍagōpāla, i.e. A. D. 1249-50, and it was left to the Kāḷava to deal with him also. The success of his arms gave him the possession of the region further north of Kāñchī as is clearly vouchsafed by Mahārājasiṃha's inscriptions in Tripurāntakaṃ and Drākshārāma. The politic Kāḷava set up prince Nīlagaṅgaraiyaṅ to safeguard his own interest and that of his ally Vijaya-gaṇḍagōpāla.

Thus far we have noticed the inscriptions of Rājarāja III and his predecessors which speak of the ancestors of Kōpperuñjiṅga.

Now about the later members of the family. In editing the Tiruvēndipūram inscription, the late Dr. Hultzsch made out that Nīlagaṅgaraiyaṅ was a son of Kōpperuñjiṅga.<sup>1</sup> There is a bilingual inscription<sup>2</sup> dated in the 22nd year of the reign of Vijaya-gaṇḍagōpāla (A. D. 1272) found in the Aruḷāḷapperumāl temple at Conjeeveram in which a chief styled Bhūpālanōdbhava Nīlagaṅgaṅḷipa figures. The Tamil portion of the record calls him Puvivāḷappiṇḍāṅ Nīlagaṅgaraiyaṅ of Āmūr. The title Puvī(or Avani)vāḷappiṇḍāṅ and the place Āmūr with which the chief is connected suggest that he may be a prince of the Kāḷava family of Kūḷal; and the date is indicative of the fact of his having flourished in the time of Kōpperuñjiṅga. It seems likely that Avaniyāḷappiṇḍāṅ Nīlagaṅgaraiyaṅ whose son Aḷagiya Tirucheliṅgrambalamuḍaiyāṅ Nīlagaṅgaraiyaṅ and queen Naṅgai-Ālvār are referred to in the 2nd and 27th years of the reign of Kōpperuñjiṅga,<sup>3</sup> was the son of Kōpperuñjiṅga.

A certain *Pillaiyār* Pañchanadivāṅgaṅ Nīlagaṅgaraiyaṅ is referred to as the father of Aruṅgaṅḷapperumāl and as the husband of Perumāl Nāchchi and Sōliṅga Nāchchi in three other inscriptions dated in the 19th<sup>4</sup> and 30th<sup>5</sup> years of the reign of Kōpperuñjiṅga and the 10th<sup>6</sup> year of Vijaya-gaṇḍagōpāla. This Nīlagaṅgaraiyaṅ has been identified with Kōpperuñjiṅga's son by the late Dr. Hultzsch.<sup>7</sup> The additional epithet Pañchanadivāṅgaṅ given to the chief in these records does not seem to be quite favourable to the identification. Though we cannot be positive as regards this chief being a Kāḷava, it seems that the association of the title Avani(Puvi)vāḷappiṇḍāṅ and Āmūr with Nīlagaṅgaraiyaṅ is a better ground for determining him as the Kāḷava chief of Kūḷal. In this connection, it may be useful to remember that a chief named Pañchanadivāṅgaṅ Nīlagaṅgaraiyaṅ, the protector of Kāñchī (Conjeeveram) and Mallai (Mahābalipūram) figures as early as the reign of Kulōttuṅga I.<sup>8</sup> and probably was his subordinate: the region over which he had authority which is the same as that of Vēṅḷavudaiyāṅ to be mentioned below, would be favourable for his inclusion in the family of the Kāḷavas of Kūḷal.

<sup>1</sup> Above, Vol. VII, p. 166. *Pillaiyār* Nīlagaṅgaraiyaṅ himself is mentioned in a record from Tiruvaḍisūlam dated in the 14th year of Peruñjiṅgādēva (No. 342 of 1908).

<sup>2</sup> No. 41 of 1893.

<sup>3</sup> Nos. 505 and 518 of 1902.

<sup>4</sup> No. 365 of 1919.

<sup>5</sup> No. 181 of 1894.

<sup>6</sup> No. 117 of 1912.

<sup>7</sup> Above, Vol. VII, p. 166.

<sup>8</sup> No. 25 of 1934-5. See also Nos. 415, 416 and 417 of 1893.

A number of inscriptions dated between the 3rd and 26th years of the reign of Kōpperuñjūga mention *Pillai* or *Perumālpillai* alias *Śōlakōn* or *Śōlakōnār*.<sup>1</sup> Some of them call him *Araśūrudaiyān* and *Śōkanivāyar*.<sup>2</sup> He was one of the *modals* of the king.<sup>3</sup> These inscriptions leave no doubt that he was the son of Kōpperuñjūga and was one of the king's principal officers. Most of the orders of the king had been issued by him. A few bear his signature also. He made valuable presents to the temples at Chidambaram, Tiruvaṅṅamalai, Vēḍḍāchalan and other places, founded gardens of flower plants and fruit trees, and provided for their perpetual maintenance by giving lands for the *jirda* of the persons that had to work in them and for those that superintended the work.

That Vēḍḍavudaiyān was another of the sons of Kōpperuñjūga is clear from his being called *magan* in inscription No. I below, and *Perumālpillai* in two other records where he is specifically stated to be the younger brother (*tamba*) of *Śōlakōn*.<sup>4</sup> These three inscriptions are particularly important as they definitely establish that *Śōlakōn* and *Vēḍḍavudaiyān* were the sons of Kōpperuñjūga and that *Vēḍḍavudaiyān* was the younger of the two. Thus including *Nilagaṅgaraiyān* of *Āmūr*, Kōpperuñjūga had three sons.

It is interesting to note that some more members of Kōpperuñjūga's family are also known. In an inscription of the 35th year of the reign of Kulōttuṅga III, the mother of Kōpperuñjūga is mentioned but the name is unfortunately lost. Since *Jiyamalūpati* of the *Tripurāntakam* inscription has been identified with the father of *Peruñjūga* the name of his mother has to be taken to be *Śīlavatī*. A certain *Mittāṅḍār Nācheḷiyār* alias *Nambirāṭṭiyār* figures in three records<sup>5</sup> as donor, the earliest of which is dated in the 31st year of Rājaraṅga III (A. D. 1247), the second belongs to the 9th year of the reign of Śakalabhuvanachakravartin Alagayaśīyan Kāḍavarāyan Avaiyāḷappiṅḍāṅ Kōpperuñjūgodēyan and the third to the 15th year of the same king without the title *Alagayaśīyan*. They tell us that she was the daughter (*tramaḷḷā*) of *Nambirāṭṭiyār* alias *Uḷaiyāḷyār* and queen (*perumaiśiyār*) of *Kūḍal Ālappiṅḍān Kāḍavarāyan Śāḍumperumāl*. Looking at the title *Kūḍal Ālappiṅḍān* given to *Śāḍumperumāl* and at the dates of the records, viz. A. D. 1247, 1252 and 1258, as well as the application of the terms *Perumaiśiyār* and *Nambirāṭṭiyār* to *Mittāṅḍār Nācheḷi* it seems possible that *Śāḍumperumāl* may be a member of distinction in the family of Kōpperuñjūga next to the king or the king himself. If it be the latter, the name *Śāḍumperumāl* requires to be explained. The latter part of the compound indicating 'king', *śādum* may be taken to mean 'dancing'. From the *Dīākshārāma* inscription and other records it is clear that he was an adept in the science of *Bharatavāṭya*. *Araśāḷyār* mentioned in a record of *Tiruveṅṅainallūr*<sup>6</sup> is probably a sister of Kōpperuñjūga.

The genealogy of the family of the Kāḍavas of *Kūḍal* embracing all the members noted above with their titles or surnames will stand as follows :—

<sup>1</sup> No. 432 of 1924 dated in the 26th year of Kōpperuñjūga has *Pillai Śōlakōnār*; *Perumāl-pillai* alias *Śōlakōnār* occurs in No. 460 of 1902. See also Nos. 302, 312 and 318 of 1913, dated in the 12th, 10th and 9th years, No. 80 of 1918, dated in the 11th year, and No. 199 of 1936-37, dated in the 5th year.

<sup>2</sup> The chief is also called *Pillai Araśūrudaiyān Perumāl-pillai* alias *Śōlakōn* in No. 401 of 1903, dated in the 8th year, *Araśūrudaiyān Śōkanivāyar* alias *Pillai Śōlakōnār* in No. 462 of 1902 dated in the 4th year and *Pillai Śōkanivāyar* alias *Śōlakōnār* in No. 400 of 1903 dated in the 11th year.

<sup>3</sup> No. 460 of 1902, dated in the 8th year of Kōpperuñjūga and No. 80 of 1918, dated in the 11th year of his reign.

<sup>4</sup> *Śōkanivāyan Śōlakōn tamba perumāl Vēḍḍavudaiyān* occurs in No. 446 of 1902 and *Kōpperuñjūga modal-gaḷi Śōkanivāyan Śōlakōn tamba perumāl pillaiyāna Vēḍḍavudaiyān* in No. 504 of 1902.

<sup>5</sup> Nos. 77, 78 and 98 of S. I. I., Vol. VIII.

<sup>6</sup> No. 511 of 1921. This record states that in the 8th year of Kōpperuñjūga a *maḍapa* was erected by *Araśāḷyār*, the elder sister of *Ālappiṅḍān Alagayaśīyan* of *Perugai*. *Alagayaśīyan* was Kōpperuñjūga's surname and *Perugai* of this inscription is certainly identical with the place of the same name in inscription No. I below, and with the native place of the two sons of *Ātkoḷiyār* alias *Kāḍavarāyan*.

Valandapar *alias* Kadavarayan.

Mogan Alappirandan Atkolliyar *alias* Kadavarayar  
*alias* Kulottungasola Kadavarayar / A.D. 1135-6, 1148, 1158.  
*alias* Anapaya Kadavarayar

<p>Kudal or Kudalar or Palli-Alappirandan, Ehsamogon or Mogan <i>alias</i> Kadavarayan <i>alias</i> Rajaraja Kadavarayan <i>alias</i> Kulottungasola Kadavarayan, Panhagamuttarayan, conqueror of the four quarters) A.D. 1146, 1148, 1152, 1154, 1156 and 1162</p>	<p>Kudal or Kudalar or Palli-Alappirandan, Arasamayan Kacheliyayan <i>alias</i> Kulottungasola Kadavarayan, Panhagamuttarayan; A.D. 1140, 1145.</p>
<p>Pallavaradar <i>alias</i> Kadavarayan <i>alias</i> Virai-Viran Kadavarayan, conqueror of Tonghamaandalam. A.D. 1151</p>	<p>Kudal Arasamayan Kudal Alappirandan Virasokhan <i>alias</i> Kadavarayan; destroyed Kudal belonging to Karkakammarayan and conquered the country of Adigaman; A.D. 1186, 1187, 1189, 1191.</p>
<p>Atasavār: A.D. 1251.</p>	<p>Kudal Ehsamogon Manavalappennal Yamlaendaperumal, Atagyappallavan, Atkolliyankan, Rajaraja Kadavarayan <i>alias</i> Arjamahipati (Aagyaayan), or Silavati A.D., 1191 to 1213, 1213 to 1243.</p>
<p>Puvi(Anap)Alappirandan Nilagangarayan or Anur or Navagar-Avdi. Aarya-Turchchidambalamudiy or Nilagaugarayyan.</p>	<p>Maharajapendia of Kudal <i>alias</i> Sakalabhuvanachakravartin, Avani-Alappirandan Koppertinjundeyan <i>alias</i> Sadum-perumal, Kadavarayan, Nissankamallan, A.D. 1243 to 1279-80.</p>
<p>Arasamayan Seramayan <i>alias</i> Solakon or Solakondar</p>	<p>Atkollideyan Verayudaiyan <i>alias</i> Kadavakumtayan.</p>

1 Nos. 480 and 481 of 1921. See J. R. in Epigraph. Indica, 1922, p. 171, para. 24.



The Tiruvannāmalai record, *i.e.*, Inscription No. 1. which must be ascribed to a date later than A. D. 1243. describes briefly the victories gained by Peruñjūga and his son Vēṇāvudaiyāṇ. It is clear from this epigraph that most of the victories were won by the son during the lifetime of his father. Vēṇāvudaiyāṇ held sway, on behalf of his father, over the highly celebrated Mallai (Mahābalipuram), Mayilai (Mylapore), Kāñchī (Conjeeveram), Daṇḍaka-nāḍi, the well watered Pāli, the region of the river Peṇṇai, Kōval (Tirukkōvalūr), and Perugai. He is described as 'the hero among heroes who worsted the Karṇāṭas (*i.e.*, Hoysaḷas) of the west and belittled their acquisitions or kingdom in the south, and who had made the Teluṅgas of the north perish in their own quarter'. The worsting of the Hoysaḷas, which resulted in the curtailment of their possessions in the south, must be taken rather to refer to an independent achievement separate from the conquest of the Chōlas which led to the imprisonment of Rājarāja III at Śōndamaṅgalam. This event must have been accomplished some years later than A. D. 1243, from which date Peruñjūga became a crowned king with the title Sakalabhuvanachakravartin.<sup>1</sup> An inscription<sup>2</sup> belonging to the reign of Sakalabhuvanacharavartin Kōpperuñjūga found at Vṛiddhāchalam<sup>3</sup> records the interesting fact that he made a gift of a gold forehead-plate set with jewels,<sup>4</sup> to the god Tirumudugunṇamudaiya Nāyanār of the place, in order to absolve himself of the sins of killing Kēśava-Daṇḍanāyaka, Harihara-Daṇḍanāyaka, and other *Daṇḍanāyakas* of the Hoysaḷa king in the battle-field at Perambalūr (in the Trichinopoly District) and seizing by force their ladies and treasure. This record thus brings to light another significant event in the history of Peruñjūga, *viz.* the battle of Perambalūr. It seems to me that this battle might be the same as the one mentioned in the Tiruvannāmalai record noted above.<sup>5</sup> The Hoysaḷa contemporary of Peruñjūga in about A. D. 1253, the date of the Vṛiddhāchalam record, was Vira-Sōmēśvara, the son and successor of Narasiṃha II, whose reign extended from A. D. 1231 to A. D. 1263.<sup>6</sup> Rājarāja III was weak and Vira-Sōmēśvara easily established himself at Kaṇṇaṇūr, called Vikramaśūṅgapura, north of Śrīraṅgam, near Trichinopoly on the border of the Pāṇḍya and Chōla countries and built fortifications right along the north bank of the river Kāvēri.<sup>7</sup> Vira-Sōmēśvara, staying in his capital Kaṇṇaṇūr, was keeping watch and ward over his brother-in-law, the Chōla Rājarāja III, and was sending frequently his *Mahāpādhanas*, perhaps almost annually to the Chōla kingdom after the 16th year (A. D. 1249).<sup>8</sup>

<sup>1</sup> There are, however, two records dated in his 12th and 16th years which give him the title Tribhuvanachakravartin instead of Sakalabhuvanachakravartin (Nos. 440 and 439 of 1921.) The former refers also to the 21st year of Rājarāja III.

<sup>2</sup> No. 73 of 1918.

<sup>3</sup> Vṛiddhāchalam is called in its inscriptions by other names like Tirumudukunṇam, Nerkuppai, etc. Tirumudukunṇam was situated in the Paruvūr-kūṇṇam, a subdivision of Irungōlappāḍi which was a division of Rājēndrasimha-vaḷanāḍi (Nos. 39, 40 and 54 of 1918). A Kālavaiyā of Nerkuppai is also known (No. 88 of 1919).

<sup>4</sup> This ornament was called Avani-Āḷappiraṇḍān and was placed on the image with the chanting of the Sanskrit verse:

Chāruṭatamayam paṭṭam Avanyavanasambhavaḥ  
didēsa tridaśēśāya Śrī-Vṛiddhagiriṅvāsine .

A similar gift of a forehead-plate, but without jewels, was made for the same god by one of Peruñjūga's older sons, Śōlakōṇ, in the 11th year of his reign (No. 80 of 1918).

<sup>5</sup> This suggestion is strengthened by the fact that it was in the latter part of the reign of Vira-Sōmēśvara that the southern hold of the Hoysaḷas got weakened.

<sup>6</sup> *S. I. I.*, Vol. IV, No. 435.

<sup>7</sup> No. 514 of 1918.

<sup>8</sup> Above, Vol. XXIV, p. 162. See also Nos. 39 of 1920 and 366 of 1919 dated in the 20th and 22nd years, and *Pudukotta Inscriptions*, No. 168. Before the 16th year of Rājarāja III, Narasiṃha II's ministers figure (Nos. 404, 408 of 1919), and this fact shows that disturbances had already begun and must have culminated in the defeat and imprisonment of Rājarāja III and his subsequent release in A. D. 1231-2. The presence of the Hoysaḷa kings, with the members of their household, their generals and ministers in the Chōla country, is an evidence of the utter reliance placed by the latter on the power and help of the former. See *Pudukotta Inscriptions*, Nos. 183, 73 of 1918, 366, 404 and 408 of 1919, and 39 of 1920.

Inscription No. I indicates that Vēṇāvudaiyān vanquished the Kākatīyas in their own dominion, implying that he had invaded their territory. The Kākatīya contemporary of Kōpperuñjūga was Gaṇapati, who in 1249<sup>1</sup> was in possession of Kāñchī. In his endeavour to obtain the place, he must have found himself in conflict with the Kāḍava Peruñjūga. In about A. D. 1258, Rudrāmbā, the only daughter of Gaṇapati, became the queen of the Kākatīya dominion, as there was no male heir to the throne. It was just before A. D. 1262, the date of the Drākshārāma epigraph, probably in A. D. 1260-1, that the forces of Peruñjūga, probably under the command of his valiant son Vēṇāvudaiyān, invaded the territory of the Telugus. His Drākshārāma and Tripurāntakam inscriptions are evidences of the reality of the conquests of the Pallava in the north.

Here may be considered the attempts of the Pāṇḍya king. Jaṭāvarman Sundara-Pāṇḍya is described in his inscriptions as the thunderbolt to the mountain, *viz.* the Chōḷa race (Rājarāja III), the dispeller of the Karnāḍa king (*i.e.* Vīra-Sōmēśvara), the fever to the elephant Kāṭhaka king, the jungle fire to the forest Gaṇḍagōpāla, the lion to the deer Gaṇapati (*i.e.*, the Kākatīya king), who was the lord of Kāñchī.<sup>2</sup> It is also on record that Jaṭāvaraman Sundara-Pāṇḍya I laid siege to Śēndamaṅgalm, fought many a fierce battle which made the Pallava tremble, and finally took the country together with immense wealth and numberless elephants and horses and bestowed it on Peruñjūga. One could easily see that the detailing of the achievements in the Tiruvaṅṅāmalai record (Inscription No. 1) and in the records of Sundara-Pāṇḍya has much in common. It might be said that the achievements which Sundara-Pāṇḍya claims over the Kāṭhaka, Gaṇapati and others of the north, must have been effected by the combined forces of Sundara-Pāṇḍya and Pallava Peruñjūga, for these two distinguished contemporaries claim almost the same conquests.

Peruñjūga's relationship with the Pāṇḍya king seems to have been one of continued friendship. He seems to have occupied a subordinate position under the Pāṇḍya. There are records which declare that the Pallava king had sent tributes to the Pāṇḍya overlord<sup>3</sup> and that the latter had received them. His Pāṇḍya overlords were Jaṭāvaraman Sundara-Pāṇḍya I (A. D. 1251-72)<sup>4</sup> and his coregent<sup>5</sup> Jaṭāvaraman Vīra-Pāṇḍya (A. D. 1254-75). In the keenly contested battle at Śēndamaṅgalm, the Pallava Peruñjūga, who trembled at the fierceness of the fight, was bestowed, in the end of the battle, the conquered kingdom. Jaṭāvaraman Vīra-Pāṇḍya claims to have performed the anointment of heroes at Perumbarrappuliyūr (*i.e.* Chidambaram) and this place was mostly under Kōpperuñjūga. The performance of the anointment of heroes at that place by the Pāṇḍya may indicate the subordination of the Kāḍava.

There are three inscriptions at Tiruvaṅṅāmalai dated in the regnal years 30, 31 and 32 of Rājarāja III, corresponding to A.D. 1246, 1247 and 1248.<sup>6</sup> In the same place there are found inscriptions dated in Kōpperuñjūga's reign from the 2nd year onwards which also correspond to A.D. 1246, 1247, 1248, 1250, etc.<sup>7</sup> So then it happens that that place was under the rule of both Rājarāja III and Peruñjūga from A.D. 1246. And by the evidence of the available inscriptions it is clear that while the Chōḷa hold over the place was lost in about A.D. 1248, Peruñjūga continued to possess it. Another fact to be noted is that the initial year of Rājēndra-Chōḷa III, the son of Rājarāja III, was A. D. 1246-7. All the available pieces of evidence seem to suggest that Rājarāja III and Peruñjūga were on amicable terms from A. D. 1243.

<sup>1</sup> No. of 26 1890.

<sup>2</sup> See K. V. S. Aiyer, *Historical Sketches of Ancient Dekhan*, p. 165 f.

<sup>3</sup> No. 192 of 1914 and *Pudukottai Inscriptions*, No. 370.

<sup>4</sup> The date of his accession is fixed to have been between April 20 and 28, A.D. 1251 (above, Vol IX, p. 227).

<sup>5</sup> See K. V. S. Aiyer, *op. cit.* p. 169.

<sup>6</sup> Nos. 593, 510, and 511 of 1902.

<sup>7</sup> Nos. 460, 465, 500, and 513 of 1902.

Of the three sons of Peruñjīnga the eldest seems to have been Śōlakōṇ. The first mention of him is made in the Tiruvēndipuram inscription of A.D. 1232. From this inscription it looks as if Kōpperuñjīnga and Śōlakōṇ were powerful in and around Chidambaram, and had made Śēndamaṅgalam their stronghold. Numerous records found at Chidambaram and other places in its vicinity mention Śōlakōṇ. His brother, Vēṇāvudaiyāṇ, was a 'hero among heroes'. He is said to have been the lord of Mallai, Mayilai, Tonḍaimaṅḍalam, etc. He was issuing royal orders (*ōlai*) in the latter part of Kōpperuñjīnga's reign, while Śōlakōṇ, his elder brother, was performing a similar function from the 1st to the 19th years of Peruñjīnga. The sons of Peruñjīnga were his trusted generals and under their control and service there were other warriors and generals.<sup>1</sup>

Great as were the military activities of Peruñjīnga displayed both in his early days and after he became king, the tame which he acquired in other walks of life was no less. He was pre-eminently a patron of learning and fine arts. Besides being well known as one of the best wrestlers with the sword,<sup>2</sup> he was renowned as a *pārīṇi* in the ocean of *Bharata-vāṅmāyāsāstra*.<sup>3</sup> He was recognised as the best poet of the day, a *Kacisārcabhanma*.<sup>4</sup> He is called Dēvāramaḷagiyāṇ<sup>5</sup> and Tamiḷnāḍukāttaperuñṇāḷ.<sup>6</sup> Peruñjīnga's devotion to the god at Chidambaram is borne out by numerous records registering his munificent gifts. The deity in the golden hall at Chidambaram was his favourite.<sup>7</sup> He also presented a gold forehead plate set with jewels to the god at Viṇḍhā-chalam. Numerous were his gifts to the temple at Tiruvaṅṅamalai. Here we find a gift made by his queen also.<sup>8</sup> Valuable were his gifts to the temple at Drākshārāma: they consisted of a throne (*siṅhāsana*), *Makarātōraṇa*, *Kanakāṅḍōḷana*, etc. In the 27th year of the reign of Peruñjīnga, a service called Ḍagiyapallavaṅṅandi, called after the king, was instituted to be conducted on the day of Tiruvōṅam, the natal star of the king (*i.e.* Peruñjīnga).<sup>9</sup> A Tamil and Grantha inscription of his reign states that Avaiṇi-Ḍappiraṅḍān constructed a temple for Hēramba-Gaṇapati on the bank of the tank at Tribhuvapamāḍēvi.<sup>10</sup> Other minor shrines were also constructed.<sup>11</sup>

The wide extent of country which acknowledged Peruñjīnga's sway is indicated by the provenance of his inscriptions which lie scattered from Drākshārāma in the north to the extreme south. Among the places which shared the munificence of his costly gifts are mentioned Drākshārāma, Conjeeveram, Śvētajambu, Vīraṅṅānam, Madura, Kālahasti and others. The mention of Madura in this list is specially worthy of note as it evidences his friendly relations with the

<sup>1</sup> Some among the generals under Peruñjīnga and his sons were:—

Edirigaṅāyan Pottappichōḷa (No. 136 of 1900).

Rājarājadēvan Malaiyan Vāḷavarāyan (No. 447 of 1921).

Amudāṅḍai *alias* Vāḷuvarāyar son of Aṅḷādaperuñṇāḷ Gāngayaiṅṅar—a *mutali* of the *utkōḷu* of the king (No. 95 of 1934-5).

Vragaganāḍālvān, above, Vol. VII, p. 167.

Śiṅattaraiyaṅṅ

Ḍagiyapallavan Vīrarāyan *alias* Kachchiarāyan (No. 62 of 1919).

Sundaranandippanman (No. 186 of 1892).

<sup>2</sup> Cf. his surname Khaḍgamalla or Sarvajñakhaḍgamalla,—Nos. 191 of 1904, 197 of 1905 and 286 of 1921.

<sup>3</sup> No. 419 of 1893 and Bharatavalla-peruñṇāḷ in inscription I below.

<sup>4</sup> No. 419 of 1893 notes also *Sarasa-sāhitya-sāgara-sāmyātrika*, *Sāhitya-ratnākara*.

<sup>5</sup> No. 85 of 1919.

<sup>6</sup> No. 418 of 1922 and Inscription No. I below. Compare also the expression *Sen-tamil vāla-ppiṅḍa-Kāḍava* in the Vailūr inscription of Kōpperuñjīnga, above, Vol. XXIII, p. 180.

<sup>7</sup> No. 418 of 1922.

<sup>8</sup> Nos. 488 and 513 of 1902.

<sup>9</sup> No. 170 of 1918.

<sup>10</sup> No. 182 of 1919.

<sup>11</sup> No. 401 of 1903 dated in the 8th year of Peruñjīnga (A. D. 1251). It records the sale of a land to Śōlakōṇ, for building a temple to Piḷāriyār. No. 146 of 1902 states that the *gōpura* of the temple was erected by Vēṇāvudaiyāṅṅ. No. 518 of 1902 states that Nangaiyālvār, the wife of Nilagaugaraiyaṅṅ, built a shrine and called it Nāngai-ālvichuram.

Pāṇḍya. Peruñjūga's son Vēṅāvudaiyān is said to have ruled over Mallai (Mahābalipuram), Mayilai (Mylapore), Kāñchi, Tanḍaganāḍi, Tirukkōvalūr, etc.<sup>1</sup> The inscriptions of Peruñjūga have been found in the South Arcot,<sup>2</sup> North Arcot,<sup>3</sup> Chingleput,<sup>4</sup> Godavari,<sup>5</sup> Kurnool,<sup>6</sup> Chittoor,<sup>7</sup> and Tanjore<sup>8</sup> Districts and in the French territory.<sup>9</sup> From a study of the dates of the records discovered in the various places the following facts become clear. Numerous inscriptions from his 2nd to the 36th years have been found in South Arcot, North Arcot and Chingleput Districts, and therefore these districts may be said to have formed the original possessions of this king. He seems to have extended his sway over the Chittoor<sup>10</sup> District in or before A. D. 1254. The utmost northern limit of his dominion was Drākshārāma in the Godavari District where an inscription of his reign dated Śaka 1184 (A.D. 1262) is found.<sup>11</sup> The inscriptions of Peruñjūga found in the Tanjore District are dated between A.D. 1245 and 1269.<sup>12</sup> Further south he maintained friendly relationship with the Pāṇḍyas.

We shall now refer to some facts which are useful to students of Tamil Literature. The mention of the name *Pērambalam-poṅ-nēyuda-perumāl-nallār* in Inscription No. III. is of great interest as it enables us to fix the date of composition of the Tamil work *Periyaṅṇūṭṭam*. Umāpati-Śivāchārya<sup>13</sup> tells us that the Chōla prince of Śēkkilār's time, showed at first a leaning towards the heretic faith of Jainism, owing to the influence of the work called *Jivakachintāmaṇi*,<sup>14</sup> and that Śēkkilār by narrating the life-history of the 63 Śaiva Saṁts, changed the bent of the prince's mind so much so that he thenceforward became a staunch Śaiva and requested Śēkkilār to prepare a succinct and truthful account of the lives of the great Saints.<sup>15</sup> Accordingly Śēkkilār wrote his immortal work in verse at Chidambaram to which the god himself is said to have given the starting line. On the completion of this work, the king repaired to Chidambaram with his royal retinue and had the whole work read and explained by the author himself. The king endowed the temple with numerous rich gifts and plated with gold the sacred *Pērambalam*<sup>16</sup> of the god (Naṭarāja) at Tillai (Chidambaram).

Two points that call for special note in the above account are that Anapāya was a prince at the time he came under the influence of Śēkkilār, and that the name of the hall which he plated with gold was Pērambalam. The temple at Puliyūr in Tamil and Vyāghrāgrahāra in Sanskrit had in it two pavilions, one small and the other large, which from their size were named respectively Śīrrambalam and Pērambalam. Śīrrambalam was next to the holy of holies. On account of the importance of this small hall, the temple itself and the village acquired the name Chidambaram.<sup>17</sup> The writer of the Tiruvālaṅgāḍi grant calls Śīrrambalam by the Sanskrit name *Dabhra-*

<sup>1</sup> Inscription No. I below.

<sup>2</sup> At Chidambaram, Vriddhāchalam, Brahmādēsam, Tirukoilūr, Cuddalore, etc.

<sup>3</sup> Tiruvāpāmālai, Wandiwash, etc.

<sup>4</sup> Tribbuvani, Coimbatore, Āttūr, etc.

<sup>5</sup> Drākshārāma.

<sup>6</sup> Tripurāntakam.

<sup>7</sup> Mēlpādi.

<sup>8</sup> Māyavaram, Kumbakōnam, Shyāh.

<sup>9</sup> Villivanūr.

<sup>10</sup> Peruñjūga claims supremacy over the Āndhra kings as early as his 5th year (A. D. 1248). No. 286 of 1921 noticed in para. 39, part II, of the *Am. Rep. on S. I. E.* for 1922.

<sup>11</sup> No. 419 of 1893.

<sup>12</sup> No. 53 of 1930-31 dated A. D. 1245; No. 395 of 1918 dated A. D. 1262; Nos. 192 and 194 of 1927-8 dated A. D. 1257; No. 226 of 1927 dated A. D. 1268; No. 432 of 1924 dated A. D. 1269.

<sup>13</sup> He belonged to the latter half of the 13th century A. D.

<sup>14</sup> *Tiruttōṅḍarpvānam* vr. 20 and 21.

<sup>15</sup> *Ibid.*, v. 22.

<sup>16</sup> *Kulōttungaśōlan-Ulā*, II. 93-116.

<sup>17</sup> Chidambaram may also be derived from *chit* and *ambaram*; the god here is said to be in the form of *ākāśa*.

*sabhā*. Pērambalam, it may be noted, was, according to the *Periyapurāṇam*, in the outer portion next to *Porṇmāḷigai* (golden palace) with high walls, and one had to pass through a gate called Tiruvaṇkkaṇ-tiruvāyil to reach Śīrṅambalam where the god Naṭarāja is said to perform his sacred dance.<sup>1</sup> The Tiruvālaṅgāḷu grant tells us that Parāntaka I, by the munificence of his wealth, made the residence called *Dabhrasabhā* of Purāri consist of gold, *i.e.*, by covering it with gold.

During the reign of Kulōttuṅga I, the chief Naralōkavīraṇ is again said to have covered the roof of Śīrṅambalam with gold.<sup>2</sup> The same chief is also stated to have covered Pērambalam<sup>3</sup> with copper. To Vikrama-Chōḷa<sup>4</sup> is attributed the gilding of Śīrṅambalam. *Kulōttuṅga-sōḷan-Uḷā*,<sup>5</sup> a quasi-historical poem composed by Oṭṭakkūttāṇ, in honour of Kulōttuṅga II, and *Periyapurāṇam* speak to the fact that he (Kulōttuṅga II) gilded the Pērambalam. Perhaps he did so by removing the copper covering put up by Naralōkavīraṇ. The fact that Rājakēsarivarman Kulōttuṅga II gilded the Pērambalam is affirmed by some of the inscriptions of the king.<sup>6</sup>

The mention of Pērambalam-poṇ-mēynda-perumāl-nallūr, in Inscription No. III shows that already in or before the 3rd year of his reign, the king had accomplished this meritorious task, and if this act had been undertaken and accomplished just after hearing the *Periyapurāṇam* of Śēkkiḷār, which is very natural, the work must have been written in or before A.D. 1135.

The fact that the village of Pērambalam-poṇ-mēynda-perumāl-nallūr had been in existence in A.D. 1135—having shown that it must have been founded sometime prior to that date—the use of the suffix Perumāl, which is generally employed in inscriptions to denote a prince, instead of Kulōttuṅgaśōḷa which was the name assumed after actual accession, might be taken to show that the founding of the village must be earlier than A.D. 1134, corresponding to the 2nd year of the reign of Kulōttuṅga II of which date we have several inscriptions of his and upto which year Vikrama-Chōḷa's inscriptions are found. Thus the *Periyapurāṇam* was probably composed in the year A. D. 1133-4.

A word may now be said about Nannan-Verpu where the chief Vēṇāvudaiyān is said to have engraved *vāḡu*, *kuraiḡu* and *visaiḡu*. The action of the chief is similar to the claims of the early Chōḷa and Pāṇḍya kings in carving their royal emblems on the mount Mēru. Nannan-Verpu means the 'hill of Nannan'. Ancient Tamil works speak of two Vēḷ chiefs bearing the name Nannan who stood in the relation of father and son.<sup>7</sup> While the elder was infamous and cruel and turned away bards and showed no sympathy for art or literature, the other is celebrated as a just ruler and as a patron of learning.<sup>8</sup> The elder is said to have taken the country of a certain Chēra named Kaḷaṅkāykkkaṇṇi-nārmuḍi-Chēral and held sway over it until it was recovered by the owner by defeating the aggressor in a battle fought at Perundurar<sup>9</sup> the younger is said to have been the commander-in-chief of the very Chēra king and to have been called Uḷiyan.<sup>10</sup> He

<sup>1</sup> *Tiruttondarpurānam*, v. 104.

<sup>2</sup> *S. I. I.*, Vol. IV, No. 225, II, 11-2.

<sup>3</sup> *Ibid.*, I, 12.

<sup>4</sup> *Ibid.*, No. 458.

<sup>5</sup> *Kulōttuṅga-sōḷan-Uḷā*, I, 93; *Rājarāja-sōḷan-Uḷā*, 1.58.

<sup>6</sup> No. 350 of 1927, 315 of 1928-29, 349 of 1928-29 and No. 1044 of *S. I. I.*, Vol. VII.

<sup>7</sup> *Palluppattu* 10: 1.64 and *Agam*, 97.

<sup>8</sup> *Paran*, 151; *Karantogai* 292; *Tolkāppigam Porul*, p. 686 and *Agam*, 152.

<sup>9</sup> *Agam*, 199.

<sup>10</sup> *Ibid.*, 44 and 258.

is said to have gained victory over a certain Piṇḍaṇ.<sup>1</sup> Palgumrak-kōṭṭam<sup>2</sup> was the tract of country over which these Vēḷ chiefs ruled and Cheṅgama was the principal city in it.<sup>3</sup> This country had in it the two famous hills Naviram and Pāḷiechilambu and the towns Pāḷi, Pāram, Piṇḍambu, and Viyalūr.<sup>4</sup> The river Cheyyāru flowed through it.<sup>5</sup> Naviram is identified with the Triśūla hill referred to as an off-shoot of a hill near the village Teṇmahādēvimaṅgalam in the Polur Taluk of the North Arcot District.<sup>6</sup> The hill of Naviram is said to have had on its top a Śiva temple and the deity there was named Kāriyuṇḍikkaḍavuḷ.<sup>7</sup> This hill of Nannaṇ might be the one referred to under the name Nannaṇ-Verpu in Inscription No. 1 below.

An ornament called *Ēkāvallivaḍam* is mentioned as the main item of gift by more than one Kāḍavarāya chief, as was the case in the royal gifts to the Rājarājēśvara temple at Tanjore. Tamil works refer to this ornament.<sup>8</sup> It was worn round the neck loosely and comprised mainly of a large number of pearls. These with other items mentioned below were strung together by means of a thick gold string, sometimes worked so as to resemble a snake in form.<sup>9</sup> Pearls, sapphires, gems, corals, *lapiz lazuli* and gold pendants formed the main items in this neck ornament. The *Ēkāvallivaḍams* presented by the Kāḍavarāyas appear to have been very costly, as can be gathered from the mention of the total weight, size, and number. *Ēkāvallivaḍam* was known as *Tāragaikkōcai* in ancient days.<sup>10</sup>

Of the **geographical places** mentioned in the records, **Geḍilam** is a river that flows through parts of the South Arcot District. On its banks the villages Tiruvadi and Tirumāṇikuḷi are situated. **Udavi-Tirumāṇikuḷi** is the name by which the modern village of Tirumāṇikuḷi, not far from Cuddalore, is called both in inscriptions and in the *Dēvāram*. Here the ancient Chōḷa king Śeṅgaṇṇān is said to have worshipped the god Śiva. It was situated in Mērkā-nāḍu, a subdivision of Rājarāja-vaḷanāḍu,<sup>11</sup> like Āḍanūr whence the Śaiva saint Tirumāḷappōvār hailed.<sup>12</sup> A part of Tirumāṇikuḷi was constituted as Pērambalamponniēyndaperumāḷnallūr. **Ālappākkam** is a village in the Cuddalore Taluk of the South Arcot District. Śōḷakulavallinnallūr was a subdivision of Paṭṭānpākkam or Paṭṭānpākkai-nāḍu<sup>13</sup> and was also called Śōḷakulavallu.<sup>14</sup> It had the

<sup>1</sup> *Agam*, 44, 152 and 208.

<sup>2</sup> The Palgumrak-kōṭṭam of Nannaṇ was situated in Jayaṅgaṇḍasōlamāṇḍalam (*S. I. I.*, Vol. I, No. 72. *Ibid.*, Vol. VII, Nos. 64 to 74 and 442. No. 297 of 1939) and comprised North and South Arcot Districts. A few of its subdivisions were Śingapura-vaḷanāḍu (297 of 1928-29), Śengunra-nāḍu (No. 442 of *S. I. I.*, Vol. VII), Teṇṇāṅṅūr-nāḍu (*ibid.*, Nos. 64 to 74 and No. 440), Maṇḍaikuḷa-nāḍu (*ibid.*, Vol. I, No. 72), Paṅgala-nāḍu (*ibid.*, Vol. I, No. 72), and Vāḷaipṇandal-nāḍu (No. 232 of 1923). A village in the main division was Niṅṇavūr (No. 176 of 1929-30). Śīyamaṅgalam in the Wandiwash taluk was in Teṇṇāṅṅūr-nāḍu, Kaḷavaḷi of the Waḷajapet Taluk was in Śengunra-nāḍu. Kuṇṇa-nāḍu had Neḷungunram (No. 73 of *S. I. I.*, Vol. VII), Maṇḍaikuḷa-nāḍu had Murugamaṅgalam (No. 72, *S. I. I.*, Vol. I) and Paṅgala-nāḍu had Naḍuvil...kunrattūr (*ibid.*, No. 74). The capital of Nannaṇ was Śengama which is the same as Cheṅgama in the Tiruvaṇṇamalai Taluk of the North Arcot District (Nos. 117, 120, and 124 of *S. I. I.*, Vol. VII). It is called Śengamānagar (*ibid.*, No. 124). It seems that the nucleus of the territory of Peruṅjīnga and the Kāḍavarāyas was almost the same as the original possessions of Nannaṇ.

<sup>3</sup> *Paṭṭappāṭṭu* 10 : p. 372 : *S. I. I.*, Vol. I, pp. 102 and 105.

<sup>4</sup> *Paṭṭappāṭṭu* 10 : 11. 82 and 579 : *Agam*, 97, 152, 208, 238, 375, 396.

<sup>5</sup> *Paṭṭappāṭṭu* 10 : 11. 475, 555.

<sup>6</sup> No. 50 of 1933-4. See *A. R.*, 1933-4, p. 33.

<sup>7</sup> *Paṭṭappāṭṭu* 10 : 1. 84.

<sup>8</sup> *Ēkavaiḍukodi* (*Perungudi*, 1.34.1.201) ; *Ēkavāram* (*ibid.*, 5.2.1.26) ; *Ēkarattam* (*ibid.*, 2.5.1.139) ; *Muttuvaḍam* (*ibid.*, 5.2.1.26) ; *Oraṇḍuḷam* (*ibid.*, 1.4.1.211) and *Agam*, 73 and *Perungudi*, 2.7.1.22.

<sup>9</sup> *Ibid.*, 3.9.1.67 ; 5.2.1.26 ; 1.34 : 1.201 ; 1.46 ; 1.212-3.

<sup>10</sup> *Śalappadupāram*, 13. 1. 19.

<sup>11</sup> In the same division was Irungōḷappāḍi which had in it Tirumudukunram (Vriḍhāchalam).

<sup>12</sup> *Tirumūḷaiappōvārpaṇnam*, v. 1.

<sup>13</sup> Nos. 406 of 1921 ; 517 of 1922 ; 138 of 1932-3 ; 141-5 of 1933-4 and Nos. 761-775 of *S. I. I.*, Vol. VII.

<sup>14</sup> *S. I. I.*, Vol. VII, No. 761

constituted assembly of *ūr*, one of whose *vyavasthās* is available.<sup>1</sup> Some of its suburbs are mentioned in a record from Tiruvadi.<sup>2</sup> It had Eydanūr in it. Śōlakulavallinallūr must have been named after Śōlakulavalli, the queen of Kulōttuṅga I.<sup>3</sup> Inscriptions of Eydanūr reveal that several temples existed in Śōlakulavallinallūr in the days of Kulōttuṅga I and numerous gifts and endowments were made to them, the majority of which came from the Chief of Eydanūr named Tiruvayindirap Vīraiyān Śēnan.<sup>4</sup> The service referred to in Inscription III by the term *Eydanūr-kattalai* was most probably instituted by this Chief. The extent and boundaries of Vikramaśōlanallūr are specified in a record and from the descriptions it is clear that both Vikramaśōlanallūr and Tiruppērambalamponmēyndaperumāṅṅallūr<sup>5</sup> were contiguous to each other, having a common boundary.<sup>6</sup> Śōlakulavallinallūr, of which Villiyānallūr<sup>7</sup> and Vikramaśōlanallūr formed parts, may be identified with the modern Śōlavalli, a village in the Cuddalore Taluk. Eydanūr (mod. Eidanur) still bears the same name and is in the same taluk.<sup>8</sup> Tiruvayindirapuram is the modern Tiruvēndipuram in the Cuddalore Taluk. Ādhirājamaṅgalliyapuram in Kīl-Āmūr-nāḍu in Rājarāja-vaṅṅaḍu is Tiruvadi in the Cuddalore Taluk. It is 14 miles West by North of Cuddalore and one mile South of Panruti railway station.<sup>9</sup> It is called Adigaimāugar in a hymn of Sundaramūrti-Nāyanār and Adiyarāyamaṅgalam in a hymn of Appar. It is situated on the north bank of the Geḍilam. The Śīva temple in this village is called Vīraṭṭānēśvara and is associated with the life of Appar. It was here that the Pallava king Mahēndravarmān I built the temple called Guṇabharavicheburam.<sup>10</sup> Kūḍalūr in Peṟugaṅṅūrūḍu may be Gūḍalūr in the Tirukōilūr Taluk. In this taluk there is a village called Periyānūr which may be identical with Peṟugaṅṅūr of the inscriptions. In the same taluk is Dēvaṅṅūr, a village two miles North by East of Tirukōilūr. Kīl-Kumāramaṅgalam and Toruppāḍi are villages in the Cuddalore Taluk. Ānāṅgūr, 2 miles South-East of Vūḷupuram, must have been the principal place in Ānāṅgūr-nāḍu. Tirunāvalūr is now called Tirumāuallūr and is 19½ miles South-East of the Tirukōilūr Taluk.

Tirumuṅaiappāḍi, in which Kūḍal the native place of the Kāḍavarāya chiefs was situated, is famous in Tamil Literature, as the country over which Naraśūṅga-Muṅaiyaraiyāṅ, one among the Śaiva saints, had been ruling. He was an elder contemporary of Sundaramūrti-Nāyanār. Tirumuṅaiappāḍi formed one of the biggest districts of Toṅḍaimaṅḍalam. It had in it several subdivisions such as Kīl-Āmūr-nāḍu,<sup>11</sup> Mēl-Āmūr-nāḍu,<sup>12</sup> Mērkā-nāḍu,<sup>13</sup> Peṟugaṅṅūr-nāḍu,<sup>14</sup>

<sup>1</sup> *S. I. I.*, Vol. VIII, No. 761.

<sup>2</sup> *Ibid.*, Vol. VIII, No. 315.

<sup>3</sup> No. 39 of 1921; *A. R.*, 1933-4, p. 34.

<sup>4</sup> Nos. 141, 143 and 145 of 1933-4.

<sup>5</sup> That the village Perūṅḅuḍi also bore this surname is learnt from a Tirukkalkukunram record (No. 134 of 1932-3).

<sup>6</sup> *S. I. I.*, Vol. VII, No. 774.

<sup>7</sup> It was called Viḍḍivīḷḅu-ḅaturvēḅḅamangalam in the days of Rājarāja I (*S. I. I.*, Vol. VIII, No. 748).

<sup>8</sup> It is 10 miles North-West of Cuddalore (*Sewell's List of Antiquities*, Vol. I, p. 211).

<sup>9</sup> *Ibid.*, p. 212.

<sup>10</sup> *Tirunācukkaraṅḅurānam*, v. 140.

<sup>11</sup> In Kīl-Āmūr were Tiruvadigai *alias* Ādhirājamaṅgalliyapuram (No. 384 of 1921), Kaṅḅichampākkam (No. 515 of 1921), Ānattūr *alias* Śiruveṅṅainallūr (No. 372 of 1909), Kaṅḅamaṅgalam, Mānīnallūr, Koṭṭiḅampākkam, Toruppāḍi (No. 45 of 1903), Śiruputtūr (No. 32 of 1903), Dēvaṅṅūr, Kīl-Kumāramaṅgalam, Śiruvāḅūr (No. 46 of 1903), Kūḍal and Avāṅḅikarpagaviḅāgam (No. 45 of 1903). Eṭṭāppanai was a southern hamlet of Tiruvadigai (414 of 1921).

<sup>12</sup> Kīḅiyūr was a village in it (No. 85 of 1935-6).

<sup>13</sup> In it were Kūḍal (No. 133 of 1900; No. 67 of 1918; No. 123 of 1932-3), Tirumāṅḅikkuli and Vīḅḅḅāḅḅalam.

<sup>14</sup> 45 and 46 of 1903

Mēlūr-nāḍu,<sup>1</sup> Ānāṅgūr-nāḍu,<sup>2</sup> Araśūr-nāḍu,<sup>3</sup> Aviyaṅūr-nāḍu,<sup>4</sup> Dāmar-nāḍu,<sup>5</sup> Ēmappērūr-nāḍu,<sup>6</sup> Pēringūr-nāḍu,<sup>7</sup> Kayavapākkai-nāḍu,<sup>8</sup> Iḍaiyāru-nāḍu,<sup>9</sup> Paṇaiyūr-nāḍu,<sup>10</sup> etc. Of these Kīl-Āmūr-nāḍu, Mērkā-nāḍu, and Perugaṅūr-nāḍu occur in our inscriptions. The main division in which Tirumūṇappāḍi was situated is called differently in different inscriptions.<sup>11</sup>

## TEXTS

I<sup>12</sup>

- 1 Svasti Śrī [\* K[ā]r-vaḷar mēṇi=kkamala=kkaṇṇaṇ pār-vaḷar=undi=pPallavar-perumāṇ Sa[ka]labuva[ṇa]chakkaravatti **Kūḍa[1 Avai]**-yāḷappiṇḍāṇ **Kō**-pPeruṅjīṅgaṇ kurai-kaḷar-Kāḍavaṇ Śoumaraiy-ākkāṇ ūḍar-vāḷ=eḍuttu=ppīṇvara-naḍandu pīlan=tiṇḍ-and-arūḷiya kāvalar-tambirāṇ kaṇṇār-amudar-Aruṇamāḷvarai-pperumāḷ tamakku=cheḷeyda tteuppaṇi teriṇḍ-eḍutt-uraippiṇ-kāḍiṇ-kaḷ[m]biyūṇ=kadir-maṇi maku[ṭa]muṇ-cheṇ-kadir=e[ṇ]kkum=aiḡasūt-tamum bākuvalaiyamum [pa]ḷmpoṇ-palatoḷ[ṭ]r]<sup>13</sup> tiruvuḍaiy-āḷaiyūṇ=tiru=kkaḷar=kiḷ i[ḍu]m
- 2 pēḍaipādamum [pi]ṇṅ-irūṭ-kaṇṇamum-ila-ṇāyirūṇ-eḷi-[ṇi]ṇan=tōṇṇa vaḷar-māṇikka-vāḷi<sup>14</sup> veyil-arumbiya vūri-kaḍal=Avaiyāḷappiṇḍāṇ-tiruvāsigaiyūṇ-chiṅḡāsanamuṇ=karpaga-virukkamu-muttin-pandalum=ōḍar-maikkaṇ=Umaiy-īṣai-pāḍi āḍiyav=adirūṇ-kaḷar-Perumāḷukk=ṇa-māṇikkam-ilaṅga-cheḷeyda Barataṇvalla-Perumāḷ=erṇūṇ=tiruvāsigaiyūṇ-chiṅḡanda ūḍū-kadir-ōḷi-viḷaṅgu māṇikkamum=tuḷaṅgum vayiramūṇ-kaṭṭiya polaṇ=kKūḷamaṇḷjanamuṇ=kaṇṇār-amudar Kāmakkōḷṭṭatta=Uṇṇāmulaiyāṇ-Umaiyaḷ tanakku-pparumaṇi niraṭṭa tiruvuḍaiyā-
- 3 ḍaiyūṇ venṇi-vēḷ-koṇḍu kuṇṇ-erī Murṅaṇ cheḷemṇiṇa-mēṇiyūṇ=dēviyar mēṇiyūṇ=maiṇṇiṇa-ttōḡai vaṇṇamum-ōḷa[ḷ]ya-ppoṇṇiṇam ākkiya poṇ-paṇi palavu[ṇi\*] Mallai-Kāvala-Niśāṇkamallam Pallavar-vēḍan Barata[m]vallaṇ Kūḷal-Avaiyāḷappiṇḍāṇ ūḷḍanav-ippaiy-āḷaṅgavum ivan ūṇḍ-ūḷ-kālam vāḷi [\*] Ivaṇ magāṇ vāḷā-vāḡai kKāḍavakumūṇ vāṇ-puḡaḷ Mallaiyū-Maiyilaiyūṇ-Kāṇchiyūṇ=Tu[ṇḍaga]-nāḍuṇ-ṇaṇ-puṇṇ-Pāḷi]yūṇ Perūḷaiyūṇ-Kōvalum Perūḷaiyūṇ<sup>15</sup>-uḷaiyavaṇ-erṇaruṇ-chiḡappil yāvaru-maditta

<sup>1</sup> Ārvalam (Nos. 350 of 1902, 275 of 1936-7) and Tirumāvalūr *alias* Rājūrhttapuram (Nos. 355, 357, 374 and 375 of 1902) were situated in it.

<sup>2</sup> Kāttuppākkam was a village in it.

<sup>3</sup> It had the *brahmadēya* Araśūr (No. 414 of 1921).

<sup>4</sup> Raṇadhīramāṅgalam was in it (Nos. 419 of 1921 and 30 of 1903).

<sup>5</sup> Kīḷiyūr was a village in it (Nos. 382 and 388 of 1909).

<sup>6</sup> In Ēmappērūr-nāḍu were Ēmappērūr (Nos. 123 of 1932-3; 515 of 1921) which comprised portions of Tiruk-kōḷūr and Siddhaluḡamaḷam, Nālūr (No. 513 of 1921), Semmāṇūr (No. 51 of 1909) and Kuduppaṇḷirūr *alias* Munaiyarāḍitta-chaturvēḷhmaṅgalam (No. 527 of 1921). Ēmappērūr was called Rājēndrasōlanallūr (No. 123 of 1932-3; No. 515 of 1921) while the same name was given to Pāḷaiyūr in Pāḷaiyūr-nāḍu in the same *maṇḍalam* (No. 409 of 1921).

<sup>7</sup> In it was Pēringūr (Nos. 378 of 1909, 271 of 1936-7).

<sup>8</sup> No. 31 of 1903. Agḡaḷancemmaḍi-chaturvēḷhmaṅgalam was a *brahmadēya* in it.

<sup>9</sup> No. 323 of 1921. It had Iḍaiyāru in it (No. 278 of 1928-9).

<sup>10</sup> Within it was Vāvalūr-nāḍu, and Jananātha-chaturvēḷhmaṅgalam was a *tanḷiyūr* in it (No. 271 of 1936-7).

<sup>11</sup> Rājēndrasōla-vaḷaṇḍu (Nos. 123 of 1932-3; 517 of 1921), Jayaḡḡoḷḷasōla-vaḷaṇḍu (No. 115 of 1932-3); Rājārāja-vaḷaṇḍu (No. 414 of 1921; No. 515 of 1927; No. 402 of 1909; 312 of 1902); Gaṅgaikōḷḷasōḷa-vaḷaṇḍu (No. 378 of 1909; No. 381 of 1909); Auḍarāḷai-hayamkaravaḷaṇḍu (No. 67 of 1918).

<sup>12</sup> *S. I. I.*, Vol. VIII, No. 69. The inscription is engraved on the west wall of the first *prākāra* of the Aruṇā-chalēśvara temple at Tiruvaṇṇāmalai, Tiruvaṇṇāmalai Taluk, North Arcot District.

<sup>13</sup> Read 'ṇiṇu'.

<sup>14</sup> The syllable *yūṇ* is omitted here.

<sup>15</sup> The reading *mevūḡaiyūṇ* given in the *S. I. I.* is wrong. It has been ascertained that the above reading *Perūḷaiyūṇ* is correct.



- 4 virudaril vīraṅ viṅal Virāsaṅi Kariyanādaṅ Kādaṅkumaran Ku[ḍa]-tiśai=  
kKarū[nāḍa]r teppulaṅ-kuṅgavum Vaḍa-tiśai-tTeluṅgar vaḍakk-irund aliṅvavum  
pōr pala kaḍandu porundā maṅṅavar-ār=eyiṅ-chērnḍ-ūr malaiy-araṅ-aḷittu  
nall-iśai-kkaḍām-puṅai Naṅṅaṅ-verpīl vel-puḷaḷ=apaḷittu-mēmpaḍa-ttōṅ-kōṅ  
Vāḅaiyūṅ-kuraṅgum viśśaiyamun=[tī]ṭṭiyav-aḍal-pu[ṅai] neḍu-vē[[-Ā]t]koṅḍaḍevan-  
kaḍa-kari-muṅai-muḅaṅ-kaḍanda Gāṅḅayaṅ Kaṅṅār-amuḍar kanaṅ-kulaiy-āḅatt-  
Aṅṅāmalaiyaṅk-aṅbu-keḷu neṅḅil
- 5 viruppuḍaṅ ſeyda tiruppaṅi=[k\*]kōvai yāvaiyūm=eḍuttu-ppāvālar=uraiṅṅil nīra  
tol-puḷaḷ mla-muḷud-aḷitta veṅḍi-puṅai tō[[-Ā]t]koṅḍaḷeḍvan Vēṅḍ[vu]ḷaiyāṅ=  
eṅṅum peyarā=ṅiṅḅāḷ vāḷa mlaṅpeṅa=cheḅeyda perumāḷ=amarun=tiru-ḷ maḷḷaḍapamun-  
aruk-kama[ḷ] kaṅaka=ttiruppaḷiy=araiyūm-tiruvamud-ēṅṅum peru-maḷḷaḍapamun  
virivudān ſey Tirukkākkaḷiyum peru-viṅal-Avaṅṅiyāḷappiṅṅandāṅ tirumaḷḷaḍapamuṅ-  
cheḷu-malar-toḍutta Kaṅ-
- 6 ṅi vāḷāḍu kaṅṅ=imaiyāḍu maṅṅiśai naḍavā vāṅōr valan-vara veṅ-maḍi-mḷavil viḷaṅḅu  
śuḍar=eḅikkum paḍittalaṅ=eṅṅavum paḍi mūṅṅukkum-aḍittalaṅ-eṅṅavum-aḍaiyā-  
ma[ḅ]ṅavai malattalaṅ-paḷitt=am=maṅṅavar śumanda=cheḷilaḷittalaṅ=koṅḍu ſeyda  
śilattalaṅmum-ellaṅṅil=ugan=tōṅṅuṅ=cheḷvan-tolaiyāḍu varumpāḍi vaḅutta Niśśai(kā)-  
mallaṅ perum-paṅḍāramum piṅai-muḍi-pperumāḷ-iṅṅāḷ va[ḅ]ḍiruv[da] maḷ tōṅ[ra]vu-  
muṅṅāḷ=a[ḷ]aṅḅa muḅaimai-
- 7 kāṅṅavum vāṅ-taḍaṅ-kaṅṅiyar maṅai-toṅum paḷi koḷa-kkō[ṭṭi]ya vaḅivir-Kaṅḅāḷa vēḍamum  
vāṅṅugatt-amarar vaṅḅāḅa=cheḅeyda nāṅṅuga-ttōṅṅuṅ<sup>1</sup>hāyāḅi tapakkum appāḍi vaḅuttav-  
aṅi-neḍun=<sup>2</sup>teruvuṅ=cheppiya [ka]ḍuvavar tiśaivalam-pōḷuṅ jōti-naṅṅaṅi vīṅiḅaḷ  
[yi]ḷaṅḅa=[kka]ḷai-payil tavattōr mlaṅpeṅar irukka [malai]-vaḅutt aṅaiya Gāṅḅayaṅ-  
maḍamun=kāṅṅi-payiḷuṅ=ka[ḍa]ḅvulaṅ-tamakku vē-
- 8 ṅiṅ<sup>2</sup>teṅṅal viyan-peruṅ-kavariy=iru-maruṅḅ=iraṅṅavum=imaiyavar tuḍikkavum arumaṅṅam  
peruḅiya Vāḷvalaperumāḷ tiru-oḷun=tōppun-<sup>3</sup>ēṭittamāḅiyav-amuda nannaiy-anattilun-  
tūyua Tamīṅḅaḍukāttaperumāḷ-taḍāḅamum vaṅḍ-iśai-pāḍal maḍu-malar vāśaiṅ-koṅḍa  
Kāḍavakumāraṅ tōppuṅ=kaviṅ vem-pari=kkaḍir-vali taḍuttav-Avaṅṅiyāḷappiṅṅandāṅ-  
tōppun=tala-miḅa-
- 9 ḷ Sēṅṅattalaivaṅ-tōppum vemmai-nāḷil veṅchura-ṅaḍandavar tam-maṅaiṅ kuḷira ttaṅḅalaḷi  
niḷaḅ=cheyūm Ammaṅmaḍamum=Aiyarēriyūm verp-aḅaṅ tuḷaḷitt-ena kkaṅṅuḍaiyar-āḅiy-  
aḍa-neḍum piḷattil-amudu-vandelaṅḅa-vaḅḷi-Vāḷvallaperumāḷ-kmaṅarum aḷi-mural kama-  
lamum-āmbaḅum alarṅḅu kuḷir-puṅar-Kāḍavakumāraṅ-taḍāḅamun kṅiṅṅi-ka[ra]iy-anna  
kōḷuyar neḍuṅ-karaḷ Veṅṅuma-
- 10 laikoṅḍaperumāḷ-ēṅṅyūṅ=churar-taru neruṅḅiya sōḷaiy[ṅ]m=ovvā-pParatamvallaḅērumāḷ-  
tōppum vaḷa-ṅiṅiṅārkkku-maḍal-iḷam-pāḷai vīra-kamal Vīraṅṅayan-tōppum tava-neri-chi-  
Chundarar tam peruṅ-kulattir ta . . . . . iku-cheḅeyḅu-kuditta kaḍal ena  
niṅḅaiṅḅu kār-vayaḷ viḷaḅikkum vich . . . . . chai Niśśaikamallaṅ-ēṅṅyūṅ-Gāṅḅayaṅ-  
taḍāḅamun-Gāṅḅayaṅ-maḅamun puṅ-kamaḷ sōḷaiyūm
- 11 porpuḍaṅ [yi]ḷaṅḅa y-iṅvagai yāvaiyūṅ cheydaṅṅaṅ aḍaṅār Pāvai pāḅaṅ ſēvadi ttāmaraiy-  
aṅḅuḍa ſēṅṅiyar piṅḅuṅ-kaṅṅiṅar=aṅḅuḍa nīṅṅiṅar-āḅama-nanneri paḍḅuḍa neṅḅiṅar para-  
śśamayankaḍaṅai kaḍḅuḍav-aṅaiyar Kaṅṅuḍaḷaperumāṅ-Āḍmāḅanāy vēḍaṅ-konḅu pāy-  
puṅar=Gāṅḅay-āyira-muḅaṅ-koṅḷ-āṅṅ-ellam appāḷ ēṅṅukkoṅḍa tuṅḅiya piṅḅuḅuḅiy-  
arun-tava-cheḅaḍāṅarai=āḅiyil-aṅḅelutt-

<sup>1</sup> Read *teru[m\*]* or *teru[em\*]*; see p. 105, fn. 6.

<sup>2</sup> Read *reṅṅal*.

<sup>3</sup> Read *tirttam*.

12 ōdiya tonḍar=enṛ=enṇiya Nārpatt-enṇāyiravarun=tiruvaruḷ=ivan-mēl] vaittaṇar=iru-nilan=  
taṇṇil=iṇidu-vāḷk-enavē<sup>1</sup>

II<sup>2</sup>

- 1 [Svasti] Śrī<sup>2</sup> Sakalabhuvanachakravaḷ[r\*]ttigaḷ śrī-Ko-pPeruṇji[ṅ]gadēvar[k\*]ku  
yāṇḍu 7-vaḍu Siṅha-nāyarṛu apara-pakshattu chaturthiyum Vēḷḷikkilāmaiyum perṛa  
Rēvati-nāḷ Rājarāja-vaḷanāṭṭu=tTirumuṇaippādi . . . . .
- 2 bhuvanavīradēvar[k\*]ku 29-vaḍu nāḷ i-śrī-vimāṇam parachchāraṇaiyāy idu iḷchchi  
śēgiraḷpōdu idil kal veṭṭi-kkiḷanda kalveṭṭu=kkaṇḍu iṭṭu-ttāṭṭi ivv-emberumāṇ tiruv iḷḷaḷi  
. . . . .
- 3 vi-Bhaṭṭaṇ-tōṭṭattukku mēṅku Miḷalai Nambippūḷai-tōṭṭattukku=tterku Pāḷkuḷattu Śrīrāma-  
Bhaṭṭaṇ-tōṭṭattukku kilakku i-ṇṇāṅg=ellaikk-uḷppaṭṭa Āḷkoṇḍavillī-tirumanda . . . . .
- 4 kkiḷakku Ko[m\*]māṇai-Viṇṇirundālvān-tōṭṭattukku-tterku Pāḷkuḷattu Nāyakappūḷai-tōṭṭa-  
ttukku mēṅku girāmattāṭ-kālukku vaḍakku i-ṇṇāṅg=ellaikk-uḷppaṭṭa Uṇḷāḷvillī-tiruman  
. . . . .
- 5 . . . . . tōṭṭattukku [kīḷa]kku mā . . . . . yālvāṇ-uḷḷiṭṭār tōṭṭattukku  
mēṅku Pāḷkuḷattu=pPeri . . . . . ṭṭu-Nambi-tōṭṭattukku teṅku . . . . .  
kālukku vaḍakku<sup>3</sup>

III<sup>4</sup>

- 1 Svasti Śrī [ . ]\* Tribhuvanachakravaḷ[ttigaḷ] śrī-Kulōttuṅgaśōḷadēvarḷku yāṇḍu mūṇṇ-  
āvaḍu Rājarāja-vaḷanāṭṭu Mērkā-nāṭṭu Udavi-Tirumāṇiḷiḷiy-Āḷudaiyāṅṅku tiruppaḍi-  
māṇṇukkum tiruvilakkukkum tiruppaṇḷaḷukkum Mōgaṇ
- 2 Āḷkkoḷli-āṇa Kulōttuṅgaśōḷa-kkīḷavarāyapōṇ i-ttēvar tiḷruṇāmaḷ[t\*]tu[k\*]kāṇi uḷḷūr  
Tiruppērambalampomṇē[y]udaperumāḷnallūr vaḍaḷ[pā]ṅk-ellai tiru-kKeḷilattu nīr-  
ōḷukālulukku teṅkum kīḷpāṅk-ellai Tiruvayindirapurattu-āḷ-
- 3 vār-dēvadānam Pirēgam=enṇu pēr-kūvappaṭṭu-ttiruvariyil=iṭṭa nilattukku mēṅkum ten-  
pāṅk-ellaiy=Āḷjān-kāṇṇāṅ=enṇu pēr kūvappaṭṭa kaṇṇāṅṅukku vaḍakkum mēlpāṅk-ellai  
Mānakāntan=enṇu pēr kūvappaṭṭa-
- 4 v-ōḷaiyil mēlāṣapidiḷḷu kīḷakkum yi-māṅg=ellai utpaṭṭa nilatti[\*] nīr-nilamūṇ=kollaiyūm  
nattamum tirumandanavanaṅgaḷum kaṇṇu-tirumandanavanaṅgaḷum Poṇṇmēynda-  
perumaṇallūr=ellai utpaṭṭa nilaḷ[m\*] irupattunālu māyūm Kulō-
- 5 ttuṅgaśōḷanallūr=ellai utpaṭṭa nilaḷ[m\*] nārpādu māyūm Āḷappākkattil piṇḍa  
Edirūśōḷanallūr nilam arupattu-iraṇḍu mā mukkāṇiyūm i-natta-nilam  
irupattu-nālu māyūm Śōlakulavallinallūr=tte[n\*]-piḷāgai Villiyānallūr-
- 6 ṇṇil Vikkīramaśōḷanallūr eṇṇu piṇḍa ūrkkīḷ-iraiyil nilaḷ[m\*] nārpādu māyūm  
ivv-ūṇil Eydanūr-kkaṭṭaiyil iraṇḍāyiravar tirumundāvilakkuḷ[p\*]puṇaḷ[m\*] mūṇṇu  
māyūm Paṭṭāṇpā[kkat]tu-kkaṭṭaiyil nilaḷ[m\*] mūṇṇu māyūm Tiripuvanamā-  
dēvi-chchatuvēdimaṅgala-
- 7 tu=tten-piḷāgai Śembiyāmmāḷdēvi-vaḷauṭṭi[\*] Peruṇjānpākkattu nattattukku=kkiḷakku  
Āmaipāḷam-eṇṇu pēr-kūvappaṭṭa nilattu nilam ambadumāyūm ivv-ūṅgaḷil perum-  
pāḷikāvalāl iḷakkaḷaviyinaṅ-ellām i-ttēvarḷku tiruppaḍi-

<sup>1</sup> S. I. I., Vol. VII, No. 949. On the west wall of the Vaikuṅṭha Perumā shrine in Tiruvēṇṇainallūr, Tiru-  
kōḷu Taluk, South Arcot District.

<sup>2</sup> The *visarga*-like symbol stands for punctuation.

<sup>3</sup> Incomplete.

<sup>4</sup> S. I. I., Vol. VII, No. 782. On the north wall of the *mōḍṭapa* in front of the Vāmanaputiēvara shrine at  
Tirumāṇiḷiḷi, Cuddalore Taluk, South Arcot District.

<sup>5</sup> This *r* is superfluous.

- 8 māṟṟukkum=tiruvilakkn[kku\*]m tiruppaniḡaḷukkum māṟṟum vēṇḍu[n\*] nimaudaṅgaḷu-  
kkum permpāḍikāval tavirttu i-ttēvarkku=kkaḷveṭṭi=kkuḍuttēn Mōgan  
Ākkolḷiy=āna Kulōttuṅgaśōḷa=kKāḍavarāyanē[n] i-ttanmam aḷippār tiruvāḷṅai  
9 Tiripuvanamuḷudaiyār=āṅai Tiruviraiyākkali naḍuvu kōttu vil [pi]ḍiśār<sup>1</sup> i-ttanmam=  
aḷippā[n] Vallavaraiyan śattiyam <sup>2</sup>v[ā]t[ā]viga[ḷuk]ku piḷaittār=āvār [i]\* idu Pan-  
māhēśvara-rakshai [i]\*

IV<sup>3</sup>

- 1 Svasti Śri[\*] Pū-mē[vi]-vaḷar Tiru-pPonmādu puṅara nā-mēvu Kalaimaḡaḷ ualam peridu-  
śiḡappa Vijaiya-mā-maḡaḷ vel-puyatt=iruppa isaiyūi=cheḷvuyum  
2 eṇ-ḍisai [vi]ḷaṅga nūrupar vand=iḡaiṅja nī-Nila-maḷandaikai=ttirumaṅgam puṅa[r\*]ndu  
śīr-vaḷartarum maṅi-muḍi kavitt-ena aṅi-muḍi śūḍi mallai=ḷalattu=ppalluyiḡk=  
ellām el-  
3 lai[vi]n=ṅḡam iyalviniḷ-eyda veṇ-kuḍai niḷaḡra=checheṅkōḷ=ōcheḷi vāḷi pall-ūḷi  
āḷi naḍappa=chechempon-virasinḷā-anattu=pPuvanamuḷudaiyāḷ=oḍum viḡḡirund-a-  
4 ruḷiya **Kō-Irājakēsaripaṅmar**=āna Tiripuvanaechchakaravattigaḷ **Śri-Kulōttuṅgaśōḷa-**  
**dēvarku yāṅḍu paḍiṅ-mūṅṟāvadu** Irājarāja-vaḷanāttu-t Tirumūṅai-  
5 ppāḍi=kKil-Ā[n\*]mūr-nāṭtu Ādirājamaṅgalliyappurattu Uḍaiyār Tiruvirāṭṭānam-Uḍaiyā-  
ḡku=ppūḷaikkum-tiruppaḍimāṟṟukkum Tiru-  
6 mūṅaippāḍi=pPeruḡaṅṅūr-nāṭtu-k[Kū]ḷalūr. **Peṅṅāḡa-Muttaraiyan** Ālappiṅandān **Ēḷisai-**  
**mōgan**=āna Kulōttuṅga-  
7 <sup>4</sup>ḡa<sup>4</sup>śōḷa=kKāḍavarāyanēn i-māṭṭil en-kāvalāna i-ttēvar-dēvadānam=āna ū[r]gaḷil  
Śiḡuvāḡṅ[rum] [Dēvanū]ruḷ -Kil-kkumāramaṅgalanu-  
8 maṅgalamu<sup>5</sup>=āna ivv-ūr mūṅṅināḷum naṅṅaiyum puṅṅaiyum taṅi-irai taṭṭār-ppāṭṭāṅ-  
gaḷuḷi=chekkukkaḷum tirumaidavanaṅgaḷalūm nā[n]  
9 kol[ ]um perumpāḷkāval [śi]rupāḍikāva<sup>6</sup>

V<sup>7</sup>

- 1 to 5 Same as in No. IV.  
5 \* \* \* \* **yāṅḍu panniraṅḍ-āvadu** Irājarāja-vaḷanā-  
6 ṭtu-t Tirumunappāḍi kKil-Āmūr-nāṭtu. Ādirājamaṅgalliyapurattu Uḍaiyār Tiruvirāṭ-  
ṭānam-Uḍaiyārku=ppūḷaikkum-tiruppaḍimāṟṟu-  
7 kkum Tirumunappāḍi pPeruḡaḷnūr-nāṭtu Kūḷalūr Pa[ḷḷ]ḡagamuttaraiyan Ālappiṅandān  
Arāśanāṭṭāyāṅaṅ āna Kulōttuṅgaśōḷa-Kaechchiyāḷ-  
8 yanēi Rājarājan-peruvaḷkku mēṅku en kūṅṅaiyāna ūḡgaḷil i-ttēvar-dēvadāṅamāna  
Kil-Āmūr-nāṭtu Kaṅṅamaṅgalamum Mān-  
9 nallūruḷ-Koṭṭiḷampākkamum Toḷṅaḷppāḍiyum Ānāḷ[ḡ]r-nāṭtu kKāṭṭuppaḷkkamum  
Ādirājamaṅgalliyapurattu Avaniḷkarpagaḷiḡagamum ivv-ūr=Tirumāvukkaru-  
yadēvar-  
10 tirumaiḷappuramum Uḍaiyār-tirumaiḷaiḡagamum ivv-ūrḡaḷil vanda [i]-ppāḍikāva-  
[lum] taṅi-irai taṭṭār-ppāṭṭam [ka]ḷḷaitte-ḷuvuḷgaḷum ṅekkuḷkaḷum kaṅṅu-ḷnandaḷ-  
vanaṅgaḷum utpatta puṅṅai

<sup>1</sup> Read *ṭār*.<sup>2</sup> Read *māṭṭipitōkkuluko* as in No. V, l. 13.<sup>3</sup> *S. I. I.*, Vol. VIII, No. 320. On the north wall of the kitchen in the Virāṭṭānēśvara temple at Tiruvadi,  
Cuddalore Taluk, South Arcot District.<sup>4</sup> The letter *ḡa* here is superfluous.<sup>5</sup> Delete *maṅgalamu*.<sup>6</sup> The inscription is left unfinished.<sup>7</sup> *S. I. I.*, Vol. VIII, No. 319. In the same place as No. IV.

- 11 utpaṭṭa perumpāḍikāvalum marṟ=ep̄p̄r̄paṭṭa perumpāḍikāvalum i-nnāyanārku={ppū-  
śai}kkun=tiruppaḍimāṟṟukkuñ=chandirādittavar̄=chella-kkaḍavadāga viṭṭu paunira-  
ṇḍāvadu-mudal kalvet̄ṭi-kkuḍut[ṭēṇ]
- 12 Ālappirandān Araśanārāyaṇaṇ=āna Kulōttuṅgaśōḷa=kKachchiarāyanēṇ [!]\* ippaḍi  
nāṇ śeydadē eṇ tamaiyanukkum eṇ vañ(ñi)ṣattār̄kmm iduvē [śelōvu]dāgavuñ<sup>1</sup>=cheydēṇ  
[!]\* i-ttanumam=al̄ip . . . . .
- 13 tiruvāṇai [!]\* Bu[va\*]namulududaiyār=āṇai [!]\*[Ti[ru]viraṇākkali Tirukkannappadēvar śrī  
pāḍa[m] naḍuvu kōṭṭu viṭṭiḍittān i-ttanumam=al̄ippāṇ Vallavaraiyaṇ sattiyaṇ [!]\*  
mātā- pi[ṭāk]kaḷukku=ppilaittār [!]\*Gañ-
- 14 gaiy-iḍai Kumari-iḍai<sup>2</sup>

## VI\*

- 1 to 4 Same as in No. IV, except for slight differences in spelling.
- 4 . . . . . **Śrī-Kulōttuṅgaśōḷadēvar̄ku yāṇḍu eḷ-āvadu** Irājarāja-valanāṭṭu Tirumuṇaiṭṭipāḍi  
Mēḷūr-nāṭṭu=tTirunāvalūr-āpa Irāśādittapurattu Uḍaiyār Tirutṭoṇḍisvaram=  
Uḍaiyār̄ku Perugaṇūr-nāṭṭu
- 5 Kūḍalūr-Pal̄ḷi Ālappirandān Mōgan-āṇa Kulōttuṅgaśōḷa=kKachchiarāyaṇ iṭṭa  
makaratōraṇam oṇṇiṇāl oṇṇadē-mu[kkāl mā]ṟi poṇ nūṟru-[k\*][kaḷaṇjūm piḷai  
oṇṇiṇāl eṭṭē-mukkāl māṟi
- 6 poṇ mukkaḷaṇjūm Kūṭṭāḍu[ṇ]dēvar̄ku śāṭṭi aruḷa iṭṭa abhishēkan oṇṇiṇāl oṇ-  
pad-arai māṟi poṇ irupadīn-kaḷaṇjūm amuda śeydaruḷa iṭṭa vellī-ttaḷigai oṇṇiṇāl  
iḍai
- 7 āyirattu aiññūru nāḷ kaḷaṇj araiyēy irāṇḍumaiṇḍiḍiyu[m\*] nālu-māvum Araśanā-  
rāyaṇaṇ vellī kkaechhukkōraṇ oṇṇiṇāl iḍai irunūṟru-irupattu-nā-
- 8 r-kaḷaṇjūm veṅkaḷam Ālappirandān-taḷigai oṇṇiṇāl iḍai irunūṟru-ppalamum tiru aṭṭayai-  
kkāl tarā oṇṇiṇāl iḍai nūṟru-ep̄p̄attu aim-palamum
- 9 kombu \*ōrāṇaiyāl taiā iḍai [muṇṇat]t-aiṇ-palamum Tirunāvalūr=āṇa Irāśāditta-  
[ṇ]ramum it[ṭ]ōḍu[m] kūḍma Kārāṇai-āna Viraśōḷanallū[ṇ]m ivv=irāṇḍ-ūṟil  
pāḍikāvaludai-
- 10 yār Tirutṭoṇḍisvaramuḍaiyār̄ku vēṇḍum ninaṇḍaṅgaḷukku viṭṭēṇ Ālappirandāṇ Mōgan=  
āṇa Kulōttuṅgaśōḷa-Kachchiarāyaṇ viliḍai piḍittān idu aḷvāṇ Geṅgai-iḍai  
Ku[maj]ri-<sup>3</sup>

## VII\*

- 1 Svasti Śrī [!]\* [Sau]ṭṭi (Svasti) [Śrī] [!]\* Tirubhū[va\*]nachehakkavattiga;
- 2 [Śrī]-**Kulōttuṅgaśōḷadēvar̄kku yāṇḍu 13-rāvadu**[Uḷai]-
- 3 yār Tiru-Appāmalai-Uḷaya-Nāyanākkku śāṭṭi-aruḷa
- 4 Kūḍal Araśanārāyaṇaṇ Ālappirandān āṇa Viraśē-
- 5 kara=kKāḍavarāyar iṭṭa ēkāvallivaḍam oṇṇiṇāl nel-
- 6 likkāy-muttu nūṟruṇ kaḍaittoḷil irāṇḍum ivai kōṭṭa
- 7 nūḷum uḷppaḍa idil alagu nūḷu[pp]paḍi eḍai nūṟru-mu[ṇ]p\*]-
- 8 paḍiṇ kaḷaṇju [!]\* idu Pan-māyē-ura irak-ḷai 6.

<sup>1</sup> Read *śelvadāgarum*.<sup>2</sup> Incomplete.<sup>3</sup> S. J. I., Vol. VII, No. 1004. On the east wall of the *pālāra* of Bhaktajānēśvara shrine at Tirunāmanallōr, Tirukōilūr Taluk, South Arcot District.<sup>4</sup> Read *ōraṇai*.<sup>5</sup> Incomplete.<sup>6</sup> S. J. I., Vol. VIII, No. 121. In the *Kḷi-gōpura* in the Aruṇāchalēśvara temple at Tiruvaṇṇāmalai, Tiru-vaṇṇāmalai Taluk, North Arcot District.

## VIII

- 1 Śvasti Śrī [n\*] Tiribuvanachchakkaravattigaḷ Śrī-Kulōttuṅgaśōḷadēvaṟku yāṇdu  
**13-vaḍu** Tiruvadigaiy=Uḷaiyār Tiruviraṭṭāṇṇumudaiya-Nāyanāṟku [Kūḍa]
- 2 Achalakulōttamaṅ Aṭkoḷḷanāyakaṅ Kāḍavarāya[n\*] iṭṭa ēkāvalliṇaḍam 1 pāl muttu  
 50 . . . . . [āṇi] 49 agalamaṇi 101-[m] māṅgā-
- 3 y=kkāḍaittoḷil 2-m kokkuvāy paḍukaṅ agappaḍa eḍai 104 $\frac{1}{30}$  nilamu[m\*]- muttuṅ-  
 kōtta ēkāvalliṇaḍam 1-pāl muttu 23 nūa-
- 4 m 22 karkaṭṭiṇa iḍaimaṇi 44 kāḍaittoḷil 2-m kokkuvāy=uṭpaḍa eḍai 120 $\frac{1}{2}$  [||\*]

## TRANSLATION

## I

Hail ! Prosperity ! If we select and describe the sacred services to the nectar-eyed god of the big (*mountain*) called Aruṇāchala, that had been rendered by Śakalabhuvanachakravartin **Avaniyālappirandāṅ Kō-Peruñjīgaṅ of Kūḍal**, the lord of the **Pallavas**, whose loftiness made the Earth grow, the Kāḍava that wore sounding anklet-rings, the lord of rulers, who, taking a brilliant sword, (*others*) marching with (*him*), opened up the *biḷa*, whose growing body was like that of the cloud, whose eyes were like lotuses<sup>2</sup> and whose wealth was the (*highly*) praised *Vēḷas*, (*it will be as follows*) :--

(*one*) ear-string, (*one*) crown set with beaming gems, (*one*) *aṅgaśuddha* (*karacha*) emitting red rays, (*one*) *bāhuvalaya* (armlet), (*one*) sacred wearing-cloth (*containing*) several artistic designs (*made of*) fine gold (*threads*), (*one*) foot-(*cover*) to be placed under the sacred anklet-rings of *pēḍai* (the goddess *Umā*), (*one*) neck-cover with a brilliant dark (*spot*), (*one*) ear-ornament (*vāḷi*) made of big gems having the fine lustre of the rising sun, (*one* sacred ornament) called *Avaniyālappirandāṅ-tiruvāṅigai* (*resembling*) the sun appearing on the vast ocean, (*one*) lion-throne, (*one*) wish-fulfilling *Karpaga* tree, (*one*) canopy of pearls, (*one*) ornament called *Bharatamcallu-perumāl* finely set with high class rubies, to the god dancing with anklet-rings to the accompaniment of the tune sung by *Umā*, whose eyes with spreading lines are smeared with collyrium,

(*one*) *kūḷamaṅjanam* made of gold and fastened with fine rubies resplendent with the lustre of beams of red rays and brilliant diamonds.

(*one*) sacred wearing-garment profusely filled with big gems, to the goddess *Uṇṇāṇṇuki* alias *Umā* of (*the shrine of*) *Kāmakkōṭṭam* in (*the temple of*) the nectar-eyed (*god*), (and)

(*one*) fine image of *Muruga* (*i.e.*, *Subrahmaṇya*) who destroyed hills with his victorious spear, with the images of his consorts together with that of the peacock filled with plumes.

All these works of gold which rendered the temple a golden one were made by the lord of Mallai, Niśāṅkanallan, the king of the *Pallavas* (*entitled*) *Bharatamcallu-Perumāl* and *Kūḍal Avaniyālappirandāṅ*. May he live for aeons with all splendour !

His son *Kāḍava Kumāraṅ* (*who wore garlands of*) *maḍaiṅ vāṅai* (*flowers*), who was the lord of the highly extolled *Mallai*, *Mayilai*, *Kāñchi*, *Taṇḍaga nāḷu*, the icy watered *Pāli*, the *Peṇṇai* (*region*), *Kōval* (*and*) *Perugai* ; who had acquired endless fame, who was the *one* hero among warriors that was held in high esteem by all : (*who was*) a mighty thunderbolt to all heroes ; (*who was*) the beloved son of *Kariyanāḍan*;<sup>3</sup> (*who*) waged many wars as a result of which the southern

<sup>1</sup> S. I. L., Vol. VIII, No. 329. In the same place as Nos. IV and V.

<sup>2</sup> In speaking of *Peruñjuga*, the inscription uses the words *Kārmēni* and *Kamalakkannaṅ* thus comparing him with *Vishnu*, and in describing his son, it suitably calls him the 'son of *Kariyanāḍan*'.

<sup>3</sup> With *Kariyanāḍan* compare *Kārmēni* and *Kamalakkannaṅ*, occurring in the description of *Peruñjūga* in the earlier part.

possessions of the Kārṇātas of the western region were diminished,<sup>1</sup> and the Teluṅgas of the northern region perished in their own quarter,<sup>2</sup> reaching the high walls of the enemy kings. Destroyed their cities, hills and fortifications, who had carved his king's *vāṅga*,<sup>3</sup> *kuṅṭaku* and *victory* on the Hill of Nannan fitly extolled (*by words*) and filled with rutting elephants in order that all the fame of conquests might appear prominently: and who was the Gūṅgaya who marched in the van of the rutting elephant forces of Āṅkoṅḍadēvan of long spear used in waging battles. If a poet has to recount all the benefactions which he had willingly made, out of great devotion which filled his mind, to the nectar-eyed god of Aṅṅāmala, who has his consort in his body (*they would be as follows*):—

one sacred pavilion (*maṅḍapa*), wherein was accommodated the god, was firmly constructed under the name of Āṅkoṅḍadēvan Vāṅvudayāṅ of victorious arms, who had won lasting ancient fame and who had protected the whole world, that it might endure for a number of years:

one finely scented sacred bed-chamber made of gold,

a big pavilion where the sacred offerings had to be placed:

one elaborately made *Taalkākkallu*:

one sacred pavilion called after Avamyāḍappanādān of great power:

one *śilātala* made with stones cut from the hills of kings that did not submit themselves and earned on the heads of those kings:<sup>4</sup> which *śilātala* formed as it were the lowest of the three worlds and emitted such lustre as that which issues from the white moon<sup>5</sup> and which was circumambulated by the Dēvas whose beautiful flower garlands do not fade whose eyes do not wink and whose feet do not touch the ground.

one great treasury called after Niśāṅkamallaṅ so formed as to receive in it such wealth that could not be exhausted even in numberless *gugas*.

In order to show the form which the crescent-headed god had assumed now, in setting down here and also his former form, (*one*) image of Kāṅkāḷa, in which form the god begged his food from house to house from the damsels whose proud eyes resembled the blade of a sword, was made:

(*one*) ear<sup>6</sup> with four faces so made that the gods of the celestial region might offer their obeisance and (*one*) long street<sup>7</sup> similarly formed for the goddess:

the *Gūṅgagayā-maḍam* (*was so*) constructed like a hill for the permanent residence of the ascetics studying the arts that it made resplendent the street which was ornamented with gems lustrous like the sun in its circumambulatory course through the quarters.

(*one*) large sacred garden (*called*) *Vāḷvallaṅgamaṅḍāppu* with an exuberance of fine fragrance, which produced the south wind during the summer season, like the breeze caused by the waving of *phoeries*, on either side of the god who resides in the forest, and to whom the Dēvas offer their prayers:

<sup>1</sup> It may also be translated as 'made the Kārṇātas of the western region to go to the southern quarter, *ca*, made them die'.

<sup>2</sup> This may also be rendered as 'made the Teluṅgas of the northern region to meet with their end by taking to *paṅḍapācāṣā*'.

<sup>3</sup> *Vāṅga* is a particular kind of garland usually worn by kings. In the case of the Pāṅḍya it was made of *cōṅga*; in the case of the Chōḷa it was made of *āḷi*, and in the case of the Chēra it consisted of *caṅḍi* flowers.

<sup>4</sup> See for a similar action in *Śāḍappabāṅgam*, 27. 1. 41.

<sup>5</sup> *cōṅ-maḍu-ndāḍ*, etc. This may also be rendered 'that the payment emitted brilliance during moon-light'.

<sup>6</sup> That an object similar to the one made for the god was also made for the goddess is clear from the adjunct *appalaṅḍaḷḷa*. If so, the words *teru* or *teru* in the first instance and *teruḷḷu* in the second instance must refer to one object which may be either *teru* (ear) or *teruḷḷu* (street). As such we have either to consider that if a street (*teru*) is meant we must suppose that *ḷḷu* is omitted in the first instance, and if a ear (*teru*) is intended *ca* is wrongly inserted in the second instance. The translation given here follows the word that occur in the text, *ca*, *teruḷḷu* and *teruḷḷu*. Since the reading *teruḷḷu* is clear, it seems to me that in all likelihood *ca* is omitted after *teru* in the first instance.

(one) tank (called) *Tamoliṅṅādalāttaperamūḷ-talūqam* whose water was held more sacred than the nectar-like water of all rivers usually considered very sacred :

(one) garden (called) *Kūḷavai amūraṅ-tōppa* having the fragrance of honey-stored flowers with the humming of beetles

(one) garden (called after) *Avanīyāḷḷuppanḷān* which impeded the course of the sun having the swift horses

(one) garden (called after) *Śānattakayan* (the commander-in-chief) well-known in the world :

(one) *Amṛtamulam* which afforded shade of flower-bearing trees that cooled the minds of persons who had walked through dreary forests on hot days :

(one) tank (called) *Aḅḅapēri* :

(one) well (called) *Vāḷi-Vāḷvallaḷaperamūḷ-kūḷaṅṅa*, which as if by breaking open the interior of a hill, admitted the flow of nectar-like water from a deep cavity :

(one) tank (called after) *Kāḷavakumāraṅ* with cool water in which blossomed lotuses and water-lilies (frequented by) humming bees :

(one) lake (called after) *Venṇumalakūḷaperamūḷ* whose long bund was so raised as if it were a range of hillocks :

(one) grove (called) *Bharatamallaperamūḷ-tōppa* which excelled the forest thick-set with celestial trees :

(one) garden (called after) *Vīraḷavan*, filled with fragrance issuing from very tender flower-sheafs where the beetles ever hum :

(one) lake (called after) *Niśāṅkamallan* which was so filled with water that it resembled the sea and which made the fields yield in the *Kāri* (season) — it was given to . . . . ., in the high lineage of Sundara who followed the way of the ascetics :

(one) tank and *naṭṭa* (called after) *Gāṅḅavan*

(one) grove filled with fragrant plants.

All these he made so well as to present a beautiful appearance. On account of these acts, the Assembly of the 18 000,— who ever looked with favour upon those that bore on their heads the lotus feet of Ardhanārīsvara, who ever smeared their bodies with sacred ashes, whose minds were filled with righteous ways dictated in the *Āgamas*, whose commands drove off the heretical faiths and who were considered to be the devotees that learnt the *mantra* of the five letters direct from the god Jarūbhara (Śiva) wearing the crescent and a plait of hair on his head and assuming the form of Ādinārtha received on his head Gaṅḅā when she rushed forth in thousand faces making great noise,—were graciously pleased and blessed him saying "Let him ever live peacefully in this world"

## ABSTRACTS OF CONTENTS

### II

Had ' Prosperity ' In the **seventh year** (of the *reign*) of *Sakalabhuvanachakravartin Śrī Kō-pPeruṅṅadēva*, on the day of *Rēvatī* corresponding to Friday, the fourth *tithi* of the second fortnight of the month of *Svīla* (this was *caravasi*) . . . . .

In the 29th year (of the *reign*) of *Tribhuvanavīṇḅēva*, when this *Śrīcintāna*, having become dilapidated, had been pulled down and reconstructed, the old inscriptions that were found there, had been (re-quired) . . . . .

Details of boundaries of several fields - left unfinished

## III

In the **3rd year** of (*the reign of*) Tribhuvanachakravartin Śrī-Kulōttuṅgaśōla, Mōgan Ālkoḷli *alias* Kulōttuṅgaśōla-Kādevi-arāyan assigned to the temple of Udayi-Tiruvāpikūḷ in Mōrkā-nādu, a subdivision of Rājarāja-vaḷanādu, for offerings, sacred lamps and services, all the taxes that were being paid to him as *pādikāval* on the following items of lands and villages : --

twenty-four *mā* of land (*compared*) wet-lands fields *vattam* lands, sacred flower-gardens, sacred areca-groves, and border lands of Ponnūyadapennūḷallūr. The northern boundary of this piece of land lay to the south of the water channel running from the sacred *(tree)* Cōḷḷam, the eastern boundary lay to the west of the land which was called and entered in tax-registers under the name Pirōgam and which was a *dēvalānam* of the temple of Tiruvaiṇḍinapurattu-Ālvār, the southern boundary lay to the north of the channel called the *pūḷ-kaṇṇāra*, and the western boundary lay to the east of the western end of the stream called Mānakāntan.

forty *mā* in Kulōttuṅgaśōlanallūr including (*its*) border-lands, sixty-two *mā* and three *ḷūḷā* of land in Eḍuḷiśōlanallūr which was separated from Ālappākkam, twenty-four *mā* of *vattam* lands in the same place, forty *mā* of *ūḷkūl-eraiyil* land in the village which became separated from Vilhyanallūr, under the name Vikramaśōlanallūr, the southern hamlet of Śōlakulavallu-nallūr; three *mā* of land in this village which were given for sacred lamps called after Iraḷḷāyiravar to be burnt during the service called *Erḷḷavā-kuttāḷu*, three *mā* of land from the *kattāḷu* land in Paṭṭānpākkam; fifty *mā* of land in the land called Āmapaḷḷam which lay to the east of the *vattam* of Peruṇḷānpākkam in Śembivanmāḷōvi-vaḷanādu, a southern hamlet of Tribhuvanamāḷōvi-chaturvēḍimaṅgalam.

## IV

In the **13th year** of (*the reign of*) King Rājakōsarivarman Tribhuvanachakravartin Śrī-Kulōttuṅgaśōladēva, Paṇḍāgamuttararayan Ālappāndān Ēlsamōgan *alias* Kulōttuṅgaśōla Kādevi-arāyan of Kūḍalūr in Peruganūr-nādu, a subdivision of Tirumanappādi gave for worship and offerings (*to*) *vappudimāra* to the temple of Tiruvīraṭṭānam-Udayār at Āḷḷuṇāpamaṅgalhva-puram in Kūḷ-Āmūr-nādu in Tirumanappādi-nādu, a subdivision of Rājarāja-vaḷanādu, the incomes accruing from the taxes on *vāḷḷu* and *pūḷḷu* lands, *ṭare-erai*, *ḷittāi-pūttam*, tax on oil-mills and gardens, *er*, *perumpāḍikāval* and *siṭṭapāḍikāval*, which he was receiving from the three villages Śrivāgūr, Dēvanūr and Kūkkumāpamaṅgalam placed under his protection.

## V

In the **12th year** of the reign of King Rājakōsarivarman Tribhuvanachakravartin Śrī-Kulōttuṅgaśōladēva, Paṇḍāgamuttararayan Ālappāndān Arasanārayanan *alias* Kulōttuṅgaśōla Kādevi-arāyan of Kūḍalūr in Peruganūr-nādu in Tirumanappādi gave the incomes arising from the *pāḍikāval* of the villages Kaṇṇamaṅgalam, Māmallūr, Korṇḷanpākkam, Tomppādi and Kūḷ-Āmūr-nādu, Kāṭṭupākkam in Ānāḷgūr-nādu and Avankarapagaviḷāgam in Āḷḷuṇāpamaṅgalhva-puram, the sacred *vadappuram* (lands) called after Tiruvāyukkaraśu of this *m* and the *perumpāḍikāval* in *pūḷḷu* lands, *ṭare-erai*, *ḷittāi-pūttam*, incomes from bazaar-streets, tax on oil-mills, areca-palms and flower-gardens and all the other *perumpāḍikāval* for the worship and offerings in the temple of Udayār Tiruvīraṭṭānam-Udayār at Āḷḷuṇāpamaṅgalhva-puram in Kūḷ-Āmūr-nādu in Tirumanappādi a subdivision of Rājarāja-vaḷanādu.

## VI

In the **7th year** of the reign of Kulōttuṅgaśōladēva, Paḷḷi Ālappāndān Mōgan *alias* Kulōttuṅgaśōla Kādevi-arāyan of Kūḍalūr in Peruganūr-nādu (*made the following gifts*) to the god



Tiruttottādisvaram-Uḍaiyān of Tirumāvalūr *alias* Rājādittapuram of Mēlūr-nāḍu in Tirummal-ppāḍi, a subdivision of Rājārāja-vaṅṅāḍu --

- One *makacētōraṅga* weighing 100 *kaḷaṅḷu* of gold : nine and three-fourths fineness :  
 One crescent weighing 3 *kaḷaṅḷu* of gold : eight and three-fourths fineness :  
 One *abhisēḷa* (vessel) for the dancing god weighing 20 *kaḷaṅḷu* of gold : nine and a half fineness :  
 One silver dish for offering food weighing 1504½ *kaḷaṅḷu* and 2 *maṅḷḷu* and 4 *ṃā* :  
 One *kaḷebakkōraṃ* of silver called after the name Arasamāryaṅga weighing 221 *kaḷaṅḷu* .  
 One dish in bell-metal called after Āḷappurandān weighing 200 *paḷam* :  
 One *taṇṇaṅḷaṅkūl* in *taṇṇa* weighing 185 *paḷam* . and one pair of horns (*ōraṅga*) in *taṇṇa* weighing 36 *paḷam* . Besides the above, the same chief gave to the god Tiruttottādisvaram -Uḍaiyān the *pāḷḷakāra* medals from the lands of the two villages Tirumāvalūr *alias* Rājādittapuram and Kārāṅga *alias* Viraśāḷanāḍūr.

## VII

In the 13th year of the reign of Tribhuvanachakravartin Śrī-Kulōttuṅgaśō adēva, Arasamāryaṅga Āḷappurandān *alias* Viraśēkharan Kāḷavarāyaṅga of Kūḍal gave to the temple at Tiruvappāmalai, one *ḷāḷaḷḷaḷaḷam* . It had in it 100 big pearls of the size of embellie myrobolans, two pendants and one gold string in which they were strung together weighing 130 *kaḷaṅḷu* .

## VIII

In the 13th year of the reign of Tribhuvanachakravartin Śrī-Kulōttuṅgaśō adēva, Achala-kulōttaman Āṅkōḷṅṅāyakan Kāḷavarāyaṅga of Kūḍal gave an *ḷāḷaḷḷaḷam* to the temple of Tiruvāṅḷāṅṅam-Uḍaiyān at Tiruvadiḷai . It had in it 50 pearls, 19 . . . . . nails, 101 broad gems, 2 mango-shaped pendants with a hook (*lakkaṅḷu*) and an eye (*paḷḷaḷu*) . The whole weighed 101 <sup>1</sup>/<sub>360</sub> *kaḷaṅḷu* . Another *ḷāḷaḷḷaḷam* in which sapphires and pearls were strung containing 23 pearls, 22 sapphires, 11 gems fastened in the middle, 2 pendants in gold and a hook (*lakkaṅḷu*), presented by the same chief, is said to have weighed 120½ *kaḷaṅḷu* .

## No. 19-- PHERAVA GRANT OF SAMANTAVARMAN, KING OF KALINGA, YEAR 185

(I Plate)

R. C. MAJUMDAR, CALCUTTA

This is a set of **three plates** which were dug up from a field nearly a furlong west of **Chidivalasa** (near Narasannapeta) in the Ganjam District, and are now in the possession of the *Mohant* or *Pontiff* of Balaga *matha* at **Chicacole**. Mr. M. Narasimham kindly brought the grant to my notice and sent me estampages of the plates. Subsequently a fresh set of estampages was supplied by the Government Epigraphist. The grant was noticed in the *Annual Report on South Indian Epigraphy* for the year 1937-38 (p. 80), and referred to by Dr. B. Ch. Chhabra in this Journal (above Vol. XXIV, p. 132). Mr. M. S. Sarma edited the grant in the *Journal of Oriental Research* (Vol. XI, pp. 55 ff.).

Each of the plates measures 7·8" x 2·2". There is a ring-hole about the middle of the left-hand side, but neither the ring nor the seal was actually found. Each plate contains six lines of writing on each side, save that the third plate has only one line on the back side, and that one side of the first plate is blank.

The **alphabet** is of the southern type such as is used in the early Gaṅga records, and is very neatly engraved. For this reason it offers a great contrast to that of the Dhanantara plates<sup>1</sup> of king **Śāmantavarman**. In spite of slight differences the alphabets of these two plates show essentially the same characteristics, and may be referred to the **sixth or seventh century A. D.**

The **language** is Sanskrit. With the exception of the five imprecatory verses at the end (ll. 18-24) the inscription is written in prose. As compared with the other Gaṅga records, the language is fairly correct and the mistakes are very few.

As regards **orthography** the following points may be noted. Consonants are doubled after *r* with a few exceptions such as *paṅkaśa* (l. 5), *chatabhṛgō* (l. 11), and *caśa* (l. 21). Consonants *k* and *t* followed by *r* are also doubled. The final *t* is indicated by a small-sized letter with a short horizontal stroke underneath. Same sign is used for *b* and *c*, but separate sign for *b* is used in the conjunct *mb* (ll. 1, 8). *Anusāra* is used in place of final *m* in the imprecatory verses (cf. *phalanī* in l. 20, *pālamanī* in ll. 21, 23 and 24, and *bhāṅgamanī* in l. 24).

The inscription records the grant of the village of **Phērava** in **Lauhaśṛiṅgāra** *raśaṅga* as an *aprahāra* to four Brāhmanas, *viz.* **Kirttiśaśarmā** and his three sons **Dēvaśarmā**, **Raviśarmā** and **Divākaraśarmā** by the Gaṅga king **Mahāāpa Śrī-Śāmantavarman**, Lord of **Kaliṅga**, in the year 185.<sup>2</sup> The grant was issued from the victorious city of **Śchētaka**.

King Śāmantavarman of the present grant may be identified with the king of the same name who issued the Dhanantara plates. The opening phraseology is the same in both with one important exception. The latter contain, as a qualifying phrase of the king, "who has the supremacy over the whole of Śvētaka, won by the strength of his own arms". But in the corresponding passage of the present grant, Kaliṅga is substituted for "the whole of Śvētaka" and this form is continued by all the kings of the dynasty, with the addition of "whole" (*sakala*) before Kaliṅga. Further, the present grant adds the epithet "*sakala-Kaliṅga-ādhipati* = *Mahārāṇya*" (*Mahārāṇya*, the Lord of the whole of Kaliṅga) before the name of the king, whereas the other simply refers to the king as "Śrī-Śāmantavarmā" without any royal epithet. These differences cannot but be regarded as being deliberate, and, therefore, of material significance. It is legitimate to infer that Śāmantavarman began his career as a local chief of Śvētaka, rose to political importance by dint of his own prowess, and possibly conquered a portion of the Kaliṅga territory. For, in spite of the phrase "Lord of the whole of Kaliṅga" it is difficult to accept, without further corroborative evidence, that Śāmantavarman's authority extended over the whole of Kaliṅga, specially when we remember that similar claims are made on behalf of the other kings of Śvētaka, while a long line of Gaṅga kings with Kaliṅga-nagara as capital had been ruling in Kaliṅga both before and after the time of Śāmantavarman.

We know altogether twelve copper-plate grants issued by the kings of the Gaṅga family from Śvētaka. They are connected by the conventional opening phrase, which practically

<sup>1</sup> Above, Vol. XV, p. 275.

<sup>2</sup> The reading of the date has been discussed later.

<sup>3</sup> These are:—

1. Dhanantara plates of Śāmantavarman (above, Vol. XV, p. 275).
2. Phērava Grant of Śāmantavarman year 185 (the present Grant).
3. Gautami plates of Indravarman (above, Vol. XXIV, p. 180).
4. N. Ganjam plates of Jayavarman (above, Vol. XXIII, p. 261).
5. Vishanigiri plates of Indravarman (above, Vol. XIX, p. 136).
6. N. Ganjam plates of Rānaka Jayavarman—year 100 (above, Vol. XXII, p. 258).
7. N. Ganjam plates of Bhūpēndravarman (above, Vol. XXIII, p. 265).
8. Svalpa-Velara Grant of Anantavarman (above, Vol. XXIV, p. 129).
9. Ganjam plates of Purūṅgavarman (above, Vol. IV, p. 198).
10. Badākhmedī plates of Indravarman (above, Vol. XXIII, p. 78).
11. Indian Museum plates of Indravarman (above, Vol. XXVI, p. 165).
12. N. Ganjam plates of Dīnānāyadeva (above, Vol. XXIII, p. 263).

remains unaltered with a few unimportant verbal alterations, and were all found within a narrow circumscribed area of what may be called Northern Kālūnga. This is all the more striking as these plates cover a fairly long period extending from the 7th to the 12th century A.D. The eleven kings, whose names are known from these records, certainly did not rule in an unbroken line of succession, but they probably belonged to one and the same branch of the extensive Gaṅga family which had established itself at Śvētaka.

Palaeographic examination of the plates enables us to place these Gaṅga kings within three broad chronological periods as follows :<sup>1</sup>

I. *About 7th and 8th centuries A.D.*

1. M. Sāmantavarman (Nos. I, II)
2. M. Indravarman (No. III).
3. M. Jayavarman (No. IV).<sup>2</sup>

II. *9th and 10th centuries A.D.*

4. M. Indravarman II (No. V).
5. Rājaka Jayavarman II (No. VI)
6. MPP. Bhūpēndravarmān (No. VII).
7. MPP. Anantavarman (No. VIII)

III. *11th and 12th centuries A.D.*

8. Mahēndravarmān (No. IX).
9. M. Pṛthivivarmān, son of No. 8 (No. IX)
10. MPP. Indravarman, son of No. 9 (Nos. X, XI).
11. PPM. Rājaka Dāmārṇava (No. XII)

The family name Gaṅga and the reference to the deity Gōkarnasvāmī on mount Mahēndra, in the records of the Śvētaka kings, seem to connect them with the early Gaṅga rulers of Kālūnga-nagara. At the same time there is hardly any doubt that they constituted an independent line of rulers<sup>3</sup> for a period extending over nearly five hundred years, i.e. almost during the whole period of the sovereignty of the other branch. As none of the localities mentioned in the records of the Śvētaka kings has been satisfactorily identified, it is difficult to define the boundaries of their kingdom. As most of the plates were found in the northern part of the Ganjam District, and the sanctity of Mahēndra hills is emphasised in all the records, the Śvētaka kingdom may be regarded as having comprised the northern and western parts of the Ganjam District, just outside and bordering on the Gaṅga kingdom of Kālūnga-nagara, and adjoining territories towards the north and west. It is probable that occasionally this boundary was enlarged as some powerful kings aggrandised themselves at the cost of their neighbours. This explains, and is supported by, the assumption

<sup>1</sup> The Roman numerals refer to the serial number of inscriptions in the preceding footnote. The following abbreviations are used :—

M—*Mahāājya*

MPP—*Mahāājyādhitāja Paṇḍita-sara Paṇḍabhāṭṭāvaka.*

PPM—*Paṇḍita-sara Paṇḍabhāṭṭāvaka Mahāājyādhitāja.*

<sup>2</sup> The grant published in *J. H. Q.*, Vol. XII, p. 492, was also probably issued by this king as a subordinate ruler.

<sup>3</sup> Dr. H. C. Ray does not distinguish the two branches, but treats all the kings as belonging to one and the same line (*Dynasty Hist. of N. India*, Vol. I, p. 448). It should be remembered, however, that all the grants of the Gaṅga kings of the other line, with two exceptions, were issued from Kālūnga-nagara, and begin with a set phrase which is different from that used in the Śvētaka records. Not a single king of Kālūnga-nagara is known to have issued grants from Śvētaka or *loc. cit.*

of imperial titles by some of the rulers (Nos. 6, 7, 10, 11). It is significant that the grant of Rāṇaka Jayavarman was registered (*lāncchhib.*) by the Trikaṇḍa-Mahādēvī. This shows that Trikaṇḍa was included in the kingdom, and may even be taken to indicate that the kingdom was also sometimes known by that name. As I have suggested elsewhere, Trikaṇḍa probably designates the hilly tracts, lying to the west of Kalinga and separating it from the Central Provinces.<sup>1</sup>

For reasons stated above, it may be assumed that Sāmantavarman, originally a petty local chieft of Śvētaka, laid the foundations of the independent kingdom. This is also supported by palaeographic considerations, as the alphabet of Sāmantavarman's grants is the earliest in the series of Śvētaka records. The date of Sāmantavarman may be fixed with a tolerable degree of certainty. It contains a date in three figures which was read by Mr. Sarma as 185.<sup>2</sup> The first figure is undoubtedly 100, and the last, 5. The middle one, however, as Dr. Chhabra has pointed out,<sup>3</sup> answers neither to 8 nor to 80, as a comparison of it with the known symbols of these numerals will prove. On the other hand, it should be remembered that the symbol does not closely resemble any numerical symbol or figure used in the Kalinga records. Dr. Chhabra proposes to read it as 6. But this figure, as used in the Kōmari plates referred to by him, as well as in other records,<sup>4</sup> has a long horizontal line at the top, resembling medial ā sign, which is altogether wanting in the present case. The only instance known to me of a numerical symbol, similar to that used in the present record, is the figure for 8 in Column VI of Bühler's Chart. This, however, refers to the Kushāṇa period, and it would not be safe to accept it as of equal value five centuries later. But still, until more satisfactory identification is forthcoming, it would perhaps be better to interpret the symbol as 8, and read the date provisionally as 185. It may be noted that the two other symbols, *vi*, those for 100 and 5, may also be traced to very old times.

Whether the date be read as 185 or 165 (or any other figure between 115 and 195), it should be referred to the Gaṅga Era. For the alphabet of the present record closely resembles that of the Gaṅga records of Kalinga dated in the second century of that era. The epoch of the Gaṅga Era has not been finally determined yet, but there is a general consensus of opinion that it commenced towards the very end of the 5th or by the middle of the 6th century A.D.<sup>5</sup> Sāmantavarman may thus be placed towards the latter part of the 7th or the beginning of the 8th century A.D. The Gaṅgas of Kalinganagara were at this time busy defending their territory against the Eastern Chālukyas who had already conquered Madhyama-Kalinga corresponding to the southern part of the Vizagapatam District. It is to be noted that almost all the records of the Gaṅgas of Kalinganagara refer to the region comprising the northern part of the Vizagapatam and the southern part of the Ganjam Districts. The territories immediately to the south were in possession of the Eastern Chālukyas during the latter part of the seventh and the first part of the eighth century A.D.<sup>6</sup> It is probable, therefore, that Sāmantavarman, taking advantage of the troubles of the Gaṅgas of Kalinganagara, founded an independent principality in the northern part of the Ganjam District. This view is supported by the fact that almost all the records of the line of kings founded by him have been found in this region.

<sup>1</sup> *Dacca University Studies*, Vol. II, No. II, p. 19.

<sup>2</sup> *J.O.R.*, Vol. XI, p. 58. This is also the reading in the *Ann. Rep. S.I. Epigraphy*, 1937-38, p. 80.

<sup>3</sup> *Above*, Vol. XXIV, p. 132. [Subsequently I had another occasion to study the formation of the symbols for 6 and 8; see above, p. 30. I now accept the view that the disputed sign stands for 8. The reading of the year as 185 may therefore be taken as final. — B. Ch. Chhabra.]

<sup>4</sup> Cf. e.g. Pedavegi C.P. (*J.A.H.R.S.*, Vol. I, p. 94).

<sup>5</sup> For the different views on this subject, cf. above, Vol. XXIV, p. 181, fn. 8. The latest view is that of Prof. V. V. Vinash, according to whom the Gaṅga era commenced in A. D. 498-99; see above, Vol. XXVI, p. 330.

<sup>6</sup> This has been discussed by me with full reference to authorities in *Dacca Univ. Studies*, Vol. II, No. II, pp. 24 ff.

Sāmantavarman's task was also perhaps facilitated by the aggressive policy of the Śailōd-bhava king Sainyabhūta II who ruled in the first half of the 7th century A.D. This ruler of Kōṅgōla claims to have exercised sovereignty over the whole of Kaliṅga.— a characteristic phrase also used later by Sāmantavarman and his successors. It is highly probable that the Kōṅgōla king defeated the Gaṅga ruler of Kaliṅga-nagara and conquered a portion of the Gaujam District in the north. But about the middle of the 7th century A.D., the Śailōd-bhavas were defeated by Harshavardhana and they almost disappear from the political arena for nearly two centuries.<sup>1</sup> This was the period during which we find Sāmantavarman and at least three other kings ruling in Śvētaka as independent chiefs.

It may be presumed that the political events described above were not unconnected with each other. The Gaṅgas of Kaliṅga-nagara were weakened by the aggressive policy of the Śailōd-bhavas in the north and the Eastern Chālukyas in the south. This gave an opportunity to the Gaṅgas of Śvētaka to establish an independent principality in the northern part of the Gaujam District on the collapse of the Śailōd-bhava power about the middle of the 7th century A.D., or shortly after that.

This historical review has a bearing on the location of the capital city Śvētaka about which different opinions have been expressed by scholars. The identification of Śvētaka with Śrī-kūrmam, proposed by Mr. R. Subba Rao,<sup>2</sup> must be definitely ruled out, as it is too far south. Mr. Sarma identifies it with Chīkaṭi in the Sompeta *tālak* of the Gaujam District,<sup>3</sup> but the philological ground, on which alone this is based, is not convincing. There is a village called Sadoka, not far from Chīkaṭi (Lat. 84°-6', Long. 19°-48', in Sheet Atlas No. 74 A). This name resembles Śvētaka, but I am not aware if the place contains any antiquity. On the whole, the available evidence indicates that the site of Śvētaka is to be looked for in the northern part of the Gaujam District, but its exact identification must be left an open question.

The actual name of this capital city is also a matter of dispute. Mr. Sarma has expressed the view that the real name of the city is Śchētaka and not Śvētaka.<sup>4</sup> Dr. B. Ch. Chhabra, after discussing the question at some length, has upheld the reading Śvētaka.<sup>5</sup> There is, however, no doubt that the present record, where the letters have been very carefully engraved, definitely gives the name as Śchētaka. This will be evident from a comparison of the first syllable of the name with the conjunct *ścha* in *bhagarataś=charāchara* (l. 1), *śrīmambhogaś=cha* (l. 11), *vātmanas=cha* (l. 13), *paśchimāna* (l. 14), *bharishoptaś=cha* (l. 16), and *gītās=chāttra* (l. 18) on the one hand, and *śra* in *Gōkaragūśvara* (l. 3), *Māhēśvara* (l. 6) and *quāmō=śathha* (l. 9) on the other. The grant No. V also gives the name in the form Śchētaka. On the other hand, there is no doubt that at least in some of the grants of the dynasty (Nos. I, VIII, III, IV) the name is definitely written as Śvētaka. But the difficulty does not end here. Four of the twelve known grants of this dynasty, while two give definitely Śchētaka and four others, Śvētaka, no less than *ten* (Nos. VII, IX, X, XI) write the name as Śvērka, and in the two remaining cases we get Śēta (No. VI) and Śvēta (No. XII). It appears that all these differences in the form of the name are caused by an attempt to Sanskritize a vernacular name, and it would not, therefore, perhaps be wise to accept Śvētaka as the only correct form and reject others as mistakes.

Of the other localities mentioned, Lauhaśringāra may be the origin of such village name as Loisinga in the feudatory state of Patna, but this identity cannot be regarded as certain or even

<sup>1</sup> The history of the Śailōd-bhavas has been discussed by me with full reference to authorities in *J.A.H.R.S.*, Vol. X, pp. 1 ff.

<sup>2</sup> *J.A.H.R.S.*, Vol. III, p. 184.

<sup>3</sup> *J.O.R.*, Vol. XI, p. 58.

<sup>4</sup> *Ibid.*, p. 59, fn.9.

<sup>5</sup> Above, Vol. XXIV, p. 131.

i.

2 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥

ii.a.

8 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥

ii.b.

14 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥

iii.a.

20 ಪುರಂದರಾಚಾರ್ಯನು ಗಾಂಧೀ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ 20  
 22 ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ 22  
 24 ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ 24

iii.b.

ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ ವಾಸ್ತವವಾಗಿ

probable until we have more definite information about the location and extent of the Śvātaka kingdom. The village Phērava and the river Mēghāvati cannot be identified, but the latter may be one of the small tributaries of the river Tel.<sup>1</sup>

In conclusion, reference may be made to two peculiarities in this grant. In the first place there is no reference to the officials of whom a long list is found in the grants of all other kings of the dynasty. In this respect the simple formula "yathā-kūla-vyarāhārīṇaḥ sa-koraṇān" of the grant No. I, and "yathā-nivāsi-janapadam" of the present grant offer a striking contrast to the enumeration of officials in grant No. III. and the still longer list of officials in No. IV. This, also, may be regarded as an indication that Sāmantavarman flourished earlier than the other kings. Secondly, verse 5 in the imprecatory formula is a new one, and evidently replaces the well-known verse *Iti kamala-dal-āmbu-vindu-lōlām*, etc.

### TEXT

#### First Plate

- 1 Ōm svasti [ ] \* vijaya-**Śchētak**<sup>2</sup>-ādhishtānād=bhagavataś=char-āchara-gurōr=**a-saka-**  
 2 la-śāsāṅka-śekhara-dharasya sthity-utpatti-pralaya-hētōr=Mmahēndr-ācha-  
 3 la-śikhara-nivāsinah Śrī-Gōkarṇṇēśvara-svāmīnaś=charaṇa-kamal-ārā-  
 4 dhanād=avāpta-puṇya-nichayō **Gāṅg**-āmala-kul-āmbara(r-ē)ndu[h\*] sva-bhuja-va(ba)-  
 5 la-parākkram-ākkrānta-**Kaliṅg**-ādhirājyah śakti-ttraya-prakarsh-ānurañjit-āśē-  
 6 sha-sāmantaḥ parama-māhēśvarō mātā-pitri-pād-āmudhyātaś=sa-

#### Second Plate ; First Side

- 7 kala-Kaliṅg-ādhipatir=mmahārājah **Śrī-Sāmantavarm**mā kuśali **Lauhaśri**  
 8 **ṅgāra**-vishaya-sambandha(ddha)-**Phērava**-grāmē yathā-nivāsi-janapadam samājñā-  
 9 payati [ ] \* viditam=astu bhavatān yath=āyam grāmō=śvatthachchhēda-sahi-  
 10 tas=sarva-kara-bharān=apanīya Bhāradvāja-sagōttra-Vājasanēya-**Kirttiśa-**  
 11 **sarmmaṇē** tat-puttra-**Dēvaśarmma-Raviśarmma-Divākaraśarmma**bhyaś=cha  
 chaturbhyō brāhmaṇ-ā-  
 12 grēbhyas=salila-dhārā-pūrvvam=ā-chandr-ārka-kāla-pratishtham=agrahāram kṛtvā mā-

#### Second Plate ; Second Side

- 13 tā-pittrōr=ātmanaś=cha puṇy-ābhivṛddhayō samprattō=sya cha grāmasya sīmā-lingā-  
 14 ni bhavanti pūrvvēṇa śushka-nadī dakshīṇēna samvaidya paśchimēna sarit=**Mē(n=Mō)ghāva-**  
 15 **tī** uttarēṇa kōdrava-kbālī<sup>3</sup> dakshīṇēna ga[r\*]ttā pūrvv-ōttarēṇa yāvat-paivvataḥ [ ] \*  
 16 viditv=aivam na kēnachit=svalp=apy=āvā(bā)dhā kāryyā bhavishyataś=cha rājñā[h\*] prati-  
 17 vō(bo)dhayati [ ] \* dharmma-kkrama-vikkramēṇa n=āvāpya<sup>4</sup> mahīm=anuśāsadbhir=ayam

<sup>1</sup> According to Mr. Sarma, "Phērava is no doubt the modern Barua in the Sōmpṛta taluq and the river Mēghāvati is no other than the Mahēndratanyā that rises in the Mahēndragiri mountains and falls into the sea near Barua". (*J.O.R.*, Vol. XI, p. 58.) These identifications are doubtful, particularly as there is no hill in the immediate neighbourhood of Barua as we would expect from l.15 of the present grant.

<sup>2</sup> See introductory remarks.

<sup>3</sup> Mr. Sarma reads 'khali' and translates it as a threshing floor. He has also drawn from it important references about the system of land-tenure (*op. cit.* p. 57). The reading *khali* is, however, quite clear.

<sup>4</sup> Read *vikkramēṇ=āvāpya*.



18 dāna-dharmmō=nupālanīyaḥ Vyāsa-gītās=ch=āttṛa ślōkā bhavanti [1\*] Va(Ba)hubhir  
vva-

*Third Plate ; First Side*

- 19 sudhā dattā rājabhis=Sagar-ādibhiḥ [1\*] yasya yasya yadā bhūmis=tasya tasya  
20 tadā phalaṁ(m) || [1 || \*] Sva-dattām para-dattām=vā (ttānī vā) yatnād=raksha Yudhishṭhira |  
mahī[īn\*] mahī-matām śrēshṭha  
21 dānāch=chhrēyō=nupālanam(m)|| [2 || \*] Shasṭhi(sṭim)varsha-sahasraṇi svarggē mōdati  
bhūmidā[h\*] | ākshē-  
22 ptā ch=ānumantā cha tāny=ēva narakē vasēt || [ 3 || \*] Mā bhūd=aphala-śaṅkā vaḥ pa-  
23 ra-datt=ēti pārthivāḥ [1\*] sva-dānān=pha(t=pha)lam=ānantya[īn\*] para-dān-ānupālanam-  
(nē) || [4||\*]  
24 Kāyō<sup>1</sup>=nityō=sthira bhōgā jīvitam kṣaṇa-bhaṅguram(m) [1\*] iti samchintya nīpatē kuru  
dharm-ō(rmam-ā)nupālana[īm\*] [|| 5 || \*]

*Third Plate ; Second Side*

25 Samva(Samva)t 100 85<sup>2</sup> Kārttika-dina 30

TRANSLATION

(Ll. 1-8) Ōm Hail! From the victorious city of **Śchētaka**<sup>3</sup> the illustrious *Mahārāja Sāmantavarmā*, who has acquired a store of religious merit by worshipping the lotus feet of the illustrious Lord Gōkarṇṇēśvara,—the master of the animate and the inanimate, who<sup>4</sup> wears the crest ornament of the half-moon, is the source of creation, preservation and destruction, and resides on the summit of mount Mahēndra :—  
who<sup>5</sup> is the moon in the clear sky, viz. the pure family of the **Gaṅgas** ; who<sup>5</sup> has won the supremacy over **Kaliṅga** by the strength of his own arms ; who<sup>5</sup> has the entire circle of feudatory chiefs attached (*to himself*) through the excellence of his three-fold powers ; who is a devout worshipper of Mahēśvara ; who<sup>5</sup> has meditated on the feet of his parents ; and who<sup>5</sup> is the ruler of the whole of Kaliṅga :

being<sup>6</sup> in good health, commands the people concerned in the village of **Phērava** in the *vishaya* (district) of **Lauhaśṛiṅgāra** (*as follows*) :—

(Ll. 9-13). “ Be it known to you that this village, with the (*right of*) cutting<sup>7</sup> Aśvattha trees, and exempted from all taxes, has been given (*by me*), for the sake of increasing the religious merit of myself and of my parents, with libations of water, as an *agrahāra*, to last as long as the moon,

<sup>1</sup> Mr. Sarma reads *yaś*.

<sup>2</sup> See introductory remarks.

<sup>3</sup> For the name of the city, see introductory remarks.

<sup>4</sup> Refers to Gōkarṇṇēśvara.

<sup>5</sup> Refers to Sāmantavarmā.

<sup>6</sup> Connected with Sāmantavarmā.

<sup>7</sup> This seems to be the most reasonable meaning of *Aśvattha-chekhṛda*, unless it denotes another village, or a plot of land, or an adjacent Aśvattha forest. [The interpretation given above is open to various objections : (1) the donor usually cannot withhold the right of cutting any trees in a village after giving it away as an *agrahāra*, (2) even granting that he can do so, it would be strange that he should single out only *aśvattha* trees for being felled, (3) the *aśvattha* is supposed to be too sacred for the Hindus to be cut down : so on and so forth. Possibly the expression means along with (*the hamlet of*) Aśvatthachekhṛda. Compare Aśvatthakhṛta occurring in a Vākātaka grant (above, Vol. XXIII, p. 86, text l. 20), and *brahmachāri-chekhṛda* in a Ganga charter (above, Vol. XIII, p. 214, text l. 11).—Ed.]

the sun and the earth, to the four pre-eminent Brāhmaṇas, *viz.* **Kīrtīśaśarman** and his sons **Dēvaśarman**, **Raviśarman** and **Divākaraśarman** of the Bhāradvāja *gōtra* and the Vājasanēya (*charaṇa*).

(Ll. 13-15). The boundaries of this village are :—On the east, the dry (*bed of*) river running (?)<sup>1</sup> south; on the west, the river Mēghāvati; on the north, the Kōdrava canal; <sup>2</sup> on the south, the pits; on the north-east, as far as the hill.

(Ll. 15-16). Knowing this no one should offer the slightest obstacle (*to it*).''

(Ll. 16-18). (*He also*) enjoins upon the future kings that this religious gift should be maintained by those who rule the world after having acquired it by virtue, enterprise and valour.

(Ll. 18-24). There are also the *ślōkas* sung by Vyāsa (*Here follow five of the customary verses*).

(L. 25). The Year, 185, 30th day of *Kārttika*.

## No. 20—SAVNUR PLATES OF CHALUKYA VIKRAMADITYA I; SAKA 597

(1 Plate)

G. H. KHARE, POONA

This set of **copper-plates** was lying with the **Nawāb of Savnūr State** (Dhārwar). Mr. G. R. Padgaonkar, the *Dīwān* of that State bought this set along with another, from a villager on a market-day of that town and very generously presented both of them to the Bhārata Itihāsa Saṁśōdhaka Maṇḍala, Poona. I first edited this record in Marāṭhī in the journal of the Society.<sup>3</sup> I now re-edit it here for the benefit of a larger number of scholars.<sup>4</sup>

The set consists of three plates measuring 9" x 1 $\frac{3}{16}$ ", which were strung on a circular **ring** of 1" in diameter. The two ends of the ring were soldered into an oval **seal** bearing, in relief, a **boar** to the left. The inner sides of the first and the third plates and both the sides of the second are engraved. The rims of the plates being raised, the writing is well preserved in general, except in the portion of the text giving the situation of the village granted. The plates together with the ring and the seal weigh 144 *tolas*.

The **characters** of the record belong to the Southern class of alphabets and closely resemble those of the Gadvāl plates<sup>5</sup> with few variations. The syllables *cha* and *ca*, the medial *ṛi* and the subscript *ra*, and the medial short and long *i* are not clearly distinguished. The **orthography** of the inscription also calls for a few remarks. The consonant following a *rēpha* is generally doubled except in *Harsha* (l. 8), *varsha* (ll. 22, 33) and *chandī-ārka*-(l. 29). *Pūrveśyān dāsi*, *svan dātum* and *sva-dattām para*-have been written as *pūrveśyān-dāsi* (l. 27), *svan-dātum* (l. 31) and *sva-dattām-para*-(l. 32) respectively. The **language** of the record is Sanskrit.

The record begins with the usual verse in praise of the victory of the Boar incarnation of Vishṇu and is followed by the preamble that is generally met with in other Chālukya grants. After this is introduced king **Pulakēśin** of the **Chalikya** family. His son was **Kirttivarmman**; his son was **Satyāśraya**, *i. e.*, **Pulakēśin** (II); his son was **Vikramāditya** (I). All the information about these four rulers that is contained in this record is already known to us; for

<sup>1</sup> The word *sanvadya* is unintelligible. The translation is only conjectural.

<sup>2</sup> *Khāla* and *khāl* are well-known terms for canal in Eastern India, being derived from Sanskrit *khāli*.

<sup>3</sup> *Sources of the Medieval History of the Deccan*, Vol. III, p. 73.

<sup>4</sup> The other set will be edited later on.

<sup>5</sup> Above, Vol. X, p. 100.

the text of ll. 1-24 containing information about the four rulers as well as the king's encampment and the date is similar to that of the Gadvāl plates.

The **object** of the record is the grant, by Vikramāditya at the request of one Anṅipōḍi, of the village Kuddhanapāyu (?) which was situated at a distance of two *gavyūtis* (16 miles) to the east of **Parukandarū**, to Kauthiya,<sup>1</sup> the son of Mādiśarman, the grandson of Vishṇuśarman, and of the Kāmākāyana *gōtra*. Of these the first two were well-versed in the *R̥igveda* only and the third in the four *Vēdas*. Then follow the usual appeal to continue the grant and the benedictory-imprecatory verses. The record was drafted by the *Mahāsāndhivigrahika* **Jayasēna** who also drafted the Gadvāl plates.<sup>2</sup> The record ends with a salutation to god Nārāyaṇa.

The details of the **date** are mentioned thus : Śaka 597, regnal year 20, Vaiśākha-paurṇimā. The date of the Gadvāl plates is also the regnal year 20, Vaiśākha-paurṇimā ; but Śaka 596. Both the grants were issued when Vikramāditya was encamping at **Uragapura** on the southern bank of the river Kāvērī, after entering the territory of the Chōlas. It is possible that he might have encamped at Uragapura on a similar date in two successive years. But it is not possible to cite the same regnal year for a similar date in two successive years. It is therefore obvious that the Śaka year 597 of the present grant should be taken as current and corresponding to Śaka year 596 expired, the year of the Gadvāl plates. Besides, the Talamanchi and other plates<sup>3</sup> of Vikramāditya show that Śaka 577 expired was the initial year of his reign and Śaka 597 expired will be naturally his 21st regnal year. Hence Śaka 597 of this grant cannot but be regarded as a current year. The corresponding English date is 25th April 674 A. D.

Of the **localities** mentioned in this grant **Vanavāsī** and **Kāñchī** do not require any identification. **Uragapura** was situated on the southern bank of the Kāvērī and hence it had been identified by the late Rai Bahadur V. Venkayya with Uṛaiyūr, which is near Trichinopoly and on the southern bank of the Kāvērī. But the late Dr. Hultzsch would not accept this identification. He preferred to identify Uragapura with Negapatam which is a coastal town about 40 miles to the south of the mouth of the Kāvērī.<sup>4</sup> I agree with the former view. The remaining two villages remain unidentified for the present.<sup>5</sup>

### TEXT<sup>6</sup>

#### First Plate

- 1 स्वस्ति [1\*] 'जयत्याविष्कृतं विष्णोः वाराहं क्षोभितार्णवं(वम्) [1\*] दक्षिणोन्नतदंष्ट्राप्र-  
विश्रान्तभुवन(नं) वयुः [11१11\*]
- 2 श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक-
- 3 मातृभिस्सप्तमातृभिरभिवर्द्धितानां कात्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भग-

<sup>1</sup> [See notes 4-6 on p. 118 and postscript—Ed.]

<sup>2</sup> He was also responsible for the draft of the Honnūr plates of Vikramāditya I, dated Śaka 592 and regnal year 16 (*Annual Report of the Mysore Archaeological Department* for the year 1930, p. 133).

<sup>3</sup> Above, Vol. IX, p. 98 ; *Ind. Ant.*, Vol. VII, p. 163. The initial day of the first year of his reign must have fallen between Āśvina śuddha 2 of Śaka 576 and Vaiśākha śuddha 15 of Śaka 577, both expired.

<sup>4</sup> For a discussion on this point, *vide* above, Vol. X, p. 102 and *The Pallavas of Kanchi* by Gopalan p. 104, note 4.

<sup>5</sup> See post-script.

<sup>6</sup> From the original plates.

<sup>7</sup> Metre : *Anuṣṭubh*.

<sup>8</sup> Read **विष्णोर्वाराहं**

i.

2  
 4  
 6  
 8

Handwritten text in Devanagari script, consisting of approximately 10 lines. The text is arranged in a rectangular frame with a circular hole on the left side. The script is dense and appears to be a form of record or inscription.

ii.a.

10  
 12  
 14  
 16  
 18

Handwritten text in Devanagari script, consisting of approximately 10 lines. The text is arranged in a rectangular frame with a circular hole on the left side. The script is dense and appears to be a form of record or inscription.

ii.b.

20  
 22  
 24  
 26  
 28

20  
 22  
 24  
 26  
 28

iii.

30  
 32  
 34  
 36

30  
 32  
 34  
 36

- 4 वन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां  
 5 [च]लिक्यानां कुलमलंकरिणोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्री-  
 6 पुलकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिवरन्टप-  
 7 तिमण्डलप्रणिबद्धविशुद्धकीर्त्तः श्रीकीर्त्तिवर्ममपृथिवीवल्लभमहाराजस्य पौत्र-  
 8 स्समरस(सं)सक्तसकलौत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्धपर-  
 9 मेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपर-

*Second Plate ; First Side*

- 10 मेश्वरस्य प्रियतनयश्चित्रकण्ठाख्यप्रवरतुरंगमेणैकेनैव प्रतीतानेकसम-  
 11 रमुखे रिपुनृपतिरुधिरजलास्वादनरसनायमानज्वलदमलनिशितनिस्त्रंश-  
 12 धारयावधृतधरणीभरभुजगभोगसदृशनिजभुजविजितविजिगीषुरात्मकव-  
 13 चावम[ग्ना]न(ने)कप्रहारः स्वगुरोः श्रियमवनिपतित्रितयान्तरितामात्मसात्कृत्य कृतै-  
 14 काधिष्ठिताशेषराज्यभरस्तस्मिन्राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि  
 15 धर्मयशोभिवृद्धये स्वमुखेन स्थापितवान् [॥\*] रणशिरसि रिपुनरेन्द्रान्दिशिदि-  
 16 शि जित्वा स्वयंशत्रां लष्मी(क्ष्मी) [१\*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्य<sup>1</sup>  
 [॥२॥\*] अपि च [१\*] मृ-  
 17 दितनरसिंहयशसा विहितमहेन्द्रप्रतापविलयेन [१\*] नयनविजितेश्वरेण  
 18 प्रभुणा श्रीवल्लभेन जितं(तम्) [॥३॥\*] कृतपल्लवावमर्दं दक्षिणदिग्युवतिमात्तकाञ्ची-

*Second Plate ; Second Side*

- 19 कः [१\*] यो भृशमभिरम[य\*]न्नपि स(सु)तरां श्रीवल्लभेन जितं(तम्) [॥४॥\*] वहति  
 स्वमर्थवन्तं रणरसिक(कः) श्रीमदुरुबल-  
 20 [ष्क(स्क)]न्धः<sup>2</sup> [१\*] यो राजमल्लशब्दं विहितमहामल्लकुलनाशः [॥५॥\*] दुर्लभ(घ्य)बुष्कर-  
 विभेदविशालसाला  
 21 दुर्गाधदुस्तरबृहत्परिखापरीता [१\*] अग्राहि येन जयतेश्वरपोतराजम् काञ्चीव दक्षिणदिशः

<sup>1</sup> Metre for this and the following three verses : *ā yā*.

<sup>2</sup> [I would read बला[पा]र्थः—C R. K.]

- 22 पि (क्षि) तिपेन काञ्ची<sup>1</sup> [॥६॥\*] भि(वि)दितमस्तु वोस्माभिः सप्तजनवद्युत्तरपञ्चशतेषु  
शकवर्षेष्वतीतेषु प्रवर्द्ध-
- 23 मानविजयराज्यसंवत्सरे वि(विं)शतितमे वर्तमाने चीळविषयं प्रविश्य क(का)वेरी-  
दक्षिणतट[स्थ-]
- 24 मुरगपुरमधिवमति विजयस्कन्धावारे वैशाखपौर्णमास्यां कामकाय-
- 25 तमगोत्रस्य चतुर्वेदपार[ग\*]स्य विष्णु[ष्णु]शर्मणः पौत्राय <sup>१</sup>पफटनक्रमस्य बह्वच-
- 26 वेदस्य पारंगतवतो मादिशर्मणः पुत्राय बहू(हू)चवेदसा(पा)रगाय कौथिय<sup>२</sup>. परस्कन्दर
- 27 स्थानस्य पूर्वस्यान्दिशि द्विगद्युतमात्रेवस्थित अंगिपोडविज्ञापनया कुड.. [न]<sup>३</sup>पायुनामा
- 28 ग्रामो दत्तः [१\*] तदागामिभिरायुरे(रे)श्व[र्ष्या]दीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिरा-
- 29 चन्द्र(न्द्रा)कंधराणर्वस्थितिसमकालयशश्चि[ची\*]षुभिस्त्वदत्तिनिर्विशेषं परिपालनीयं(यः)

Third Plate

- 30 उ[क्त\*]ञ्च भगवता वेदव्यासेन <sup>४</sup>बहुभिर्ब्रह्मसुधा भुक्ता राजभिस्सगरादिभिर्घ्यस्य(भिः यस्य) यस्य य-
- 31 दा भूमिस्तस्य तस्य तदा फलं(लम्) [॥७॥\*] <sup>५</sup>स्वन्दातुं सुम[ह]च्छक्यं दु(दुः)ख-  
मन्यस्य पालनं(नम्) [१\*]
- 32 दानं वा पालनं वेत्ति दानाच्छे(च्छे)द्योनुपालनं(नम्) [॥८॥\*] <sup>६</sup>स्वदत्ताम्परदत्तां वा यो हरे-
- 33 त वसुधरा(राम्) [१\*] षष्ठिं(ष्टिं) वर्षसहस्राणि विष्ठायां जायते क्रिमिः [॥९॥\*]  
<sup>७</sup>चालुक्य-
- 34 वंशजातस्य पल्लवान्वयनाशिनः [१\*] सर्वानिवारिताज्ञस्य शा-
- 35 सनं शासनं द्विषां(षाम्) [॥१०॥\*] महासान्धिनिग्रहिकश्रीजयसेनेन लिखि-

<sup>1</sup> Metre: *Vasantatilakā*.

<sup>2</sup> The Haidarābād and the Gadval plates have 'स विक्रमाक्रान्तसकलमर्हीमण्डलाधिराज्यो विक्रमादित्य-  
सत्याश्रयश्रीपृथिवि (वी) वल्लभमहाराजाधिराजपरमेश्वरस्सर्वानेवमाज्ञापयति' before विदित etc., but here this  
portion has been omitted through carelessness.

<sup>3</sup> Omit the second पौर्ण.

<sup>4</sup> I am not able to understand this expression. [Reading is प(स)पदसक्रमस्य —N. L. R.]

<sup>5</sup> A letter following this cannot be deciphered. [Reading is कूचियर्ष्या(वा!)य कुकनूरस्थानस्य. The  
village Kukanūru mentioned here is apparently the same as Kukkanūr in the Raichur District of the Nizam's  
Dominions.— N. L. R.]

<sup>6</sup> The reading is doubtful [It appears to be कुच्चळपा ९७] —N. L. R.]

<sup>7</sup> The Gadval Plates have राजभिः before this word.

<sup>8</sup> Traces of two letters are seen below *shu* and *bhik*.

<sup>9</sup> Metre: *Anushubh*.

36 तमिदं [॥\*] थ्यथाप्सु पतिन(तः) शक्र स्नेहबिन्दुवसर्पति [१\*] एवं भूमि-

37 कृत(तं) दानं सस्ये सस्यि(स्ये) विसर्पति [॥११॥\*] नमो नारायणाय

POSTSCRIPT

I thank Mr. N. Lakshminarayana Rao for suggesting better readings in notes 4-6 of the previous page. The identification of Kukanūru with modern Kukkanūr, which seems to be quite certain, tempts me to decipher the name of the village granted as Kuvvalapālu for, as stated in the grant itself, at a distance of about 16 miles to the East by North-East of Kukkanūr, there is a village Kōlehūl which seems to be a modernization of the ancient name Kuvvalapālu.

NO. 21—RAKSHASKHALI ISLAND PLATE OF MADOMMANAPALA ; SAKA 1118

(I Plate)

RAMESH K. GHOSHAL, CALCUTTA

The **copper-plate** inscription, which forms the subject of the present paper, was discovered during reclamation of virgin forest in the **island of Rākshashkhāli** on the southern seaboard of Bengal. The island, which represents the F. Plot of the extensive Western Sundarbans tract, is situated about twelve miles due east of the sacred Sāgar Island at the mouth of the river Hooghly.<sup>3</sup> The copper-plate was found inside a squarish chamber, one of many such existing all over the island, built with bricks, whose walls seem extraordinarily thick for their size. This little island, in common with the rest of the Sundarban area, can boast of a fairly wide range of ancient remains such as terracotta fragments, stone sculptures, temples in ruins and dated clay seals.<sup>4</sup> There are also on the island a large number of mounds which have still to be explored and yield their secrets.

The inscription, which has since attracted wide interest, was first read and edited<sup>5</sup> by Dr. B. C. Sen as early as 1931. I now re-edit the record from an excellent ink-impression kindly placed at my disposal by Dr. B. Ch. Chhabra, Government Epigraphist for India, Cuttack. The original plate is preserved in the Asutosh Museum of Indian Art, Calcutta University.

This is a **single sheet** of copper bearing an inscription in twenty-two lines on one side only. The plate preserves traces of silver-powdering and measures 10½" by 8¼". There is no arrangement for a seal or raised rim to protect the writing, which has been damaged in places, once vitally. Generally speaking, however, our record is in a fair state of preservation. The height of the letters is about one-third of an inch on the average.

The reverse side of the plate is taken up by an engraving, incised with a sharp instrument, of a Vaishṇava devotional scene. The principal figure in the composition is Lord Vishnu in his Nṛsiṃha *rūpa* seated *lalāsana* on a wheeled chariot (*ratha*). In front of the deity is the supplicating figure of Garuḍa with a staff striking out from under his armpit.<sup>6</sup>

<sup>1</sup> Metre : *Anuṣṭubh*.

<sup>2</sup> Read स्नेहबिन्दुविसर्पति.

<sup>3</sup> See *Vārāṇasī Research Society (Rajshahi), Monograph No. 1* (1930), map facing p. 12; *ibid.*, *Monograph No. 5* (1934), p. 9; *J.H.Q.*, Vol. X, p. 321; *Journal of the Indian Society of Oriental Art*, Vol. II, p. 127; N. K. Bhattasali, *Antiquity of the Lower Ganges and its Courses (Source and Course)*, Vol. VII, p. 239.

<sup>4</sup> Kalidas Datta, *Antiquities of Khārāi (Ann. Rep. of Vārāṇasī Research Society, 1928-29)*; *V. R. Society Monographs Nos. 4 and 5*; also Bhattasali, *loc. cit.*

<sup>5</sup> *J.H.Q.*, Vol. X, pp. 322-331.

<sup>6</sup> A critique from the pen of Mr. D. P. Ghosh, accompanied by a photograph of the engraving, appears in *J.I.S.O.A.*, Vol. II, pp. 127-29.



The **characters** belong to the proto-Bengali alphabet current in Eastern India in the 12th century A.D. They resemble, generally, those of the Ālavāḍi plate of Daśarathadēva,<sup>1</sup> the Maynāmatī plate of Harikāladēva Raṇavaṅkamalla,<sup>2</sup> the Chittagong plate of Dāmōkara,<sup>3</sup> and also those of the Gayā Vāsudēva temple inscription of Gōvindapāla.<sup>4</sup>

Some of the special palaeographical features of the Rākshaskhālī inscription are as follows : initial *a* occurs in lines 3, 5 and 8 ; initial *ā* in lines 9 and 18 ; *i* in l. 19 and *u* in l. 16 ; *l* presents two forms : cf. *kuśali* and *Pāl* in line 3 : *e* and *lh* are almost identical in shape : and a *chaudrabanda* (*anunāsika*) sign occurs in l. 5 and the comparatively uncommon *kh* in lines 3 and 9, and *jh* in l. 8.

The **numerals** 1 and 8, and possibly also 9,<sup>5</sup> appear in the date which is given in l. 22.

The **orthography** presents but little complication. Consonants are doubled after *r*, the exceptions being *karshakaiṣ-* in l. 13 and *-vtrsha* in l. 17. Consonants appearing in conjunction with subscript *r* have been doubled in four cases (lines 10, 11) out of seven ; in three (lines 4, 9, 14) there are no changes whatever. The letters *b* and *c* have been generally distinguished by separate signs. The rules of *śandhi* have not been observed in some cases : e.g., *-vabih chabuh* (l. 7).

The **language** is Sanskrit. Barring the six imprecatory verses coming at the end, the whole of the inscription is in prose.

The **inscription** records the grant of the village of Dhāmabhā by Mahāsāmantādhipati, Mahārājādhirāja, Sāmantarāja Maḍōmmanapāla as a *mitralāna* to Mahārāṇaka Vāsudēva, son of Purushōttamadēva and grandson of Sōmadēva, who belonged to the Vārdhīnasa *gōtra* and was a student of the Kāyva school of the Yajurveda, and was a good friend of the king. The village granted was situated in Pūrvakhāṅkā. The grant was formally announced in a large assembly of executive officers at Dvārahatāka, which is called the *mukhī-bhūmi* of the donor. The donor of the gift was a member of the Pāṇi dynasty which had come (*cinohṣita*) from Ayōdhya. He was a devotee of Viṣṇu, while his chief, whose name is uncertain,<sup>6</sup> was a *paramamāhēśvara*.

The **date**, which is given in figures only, is Vaiśākha of the Śaka year 1118<sup>7</sup> and corresponds to April-May, A.D. 1196.

Maḍōmmanapāla of the present inscription is otherwise unknown to history. He was apparently subordinate to another ruler of equally obscure antecedents. In any case, he must have commanded influence only over a very restricted area. It appears as if Maḍōmmanapāla was really

<sup>1</sup> N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, pp. 181-82 ; N. K. Bhattasali, *Bhāratavarsha* (Bengal), Pausha 1332 B.S., pp. 78-81.

<sup>2</sup> *Asiatick Researches*, Vol. IX (1807), pp. 401-06. F.R.S. *Monograph No. 5*, pp. 10-16 ; *I.H.Q.*, Vol. IX, pp. 282-89.

<sup>3</sup> *J.A.S.B.*, Vol. XLIII (1874), Pt. I, pp. 318-24 and Plate XVIII ; N. G. Majumdar, *op. cit.*, pp. 158-63.

<sup>4</sup> R. D. Banerji, *Pālas of Bengal* (Memoirs of A.S.B., Vol. V), Plate XXXVIII.

<sup>5</sup> See *infra* p. 123, f.n. 6.

<sup>6</sup> See *infra* p. 122, f.n. 3.

<sup>7</sup> This makes the present record the earliest known inscription, dated in the Śaka era, so far found in Bengal. Kalidas Datta, however, speaks (*F.R.S. Monograph No. 5*, pp. 4-5) of a copper-plate inscription, lost long ago, of a king called Jayantachandra. This date, which is said to have been dated in the Śaka year 897, was unearthed somewhere very near to the temple called Jarir Daul in Lot No. 116 of the Sundarbanas in the Diamond Harbour Subdivision. Mr. Datta, really speaking, only quotes from an old *List of Ancient Monuments in the Presidency Division*, published by the Government of Bengal in 1896. The extract quoted by Mr. Datta betrays, however, some confusion on the part of the compiler of the official report as regards the nature and the date of the inscription.

a local chieftain like Īśvaraghōṣha,<sup>1</sup> or Dāmōdara,<sup>2</sup> or Harikāladēva<sup>3</sup> — the last remnants of Hindu sovereignty in early mediaeval Bengal.

The mention of a Pāla *anvaya* coming from Ayōdhyā is as indefinite as it is misleading. For one thing, it cannot be the legendary city of the Ikshvāku kings far in the north. I believe that Maḍōmmaṇapāla's Ayōdhyā should rather be looked for much nearer home. In fact, the Diamond Harbour Subdivision of the district of Twenty-four Parganas in Bengal still boasts of two different localities called Ayōdhyānagara,<sup>4</sup> one of which may well have been the seat of Maḍōmmaṇapāla's family. It is in any case noteworthy that Dvārahaṭāka, from which place the grant was announced, is spoken of as the *mukti-bhūmi* of Maḍōmmaṇapāla. It is just possible that this Dvārahaṭāka was the nucleus around which Maḍōmmaṇapāla and his predecessors had built up a small sphere of influence. As a matter of fact, Pūrvakhāṭikā is expressly referred to as having been acquired (*upārjita*, l. 3) by the Pāla family from Ayōdhyā.<sup>5</sup>

It is clear, however, that this line of Pāla chiefs swore allegiance,<sup>6</sup> though perhaps only nominally, to some ruler with imperial pretensions. This last may have been the Sōna king Lakshmaṇasēna, who, then very old and very pious, was passing his last few days in the fateful city of Nudia, leaving charge of the Pūrvakhāṭikā affairs in the hands of this trusted family of vassals.

Of the localities mentioned, Pūrvakhāṭikā occurs for the first time in the present record. A Paśchimakhāṭikā, included in the Vardhamānbhukti, already occurs in the Gōviudapur plate of Lakshmaṇasēna.<sup>7</sup> It is probable that the present river Hooghly formed the natural boundary between the two *khāṭikās*. A place called Khāḍi, a close approximation to *khāṭikā*, still exists in the Diamond Harbour Subdivision of the district of Twenty-four Parganas. A Khāḍi *maṇḍala* was formerly included in the Puṇḍravardhana *bhukti*.<sup>8</sup> Generally speaking, Pūrvakhāṭikā seems to have covered a large part of the present Western Sundarbans area. Dvārahaṭāka may have been the headquarters of Pūrvakhāṭikā. I am, however, unable to identify Dvārahaṭāka as well as the village of Dhāmalathā.

<sup>1</sup> N. G. Majumdar, *op. cit.*, pp. 149-57.

<sup>2</sup> *Ibid.*, pp. 155-63.

<sup>3</sup> Cf. *supra*, p. 120, f. n. 2.

<sup>4</sup> Apart from this, other places with epic association exist in the present Sundarbans area. Such are e.g., Indraprastha (*V.R.S. Monograph No. 1*, map facing p. 12; *Ann. Rep. of V.R.S.*, 1930-31, p. 13), Mathurāpur and Gadā Mathurā (*V.R.S. Monograph No. 4*, p. 9 and map).

<sup>5</sup> Dr. D. C. Sircar's theory (*Indian Culture*, Vol. I, pp. 679-82) that the Pālas of the Rākshashālī inscription came from the south is full of improbabilities. His arguments, *viz.*, (i) a possible philological affinity between names, (ii) a date in the Śaka calendar, (iii) an absolutely imaginary and inconceivable parallelism between the Hindu and Jaina pantheon of divinities, (iv) a search for Ayōdhyā mentioned in our inscription in the south and (v) some possible link with a southern Ikshvāku dynasty of solar descent, are clearly strained and they lose much of their force by the uncertain and hesitant tone in which they are expressed. As I have pointed out above, the Ayōdhyā Pālas may not after all prove to be worthy of so much enthusiasm and legendary glamour that some superficial coincidences may appear to cast over them. Any way, it does not prejudice our case to reserve a final verdict till data of a more practical nature are available. Dr. B. C. Sen has also recently exposed the absurdity of Dr. Sircar's curious and persistent 'southern' complexes (*Some Historical Aspects of the Inscriptions of Bengal*, Calcutta University, 1942 p. 481.)

It is necessary to mention here that Mr. D. P. Ghosh suggested (*I.H.Q.*, Vol. X, p. 321, f.n. 2) a Gurjara-Pratihāra association for the Pālas of Dvārahaṭāka while the late Mr. J. C. Ghosh perhaps went too far when he thought (*Indian Culture*, Vol. II, pp. 138-39) of an Orissan nativity for them. Drs. R. C. Majumdar and Radha-govinda Basak describe Maḍōmmaṇapāla as "a foreigner, his family having migrated from Ayōdhyā." (*The History of Bengal*, Vol. I, Dacca University, 1943, p. 281, f.n. 1.)

<sup>6</sup> The absence of a personal seal in the present case perhaps suggests as much.

<sup>7</sup> N. G. Majumdar, *op. cit.*, p. 96, text l. 34.

<sup>8</sup> Sundarban (Bakultālī) copper-plate inscription of Lakshmanasēna (N. G. Majumdar, *op. cit.*, p. 171).

TEXT<sup>1</sup>

- 1 Ōm<sup>2</sup> Svasti | Paramamāhēsvara-samasta-supraśas[īṭy]-upēta-mahāmāṇḍalika-śrī-Śrī<sup>3</sup> ...  
[sa]pāladēv-ānudhyātaḥ | <sup>4</sup>
- 2 mahā-sāmanta-ūbhīpati-mahā-ājādhirāja-vīpak-sha-sāmanta-bhagavan-Nārāyaṇa-nīdrōha-  
dhara (va)la--ānantarāja-
- 3 [Śrī]-Maḍōmmanapāladēvaḥ<sup>5</sup> kuśali | Ayōdhyā-vinilṣṭita-Pāl-ānvay-ōpārjṣṭita-Pu(Pū)-  
rvvakhāṭik-āntaḥpāti-svī-
- 4 ya-mukti-bhūman śrī-Dvārahaṭākē sāmṣāgat-āśśha-rāja-rājanyaka-rājaputra-rājñi-sapt-  
āmātya-yāvad-ēka-
- 5 pātra-rājaka-daṇḍanāyaka-āḥhak-āigarakshaka-chaṭṭa-lhaṭṭa-sēvak-ādīna(n) | <sup>6</sup> anyānśsch=  
ākñttitāna(n) rāja-pāl-ōpa-
- 6 jīvinaḥ pratīvā-śnō janapadāna(n) brāhman-ōttamāna(n) ya[ṭh]-ārhan mānayati bōdhayati  
samādiśati cha | vidi-
- 7 tam=astu bhavatāni | Dhāmahithā-gāmā(mō)=yam ratna-trama<sup>7</sup>-vahiḥ chatuḥ-sim-āva-  
chchbmanah sa-jala-sthalah sa-gartt-ōsha-
- 8 rah sa-jhāta-viṭapah s-āna-madhūkah | <sup>8</sup> a-chaṭṭa-bhaṭṭa-paavōśah | <sup>9</sup> a-kiñchit-kara-grāhya-  
[h<sup>8</sup>] pariḥṭita-sarvva-pī-
- 9 ḍah ā-chaṇḍ-ārka-kshiki(kshī)ti-sama-kālūni yāvāt<sup>8</sup> Vārdhīna-sa-sagōtrāya Yajur-vyēd-  
āntarḡgata-Kāyva-sākh-ai-
- 10 kadōś-ādhyāyinō | <sup>6</sup> Sōmadēva-pauttīāya Purushōttamadēva-puttrāya | <sup>6</sup> mahā-āpaka-śrī-  
Vā-

<sup>1</sup> From an ink-impression.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The loss of this name is undoubtedly grievous. What has been preserved for us is only a poor Śrī...pāladēv—. There is, however, a clear trace of a s before pāl, leaving space for just one more syllable. Restorations suggested so far include Śrī[apā]\*[sapā] or Nri-an-sapā (Indian Culture, Vol. I, p. 680, fn. 1) and Śrī[apā]\*[sapā] or Śrī[ā]\*[sapā] = Śrī[ā]sapā (I.H.Q., Vol. XV, p. 308, fn. 9). The first letter of the name may equally probably be a ni or vi as also Śa.

<sup>4</sup> Daṇḍa superfluous.

<sup>5</sup> Dr. D. C. Sircar's emendation (Indian Culture, Vol. I, p. 679) — Śrīma[d\*]-Dōmmanapāladēva, which incidentally elicited very interesting editorial compliments (Ibid. Vol. II, p. 153, fn. 1) — has about an equal chance to stand.

Dr. N. K. Bhattacharya briefly announced (Science & Culture, Vol. VII, p. 239) the discovery of a number of dated clay seals that were found on the island of Rākshashkhālī, the find-spot of our inscription. As these have not been published yet one wonders if they will throw any light on contemporary history and the family of Maḍōmmanapāla. The seals, which are preserved in the Dacca Museum, are said to date continually from the 11th century onwards.

<sup>6</sup> Daṇḍa superfluous.

<sup>7</sup> Read *traṇṇa*. The word as it stands gives no sense. If, however, we presume that a mistake has occurred and if we emend the word into *Ratnāpāma*, we have an additional (but least expected in this context) place-name. Dr. Sen (I.H.Q., Vol. X, p. 328) reads *ratnāpāma* and thinks of some Buddhist association, which would of course clash against the outspokenly Vishṇuistic character of our record.

Mr. P. L. Pal (*Early History of Bengal*, Vol. I, Calcutta 1939, p. 135) draws attention to an obscure technical expression — *ratnatraya-sambhōga* (really *vāgasambhōga*) occurring in line 4 of the Manahāli copper-plate inscription of Madanapāla (cf. *Gandakīkhopālā*, ed. Akshay Kumar Maitreya, Rajshahi, 1919 B.S., pp. 147-55). Mr. Pal, following Dr. U. N. Ghoshal (*Handa Revenue System*, Calcutta 1929, p. 297) suggests (*loc. cit.*) that it was 'a tax levied (or) for the maintenance and upkeep of big Buddhist establishments'.

It is noteworthy that this word *ratnatraya* occurs in an identical context in both of the Manahāli and Rākshashkhālī inscriptions. In the case of the former, it is clearly a fiscal expression which seeks to condition, among others of its kind, the rights and privileges accruing to the donee. If, as I think, that is the case, *ratnatraya-sambhōga* lends itself to a very sensible literal rendering as 'right over wealth (deposited underground)'. I therefore think that *ratnatraya-sambhōga-carjāḍah* of the Manahāli inscription fits in well with the *ratnatraya-vahih* of the Rākshashkhālī plate and generally conveys the same meaning.

<sup>8</sup> The word *vāvat* is redundant.

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २० ॥

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- 11 **sudēvaśarmmaṇē** san-nuttrāya |<sup>1</sup> mittra-dānēna a-kara-sāsanīkṛitya pradattō=smābhiḥ |  
tad-yushmā-
- 12 bhīḥ sarvvair=ēva bhāvibhir=api bhōkṛibhiḥ |<sup>1</sup> bhūmēr=apaharaṇa-pātaka-bhayāta(d) dānam=  
idam-anu-
- 13 mōdy=ānumōdy=ānupālaniyān(yam) | prativāsibhiḥ karshakais=cha samuchita-kara-bhara-  
pratyay-ādika-
- 14 pradānāḥ sthātavyān(vyam) | bhavanti ch=ātra dharmm-ānusārṇaḥ ślōkāḥ | <sup>2</sup> Va(Ba)hubhir=  
vvasudhā dattā rājābhiḥ Saga-
- 15 r-ādibhiḥ | ya-sya ya-sya yadā bhūmīs=ta-sya ta-sya tadā phalan(lam) || [1\*] Bhūmīm yaḥ  
pratigrhṇā(hṇ)ti yaś=cha bhūmīm pra-
- 16 yachchhati | ubhau tau puṇya-karmāṇau niyataḥ [-svargga]gāmmanau || [2\*] Gām=ēkān  
svaṇṇam=ēkān cha bhūmēr=apy-a-
- 17 rddham=anḡulān | haran=arakam=āpnōti yāvad=āhūti-samplavan(yam) || [3\*] Shash[ṭ]-  
im=va(ṣṭīm va)ṣha-sahasrām śva(sva)rggē
- 18 vasati bhūmidāḥ | ākshēptā ch=āva(mu)mantā cha dvayaḥ=cha narakān vrajēta(t) || [1\*] Sva-  
dattān para-dattā-
- 19 m=vā (ttām vā) yō harēd=va-udhām=innān | sa viśṭhāyān [kṛ]mīr=bhūtvā pīṭibhiḥ saha  
pachyatē || [5\*] <sup>3</sup>Iti
- 20 kamala-dal=āmvu(mbu)-vindu lōlām ś[r]iyam=anuchintya [ma]nu-sya-jivitaḥ=cha | sakalam=  
idam=udā-
- 21 hṛitaḥ=cha vu(bu)ddhvā na hi puru-baḥ para-kī[rta]yō<sup>4</sup> vilōpyāḥ || <sup>5</sup> [6\*]
- 22 **Śakābdāḥ** 1118 **Vaiśākha** 9<sup>6</sup> **dinē** <sup>7</sup>

### TRANSLATION

(Ll. 1-3) Ōm Hail ! The Mahā-sāmantādhipati, Mahārājādhirāja, Sāmanta-rāja, the glorious **Maḍōmmaṇapālādēva** who meditates on (*the feet of*) *Mahāmāḍalika*, the glorious **Śri**, [**sajpāladēva** (*who was*) a great devotee of Mahēsvara and who achieved every pre-eminence (*in life*).—who (*i.e.*, *Maḍōmmaṇapāla*) looks resplendent by reason of his friendship<sup>8</sup> with the Lord Nārāyaṇa and who has isolated (*i.e. outclassed*) all other *sāmantas*<sup>9</sup>—

(Ll. 3-6) (*thus*) duly honours, explains and commands the *rājās*, *rājaputras*, *rājās*, the *saptāmātyas*, *śkapātās*,<sup>10</sup> *rājās*, *daṇḍapātās*, *ārōhakas*, *aṅgarakshakas* servile persons like *chāḥṭas* and *bhāḥṭas*, persons unnamed whose sustenance depends upon the feet of the king,

<sup>1</sup> *Danḍa* superfluous.

<sup>2</sup> *Metre* : *Ślōka* (*Anuṣṭubh*), and in the next four verses.

<sup>3</sup> *Metre* : *Pushpitāgrā*.

<sup>4</sup> A space of approximately 2½' has been left blank after this word. The engraver apparently was anxious to avoid broken and incomplete lines and also to artificially isolate the date portion from the text.

<sup>5</sup> The double bars occur somewhat below the proper line of writing.

<sup>6</sup> Normally, we should expect a date to follow the month. In the present case, what comes after *Vaiśākha* is very uncertain. It can in any case be only a numeral. I read it as 9, but I do not feel very sure about it.

<sup>7</sup> There is a trace of a circular (perhaps rayed) auspicious symbol after the stop.

<sup>8</sup> Dr. B. C. Sen attempted (*I.H.Q.*, Vol. X, pp. 326-27) to link the Pāla lineage of Maḍōmmaṇapāla with that of *mahārājaka* Pratāpabhavala, the ruler of Jāpāla in Bihar. But Dr. Sen himself recognised (*Ibid.*, p. 327, fn. 15) the difficulties involved in such a theory. Dr. D. C. Sircar, whom I have followed, seems to have offered (*Indian Culture*, Vol. I, p. 680) a more rational interpretation of the passage concerned.

<sup>9</sup> Dr. Sen translated (*I.H.Q.*, Vol. X, p. 329) *vapaksha-sāmanta* as 'a sāmanta who is hostile to the Mahārājādhirāja' and Dr. Sircar as 'one who made his neighbouring chiefs helpless' (*Indian Culture*, Vol. I, p. 680). Dr. Sen, however, offered an alternative interpretation of this word as 'one whose sāmantas have been reduced to helplessness' (*I.H.Q.*, Vol. X, p. 326, fn. 11).

<sup>10</sup> In this long and conventional list of officials, only *śkapāta* is interesting enough. This expression does not occur in any of the Pāla and Śēna inscriptions known so far.

villagers as also good Brāhmaṇas — assembled at the place of his initiation<sup>1</sup> in the village of **Dvārahaṭāka** situated in **Pūrvakhāṭikā** which was acquired by the **Pāla** family coming from **Ayōdhyā** :—

(Ll. 6-9) “ Be it known to you all that this village of **Dhāmahithā** — shorn of all royal privileges over (*its*) mineral resources, having its four boundaries (*clearly*) distinguished and having (*full rights over*) all land and water, pits and wastes, trees and shrubs, mangoes and *madhūkas* (*existing or growing in the village*) and having been closed to all *chattas* and *bhattas* (*of the king*), having been made exempt from taxes and having been freed from all (*manner of*) oppression.—

(Ll. 9-11) “ is granted by Us as freehold (*land*) to (*Our*) good friend *Mahārāṣaka* **Vāsudēva-śarman**, son of **Purushōttamdēva** and grandson of **Sōmadēva**, who belongs to the Vārḍhīnasa *gōtra* and is a student of the Kāṇva *śākhā* of the *Yajurvēda*, as a friendly gift which is to last as long as the sun and the moon and the earth.

(Ll. 11-14). “ Wherefore, this gift shall be approved and maintained by you all and by those coming in future, from fear of the sin involved in misappropriation of land (*belonging to others*). And all the resident cultivators (*in the village*) shall continue to pay all rightful taxes, dues, etc. ”

(Ll. 14-21). And here are the *ślōkas*, conforming to *dharma* : [six imprecatory verses].

(L. 22). THE 9TH DAY of Vaiśākha, Śaka 1118.

## No. 22—SEALS OF TIRUPPUVANAM PLATES

(1 Plate)

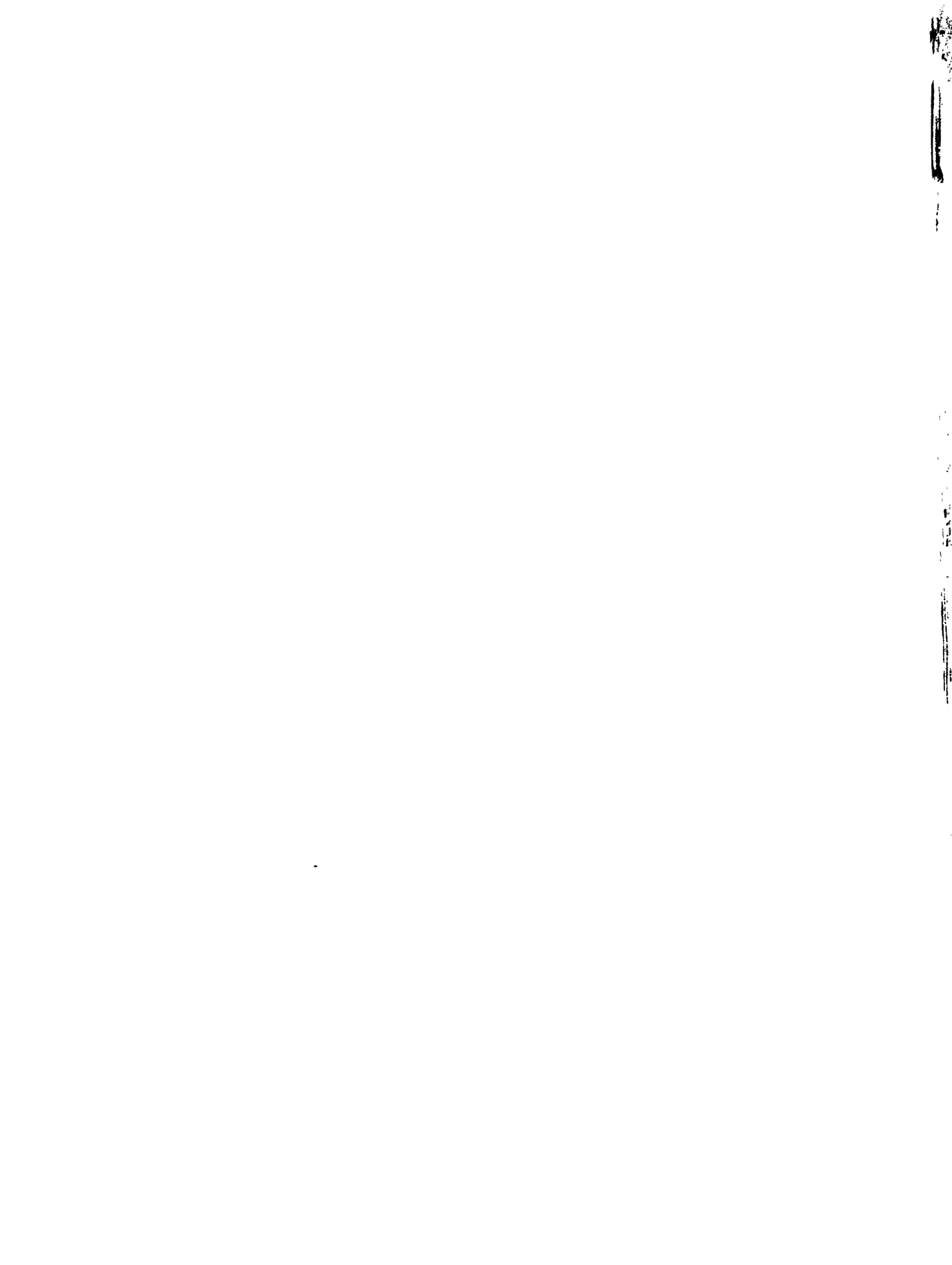
K. V. SUBRAHMANYA AIYER, COIMBATORE

Subsequent to my editing the inscriptions on the above plates,<sup>2</sup> I happened to refer to the work entitled *Coins of Southern India* by Sir Walter Elliot on p. 124 of which he writes “ I have a drawing and a facsimile of the seal of another *śāsanam*, which, to the best of my recollection, was deposited with the preceding (*i.e.* the seal of the Tiruppūvaṇam plates of Jaṭāvarman Kulaśēkhara I) at Tiruppūvaṇam, and referred to the grant therein mentioned by the chief of Madacolan, a feudatory of Kulaśēkhara. This seal differs somewhat from the above marginal woodcut in having the **tiger and the fish** placed upright, opposite each other, in the middle of the field, with the **bow** transversely below them : round it a **legend** which has been read doubtfully as ‘ *Pāṇḍya-Narēndravarmamah Samastalōkāśrayah* ’ *i.e.* “ the Pāṇḍya Narēndravarmā, lord of the whole world ”. To the above observation, I have only to say that there is nothing to doubt about the correctness of the legend on this seal. On page 123 4 of the book, the author carefully describes the seal of the Tiruppūvaṇam plates of Jaṭāvarman Kulaśēkhara and makes his own observations as regards the king, his date, etc., which we reproduce here :—

“ Memorials of him (Kulaśēkhara I) have been found in the shape of copper *śāsanams*, the seals of which have the fish symbol in the centre, flanked by the tiger and the bow, as represented in the annexed woodcut, showing that he had assumed the paramount position of the Chōlas or in other words, of the whole of the Drāviḍa. The copper plates to which the seals above described were attached were translated by Dr. Caldwell and purport to be issued in the “ 13th year, 1364th day of the lord of the earth, Śri Kōchchadei Varmā, emperor of the three worlds, Śri Kulaśēkhara Dēva. ” etc. “ If this is the year of the Kaliyuga, it would correspond with

<sup>1</sup> Dr. B. C. Sen rendered (*I.I.Q.*, Vol. X, p. 330) *mukti-bhūmi* as ‘ the place of salvation. ’ Dr. D. C. Sircar asked (*Indian Culture*, Vol. I, p. 682) if this term indicated Maḍōmmaṇapāla’s imminent death ! Mr. J. C. Ghosh thought (*ibid*, Vol. II, p. 139) of a possible reference to Maḍōmmaṇapāla’s birthplace. I believe some kind of *dikshā* or initiation is meant by the word *mukti* here. This would at least furnish an occasion for the land grant.

<sup>2</sup> above, Vol. XXV, pp. 64 ff.





SEAL OF THE TIRUPPUVANAM PLATES OF JATAVARMAN  
KULASEKHARA I (EP. IND., VOL. XXV, PP. 64 FF.)



SEAL OF THE TIRUPPUVANAM SUPPLEMENTARY PLATE  
(EP. IND., VOL. XXV, PP. 130 FF.)



From Photographs of Wood-cuts

1263 A.D. Should this date be accepted, it brings his era near to that of the Muhammadan writers, and as his reign is said by Wassāf to have been a long one, it is so far confirmatory of their narratives; but then comes the difficulty of the earlier Ceylon date, for it is not probable that two such contentions for a precisely similar object between two brothers of the same names should have taken place so soon after each other, although the dates differ so materially as the middle of the twelfth, the middle of the thirteenth, and beginning of the fourteenth centuries."

Since Sir Walter Elliot made the above remarks, a number of inscriptions giving astronomical details admitting of calculation and verification had been found and thanks to the labours of Kielhorn, Swamikannu Pillai and others, the accession of Jaṭāvarman Kulaśekhara I with the introduction of the Tiruppūvaṇam plates had been fixed at A.D. 1190 and these have been noticed in my article on the plates. I need hardly add anything to Sir Walter Elliot's careful descriptions of the symbols on the seal. But so far as I know, no attempt seems to have been made to decipher the legend on the seal during these sixty odd years. I think I can only give a tentative reading of it here, but before doing so I may be permitted to say that on a close examination of the letters I am led to think that the woodcut is either not perfect or that the original is faulty in engraving. The legend is a Sanskrit verse in the *Anuṣṭubh* metre. The first half of it can be confidently read as *Samasta-jagatīpāla-mauli-māl-ōpalālitam*. The first word of the next half is certainly *śāsanam* and the last word is *Jaṭilavarmanayah*. The last syllable appears as *nē* in the woodcut. All that could be said about the seven syllables between these two words is that they may stand for ' *śāśvatam rājñō ṅtat* '. *Śāśvatam* looks like *māśanam* or *srasanam* in the woodcut and *ṅtat* looks like *jayatu*; and *rājñō* is also not beyond doubt. The whole legend may be tentatively read :—

समस्तजगतीपालमौलिमालौपालितम् ।

शासनं [शाश्वतं राज्ञो एतत्] जटिलवर्मणः<sup>1</sup> ॥

A fresh endeavour should be made to secure the seal. If this is done and a good facsimile of it taken, it will be quite possible to read the second half of the legend with certainty. This seal and the other referred to in the extract given from the *Coins of Southern India* might have been returned to the temple authorities sometime after the plates had been sent and they, perhaps not knowing that the seals belong to the two sets of plates, might have kept them loose. A careful search of the temple treasury may bring the seals again to light. For the present, we must be satisfied with the woodcut which we owe to the sagacity and forethought of the late Sir Walter Elliot.

## No. 23.—NARWAN PLATES OF CHALUKYA VIKRAMADITYA II; SAKA 664

(2 Plates)

G. H. KHARE, POONA

The ring of the subjoined grant was being noticed by some of the inhabitants of **Narwan** (Ratnagiri) on its old site for a long time. But fearing that it was something connected with devilism they dared not excavate and see what it really was. Mr. D. H. Joshi, a relative of Mr. D. L. Kanade of Buldana (Berar), happened to see it, unearthed it and found it to be the ring which held the **five copper-plates** bearing the inscription edited here. The latter presented the plates to the Bhārata Itihāsa Samsōdhaka Maṇḍala. I edited them in its journal in Marāṭhī.<sup>2</sup> I now re-edit them here with many emendations.

<sup>1</sup> [The facsimile clearly reads राज्ञांभर्तुर्जटिलवर्मणः—Ed.]

<sup>2</sup> *Quarterly of the Bhārata Itihāsa Samsōdhaka Maṇḍala*, Vol. X, No. 1 p. 12.

The **five plates** measure  $9\frac{1}{2}'' \times 4\frac{1}{2}'' \times \frac{1}{4}''$  each in dimensions, and are held together by a circular **ring**  $3\frac{1}{2}''$  in diameter. The two ends of the ring are soldered into the back of an oval **seal** bearing in relief a **boar** to the left. All the sides of the plates, except the outer ones of the first and the fifth, are engraved. The rims of the plates being raised, the writing is well preserved. The plates together with the ring and the seal weigh 219 *tolas*.

The **characters** of this record closely resemble those of the Vakkalēri<sup>1</sup> and Kēndūr<sup>2</sup> plates of Chālukya Kīrttivarman II. with a very few variations. The medial short and long *i* are scarcely differentiated. I have, therefore, transcribed them either way according to requirements. Owing to the carelessness of the engraver, *ka* and *ha* have been in a few places written as *ra* and *pa* respectively and *vice versa*.

About **orthography** one fact quite apparent is the careless engraving of the record, owing to which a very large number of mistakes have crept in. Many of them have been corrected either in the text or in the foot-notes. But some may have escaped my attention. *Ri* has been generally substituted for *ri* but in *prīy-ōtmaja* (l. 25) we find exactly the opposite case. *B* has been substituted for *v* in *svayambhara* (l. 38) and *sambatsarē* (l. 56). *Upulhmānūya* has been used once only in *paravh palāyamānair* (l. 31). In some cases *ri* has been written in place of *r* preceding a consonant as in *Harisha* (l. 12), *chakirishu* (l. 68) and *varisha* (l. 72), while in *varusha* (l. 55) *ru* has been written for *r*. *Ṭha* has been used for *ṭa* in *kaṭhaka* (l. 26), and *ghaṭhāpāṭhana* (l. 28). In *svan=dātum* (l. 70), the *anusvāra* has been replaced by *n*.

The **language** of the inscription is Sanskrit, and the composition is in prose, excepting the few verses at the beginning and the end.

The record refers itself to the reign of **Chālukya Vikramāditya II** and gives his genealogy thus:—In the Chālukya dynasty was born Polakōśin (I): his son Kīrttivarman (I): his son Satyāśriya (Pulakōśin II): his son Vikramāditya (I): his son Vinayāditya: his son Vijayāditya and his son Vikramāditya (II). All the information about these rulers contained in this grant is already known to us from the Vakkalēri and Kēndūr plates of Kīrttivarman II: for, the text of this portion of our grant is practically identical with that of the latter two. It is unnecessary, therefore, to deal with it here in detail. Some points, however, deserve mention. The Conjeeveram inscription<sup>3</sup> of Vikramāditya II which is undated undoubtedly proves his entry into that city; but it can be shown that the event must have happened before at least the date of the record under publication, *viz.* the Winter Solstice in Śaka 664 expired. As the Vakkalēri and the Kēndūr plates supply no more information about this king than what is contained in the present record, it must be taken that all the exploits of Vikramāditya recorded in them were accomplished before the date of this inscription. In one of the Paṭṭadakal inscriptions it is stated that Vikramāditya II conquered Kāñchī thrice.<sup>4</sup> But the above three grants nowhere mention this fact.

King Vikramāditya II, on the occasion of the Winter Solstice falling in his **eighth regnal year** and after **664 Śaka years** had elapsed, while his victorious camp was at **Ādityavāḍa**, at the request of **Rāshṭrakūṭa Gōvindarāja**, the son of **Śivarāja**, who is otherwise unknown, granted the village **Naravaṇa**, together with **Chindramāḍa**, lying by the seashore of the **Chiprarulana estuary** and bounded on four sides by the river **Sonnē**, the village **Ambāḍa**, etc., to Brāhmanas of various *gōtras* well-versed in the Vēdas and Vēdāṅgas. They were Dēggulīsvāmin, the son of Durggamāza-svāmin, Nāgaḍī-Dikshita, the son of Dōṅgasvāmin, both of the Kauśika *gōtra*, Kōntaḍī-Nārāyaṇa, Nannasvāmin and Dhanañjayaduggu..... The

<sup>1</sup> Above, Vol. V, p. 202.

<sup>2</sup> *Ibid.*, Vol. IX, p. 200.

<sup>3</sup> *Ibid.*, Vol. III, p. 360.

<sup>4</sup> *Ind. Ant.*, Vol. X, p. 164, No. 100.

condition of the grant was that half of the dues such as *arahaṇa*,<sup>1</sup> that were paid to Government officers from the village Ambāḍa were to be paid from Naravaṇa. After these details come the usual benedictions and imprecations for the preservers and violators of the grant. The record concludes with the statement that it was written by the *Mahāsandhivigraha* Anivāti (Anivārita ?) Puṇyavallabha.

The date of the grant is recorded thus : Śaka year 664 expired, the 8th regnal year of Vikramāditya (II), and the occasion of the Sun's turning to the north, i.e. his entry into the zodiac of Capricornus. As no *tithi* and week-day are given, it is impossible to verify the date. The Lakshmiśwar inscription of Śaka 656 expired gives two as the corresponding regnal year.<sup>2</sup> It follows that the regnal year corresponding to Śaka 664 expired will be 10 and to Śaka 664 current will be 9, but not 8. It must, however, be remembered that the Lakshmiśwar inscription is declared to be 'spurious' and as such its evidence cannot be very much relied upon. Śaka 664 may, therefore, be either current or expired. In Śaka 664 current, the Solar month Makara began at 22 *ghaṭīs* and 29 *palas* after mean sunrise on 21st December 741 A. D. and in Śaka 664 expired the same month began at 37 *ghaṭīs* after mean sunrise on 21st December 742 A. D. The English date of the grant, therefore, would be **21st December 741 or 742 A.D.** according as the Śaka year 664 is taken as current or expired.<sup>3</sup>

Of the place-names mentioned in this grant, it is not possible to say with any certainty where Ādityavāḍa was. But I would just suggest that it should be tentatively identified with one of the two Āitavaḍas in the Valva *talūqa* of the Satara District. It is not known whether the villages have any indications of antiquity : but as its Marāṭhī pronunciation Āitavaḍe seems to be the natural phonetic change of Ādityavāḍa (cf. Āitavāra-Ādityavāra) and as there is no other village of this name in the Bombay Province, the identification may prove correct. Chiprarulana appears to be the ancient name of modern Chipṭū, a *talūqa* town in the Ratnāgiri District. Sonnē seems to be the original name of the modern Śāstrī river flowing south of Naravaṇa.<sup>4</sup> Ambāḍa is not to be traced at present.<sup>5</sup> Naravaṇa is a village on the seashore in the Guhāgar *Peta* of the Ratnāgiri District. Chindramāḍa may be the modern Chindravla,<sup>6</sup> situated some 4 miles to the north-east of Naravaṇa.

#### TEXT<sup>7</sup>

##### First Plate

- 1 श्री<sup>३</sup> स्वस्ति १जयत्याविक्रि(ष्कृ)तं विष्णोर्व्वराहं क्षोभिता-  
2 ण्णवं(वम) [१\*] दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवन(नं) वपुः [॥१॥\*] श्री-

<sup>1</sup> In a Śilāhāra grant of Śaka 1037, this very word seems to occur in a slightly different form *arurana* (*Sources of the Medieval History of the Deccan*, Vol. I, p. 40, l. 48). It probably means a tax of six *panas*.

<sup>2</sup> *Ind. Ant.*, Vol. VII, p. 107.

<sup>3</sup> I have calculated the point of Makara Sankranti after working up to four decimals according to the *Ārya-Siddhānta*. According to the *Sūrya-Siddhānta*, the same will be 2 *palas* later in each case.

<sup>4</sup> In a Marāṭhī document of A. D. 1600 (*Śivacharitra Sādhya*, Vol. II, p. 339, No. 340, published by the B. I. S. Maḍala, Poona), there is a reference to the partition of a *vatān*, the three shares of which are thus specified : (1) Tract extending from the Bāva river to the Sōnavī river, (2) tract lying between the Sōnavī and the Gada rivers, (3) tract stretching from the Gada river up to the villages Gunavī and Dēvaghara. The map of the Ratnāgiri District shows that Bāva and Gada are two tributaries of the modern Śāstrī river, which, after flowing in a more or less parallel direction to the Śāstrī river, join it from the left and right sides respectively. Thus it is clear that the Śāstrī river is implied by the Sōnavī river in the document or Sōnavī is the older name of Śāstrī. The word Sōnavī has a very close affinity to Sonnē. Hence I have suggested the above identification.

<sup>5</sup> [This may be identical with Ambāv, a village with a branch post office attached to Dēvrakh head post office in the Ratnāgiri District.—C. R. K.]

<sup>6</sup> Spelt as Chindrvola in Atlas sheet No. 25 published in 1852 A. D. by the East India Company.

<sup>7</sup> From the original plates.

<sup>8</sup> Represented by a symbol.

<sup>9</sup> Metro : *Anushubh*.

- 3 मतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां  
 4 हारिति(ती)पुत्राणां सप्तलोकमात्रु(त्)भि(भिः) सप्तमातृ-  
 5 भिक(र)भि[व]द्धि(द्धिं)तानां कार्तिकेयपरिरक्षणप्राप्त-  
 6 कल्याणं(ण)परंपराणा(णां) भगवा(व)न्नारायणप्रसा-  
 7 दात्समासादितो(त)वराहलांछनेक्षणक्षणवशीकृ-  
 8 ताशेषमहिभ्रतानां<sup>1</sup> चळुक्य(क्या)नां कुलमलंकरिष्णोर-

*Second Plate ; First Side*

- 9 इवमेधावभ्रि(भृ)थस्नानपवित्रीकृतगात्रस्य श्रीपोलकेशी(शि)वल्लभम-  
 10 हाराजस्य सूनुः पराक्रमाक्र(क्रा)न्तवनवास्यादिपरनृपति[म]ण्डलपू(प्र)-  
 11 णिवद्धविशुद्धकीर्त्तिं(त्तिः) श्रीकीर्त्तिव[म्म]प्रि(पृ)थिवीवल्लभमहाराजस्तस्यात्म-  
 12 ज[स्य\*] समरसंसक्तसकलोत्तरापथेश्वरश्रीहरिष(हर्ष)वर्द्धनपराजयो-  
 13 पात्तपरमेश्वरशब्दस्य सत्याश्रयश्रीप्रि(पृ)थिवीवल्लभ-  
 14 महाराजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य  
 15 खड्गमात्रसहायस्य चित्रकण्ठाभिदा(धा)नप्रवरतुं(तु)[रं\*]गमणकेने-  
 16 वोत्त्वा(त्सा)रिताशेषविजिगीषोरवनिपतिस्त्रि(त्रि)तयान्तरितो(तां) स्वगुरो(रोः) श्री(श्रि)य-  
 17 मात्मसात्(त्कृ)त्य प्रभावात्कुलिशदलितपाण्डुरचोडकेरळकळभ्रत<sup>2</sup>

*Second Plate ; Second Side*

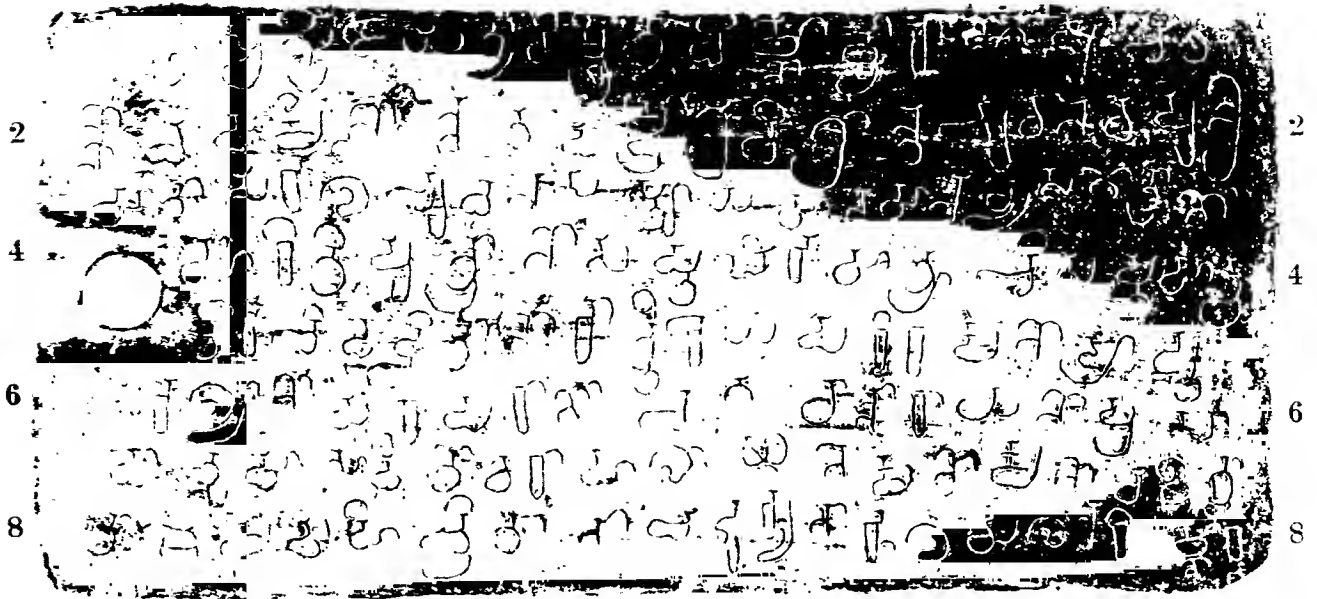
- 18 प्रभ्रि<sup>3</sup>(भृ)तिभूभृन(द)दभ्रविभ्रमस्यानन्यन(न्या)वनतकाञ्चीपतिसकुट-  
 19 चु(चुं)बितपादा(दां)बुजस्य त्रिक्रमादित्यसत्याश्रयश्रीप्रि(पृ)थिवीवल्लभ-  
 20 महाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनो[रं\*] बाले-  
 21 न्द(न्दु)शेखरस्य तारकारातिरिच दैत्यबलगतिसमुद्धत(तं) त्रैराज्यकाञ्चीप-  
 22 तिबलमवष्टभ्य करज(दी)कृतकमेरुपारसीयकसिंहळादिद्वीपाधिप-

<sup>1</sup> Read महीभृतां.

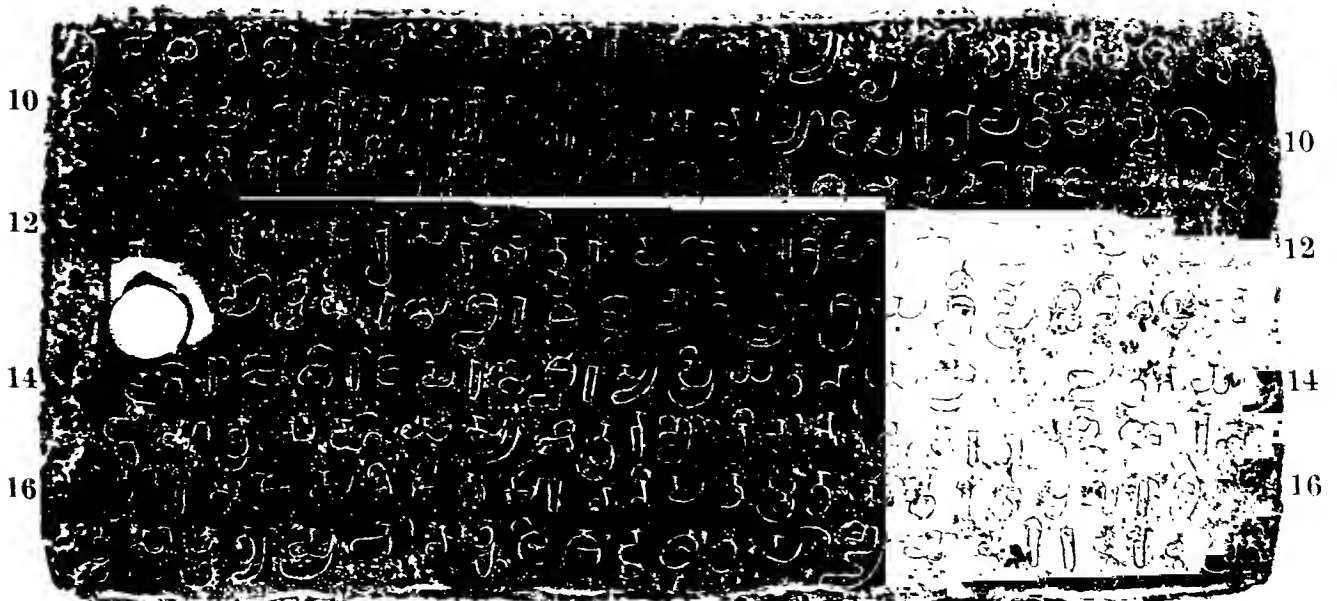
<sup>2</sup> Delete this त.

<sup>3</sup> This letter is actually engraved as भृ.

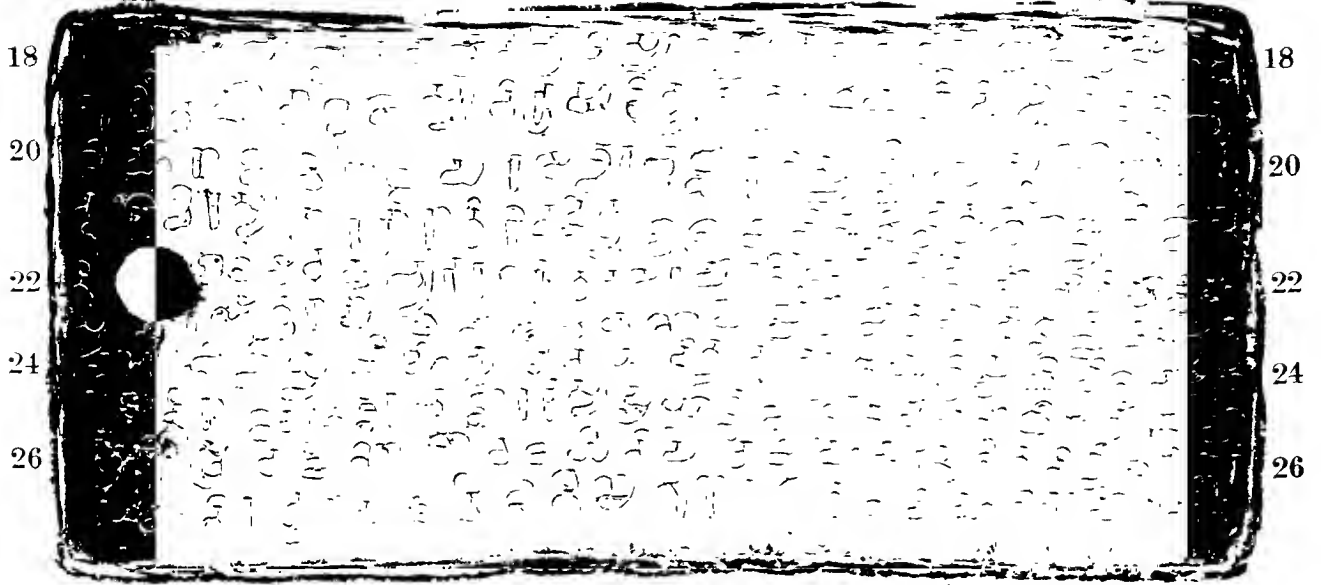
i.



ii.a.



*ii, b.*



*iii, a.*



- 23 स्य सकलोत्तरापथनाथमथनोप (पा) जिंतोजिंतपाळिध्वजादिसमस्त-  
 24 पारमे (मे) श्वय्य (य्यं) चिन्ह (ह्ल)स्य विनय (या) दित्यसत्याश्रयश्रीपृथिवी[व\*]ल्लभमहा-  
 25 राजादि (धि) राजपरमेश्वरभट्टारकस्य पृ (प्रि)यात्मज (जः) शैशव एवाधिगताशेषा-  
 26 स्त्रशास्त्र (स्त्रो) दक्षिणाशाविजयिनि पितामहे समुन्मूलितनिखिलकण्ठ (ण्ट)क-  
 27 संहतिर (रु) त्तरापथविजिगीषोगु (गुं) रोरग्रत एवाहवव्यापारमाच-

*Third Plate ; First Side*

- 28 रत्नरातिगजघटा (टा) पाठ (ट) नविशीर्यमाणक्रि (कृ) पाणधारा (र) स्समप्रवि-  
 29 ग्रहाप्रेसर (रः) सत्साहसरसिक (कः) पराङ्मुखीकृतशक्तु (त्रु) मण्डलो गंगाय-  
 30 मुन (ना) पाळिध्वजपटड<sup>1</sup>कामहा शब्दचिन्ह (ह्ल) माणिक्यमदगजादीन्पित्र (त्)-  
 31 सात्कुर्व्वन्पर<sup>2</sup>पलायमानैरासाद्य कथमपि विधि[व\*]शादा<sup>3</sup>नीतोपि  
 32 प्रतापादेव विषयप्रकोपमराजकं (क) मुत्सारयन्वच्च (त्स) राज इवानपेक्षिता-  
 33 परसहायकस्तळ (द) वग्रहासिर्गत्य स्वभुजविष्टम्भप्रसाधिताशेष-  
 34 विश्वम्भरः प्रभुरखण्डितशक्तित्रयत्वात्छ (च्छ) त्रुमदभंजनत्वादुदारत्त्व (त्वा) भिरव-  
 35 शत्वाद्यः (द्य) स्समस्तभुवनाश्रय (यः) सकलपारमेश्वर्य्यव्यक्तिहेतुपाळिध्वजा-  
 36 द्य (द्यु) ज्व (ज्ज्व) लप्राज्यराज्या (ज्यो) विजयादित्यसत्याश्रयश्रीप्रि (पृ) थिवीवल्लभमहारा-  
 37 जाधिराजपरमेश्वरभट्टारकक (स्त)स्य प्रियपुत्र (त्रः) सकलभुवनसाक्षा (आ) ज्यल-

*Third Plate ; Second Side*

- 38 क्षमीस्व<sup>4</sup>यंबराभिषेकसमयानन्तरसमुपजातमहोत्साहा (ह) आ<sup>5</sup>त्मवंशज-  
 39 पूर्व्वनृपतिजयापहारिण (णः) प्रकृत्यामित्रस्य पल्लवस्य समुन्मूलना-  
 40 य क्रि (कृ) तमते (ति) रतित्वरया तुण्डकविषयं प्राप्याभिमुखागत<sup>6</sup>न-  
 41 न्दिपोतवर्माभिधानपल्लव (वं) रणमुखे संप्रहृत्य प्रपलाय (य्य) कतु-

<sup>1</sup> Read ढक्का for डका.

<sup>2</sup> One syllable was engraved and scored out before रै.

<sup>3</sup> Read दपनीतोपि.

<sup>4</sup> Read स्वयंवरा.

<sup>5</sup> The original reads मुखो गत्वा.—C. B. K.

<sup>6</sup> Read कटुमुख.



- 42 मूलवादित्रसमुद्रघोषाभिधानवाद्यविशेषखट्वांगध्वज-  
 43 प्रमत्तप्रभूतप्रख्यातहस्तिवरा(रां)श्च किरण'निकाशनिराक्रि(कृ)ति(त)तिमिर(रं)  
 44 माणिक्यराशिमनेक(का)नेका(को)पवहनीयमहाहेमराशिञ्च हस्तेकृ-  
 45 त्य कुलधनकानिलयत्ररिरवाञ्चितकाञ्चीयमान(नां) काञ्चीमविना-  
 46<sup>3</sup> इय सततप्रत्रि(वृ)त्तदानान्यि(नन्दि)तद्विजा(ज)दीन(ना)नाथा(थ)जन(नो) नरसिंघपोत-  
 वम्म(र्म)[णा]

*Fourth Plate ; First Side*

- 47 निम्मिंतशिलामयराजसि(सिं)घे(हे)श्वराविदेवकुलप्रभूतसुवर्णरा-  
 48 शिप्रत्या(त्य)पंणोपार्जितोर्जितपुण्य(प्यो) अनिवारितप्रतापप्रसभ(र)-  
 49 प्रसाधितपाण्ड्यचोळकेरळकळभ्रप्रभूतिराजन्यक(कः) क्षुभित-  
 50 करिमकरनिहति(त)सितशुक्त(क्ति)मुक्ताप(फ)सप्रकरमरीचि'वेलाकु-  
 51 लोत्घू(द्ध)र्णमा'नार्णवनिधानदक्षिणार्णव(वे) शरदमलश-  
 52 शि(श)धरविशदयशोराशिमयं जयस्तंभमतिष्ठिपद्विक्र-  
 53 मादित्यसत्याश्रयश्रीप्रि(पु)थिवीवल(ल्ल)भमहाराजाधिराजपरमेश्वर-  
 54 भट्टारक(कः) सर्वानेवमाज्ञापे(प)यति विदितमस्तु वोस्माभि-

*Fourth Plate ; Second Side*

- 55 चतुष्षष्ट्युत्तरषट्शतेषु शकवरुषे(षे)ष्वतीतेषु प्रबद्धमानविजयरा-  
 56 ज्यस्संब(संव)त्सरेष्टमे आदित्यवाडमधिवसनि विजय'स्कन्धागारे उत्तरायणकाले  
 57 राष्ट्रकु(कू)टशिवराजपुत्रगोविन्दराज(ज)विजा(जा)पनया त्रिप्रहन्नविषये  
 58 समुद्रतीरे सोमनेनद्यंबाडग्रामादिपरिवृतचतु[ः]सीमान्तनरवण-

<sup>1</sup> Read विकास.

<sup>2</sup> The Vakkalēn and the Kēndūr grants have कलशभवनिलयहरि'नाञ्चि ।

<sup>3</sup> Below this is a line or ginally engraved and then scored out.

<sup>4</sup> Add जालविलसित here.

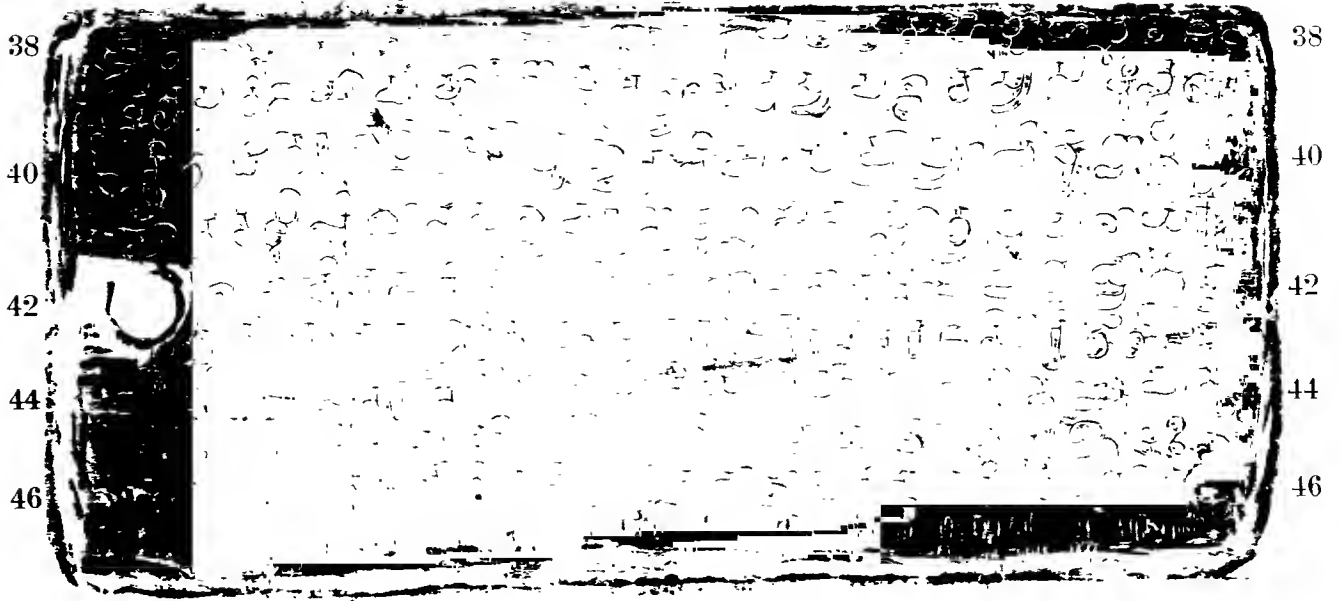
<sup>5</sup> Read नार्णो for ण्णव.

<sup>6</sup> The letter ल is engraved below the line.

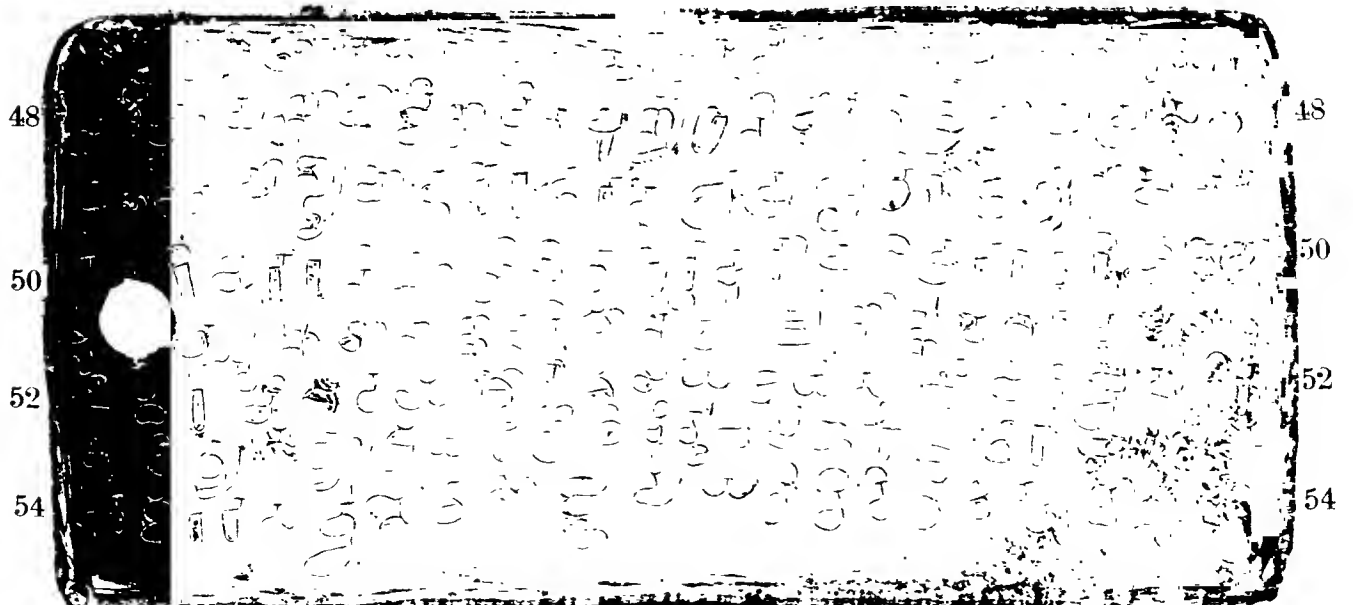
<sup>7</sup> Read श्चतुष्षष्ट्युत्तरषट्शतेषु.

<sup>8</sup> The letter य is engraved below the line.

*iii, b.*



*iv, a.*



iv, b.

56  
 58  
 60  
 62  
 64

66  
 68  
 70  
 72  
 74

Handwritten text in a script, likely Tamil, covering the entire surface of the tablet. The text is arranged in approximately 15 horizontal lines. A circular hole is visible on the left side of the tablet, approximately halfway down.

v.

66  
 68  
 70  
 72  
 74

66  
 68  
 70  
 72  
 74

Handwritten text in a script, likely Tamil, covering the entire surface of the tablet. The text is arranged in approximately 15 horizontal lines. A circular hole is visible on the left side of the tablet, approximately halfway down.

- 59 ग्रामं चिन्द्रमाड[स]हितं कौशिकगोत्रदुर्गनागस्वामिपु-  
 60 त्रदेगुलिस्व (स्वा) मिमौशिकगोत्रदोणस्व (स्वा) मिपुत्रनागडिदीक्षितावेतौ ब्राह्म-  
 61 णौ [चा]रिकौ भूत्वा आराधितो(तौ) ग्रामं देगुलस्वामिनागडिदीक्षितकोन्तळनारा-  
 62 यणनस्व (स्वा) मिभु<sup>1</sup>भुंसगोदुधनजयदुग्गुआत्रेयबो<sup>2</sup>मावुवच्चपुत्रदेवु  
 63 गोविदिवोवुणादिनागोत्रसमय[वे]द[वे]दांगपारगब्रा<sup>3</sup>ह्मणेभ्ये (भ्य इ) द (दं)  
 64 अचाटभटप्रवे[शा<sup>4</sup>]भ्यन्तरसिद्धिसहितं सभोगो(गं) दत्त(त्तं) यत्किञ्चिद्व (द्व) ध्य (व्यं)

## Fifth Plate

- 65 अंबाडग्रामदेयं (य) मरुहणादि राजपुरुषेभ्यो ददाति [तदर्धश्रव]-  
 66 णदेयं <sup>5</sup>तदागामाविभिरस्मद्विश्वे राजभि <sup>6</sup>राजपुरेश्वे (श्व) य्यादीनां विलसितमचि-  
 67 रा<sup>7</sup>दाशुञ्चलमवगच्छ (च्छ) तिभि (दि) राचन्द्रार्कताराणामवस्थितिसमकाल (लं) <sup>8</sup>यश-  
 68 चिकिरिषुभि स्वदत्तिर्निर्विशेषेण परिपालनीयमुक्तञ्चे (ञ्च) भगवता वेद-  
 69 व्यासेन व्यासेन [॥\*] बहुभिर्धर्मसुधा भुक्ता राजभि (भिः) सगरादिभि (भिः) [१\*] य-  
 70 स्य यस्य यदा भूमिः तस्य तस्य तदा फलं (लम्) [॥२॥\*] स्वन्दातुं सुमह-  
 71 ल्य (च्छ) क्यं दु (दुः) खमन्यस्य पालनं (नम्) [१\*] दानं वा पालनं वेत्ति (ति) दानाच्छे-  
 (च्छे) योनुपालनं (नम्) [॥३॥\*]  
 72 स्वदत्तां परदत्तां वा यो हरेति (त) वसुन्धरां (राम्) [१\*] षष्टिं वरिष (वर्ष) सहस्राणि  
 73 विष्ठाया (यां) जायते क्रिमि [ः\*] [॥४॥\*] इति महासन्धिविग्रह [श्री] अनिवाति-  
 (रित) पुण्यबल (ल्ल) भेन  
 74 लिखितोयं (तमिदं) शासन (नम्) ॥ॐ

<sup>1</sup> I cannot amend this part of the text so as to make it more intelligible.

<sup>2</sup> his letter looks more like गा.

<sup>3</sup> Read तदागामिभिरस्मद्विश्वे°.

<sup>4</sup> Read आयुरे°.

<sup>5</sup> Read मचिरांशु°.

<sup>6</sup> Read यशश्चिचीषुभिः स्वदत्तिर्निर्विशेषं.

<sup>7</sup> Metre here and in the next two verses : Anu-shubh.

## No. 24—BAMHANI PLATES OF PANDAVA KING BHARATABALA : YEAR 2

(1 Plate)

B. CH. CHHABRA, OOTACAMUND

The Superintendent of Archæology, Rewa State, Baghelkhand, Central India, sent me this set of **three copper plates**, complete with the ring and the seal, for decipherment. According to the information kindly supplied by him, the find was unearthed, at a depth of nearly four inches, by one Maikuā, Bhariā (a sub-caste among the Gonds) by caste, on the 28th October 1940, while clearing the grass and thereby preparing a *kharīhān* (a piece of land for storing harvest) for his master, Gayā Prasād Brahmin, at a village called **Bamhanī**, *tahsil* Sōhāgpur, Police Station Burhār (a railway station on the Bilaspur-Katni section of the Bengal-Nagpur Railway), of the Rewa State. There are, I am told, as many as seven villages of the name of Bamhanī within the Rewa State, but the one with which we are concerned is distinguished by the foregoing description. It lies due east of Burhār at a distance of about eighteen miles. I am indebted to His Highness the Bandhvesh Maharaja Saheb Bahadur, the Ruler of the Rewa State, for kindly according me permission to edit the record here.<sup>1</sup>

The plates measure each roughly  $7\frac{3}{4}$ " broad by  $4\frac{1}{2}$ " high. They are strung on a copper ring, about  $\frac{1}{4}$ " in thickness, passing through a hole,  $\frac{3}{4}$ " in diameter, cut in the centre of each plate near the margin. The ring must originally have been circular in shape, but in its present condition it is bent and elongated. Its ends are secured under a comparatively small seal with a diameter of  $\frac{3}{4}$ ". The seal bears no emblem or legend; if there was any originally, it has now completely disappeared. The inscription on the plates is in an excellent state of preservation throughout. The first and third plates are engraved only on one side, while the second bears writing on both the sides. There are altogether 49 lines of writing, twelve being on the first face, thirteen on each side of the second plate and eleven on the last. All the plates together with the ring and the seal weigh 94 *tolas*.

The **characters** belong to the Southern class of alphabets, a variety, with southern characteristics, of the Central India alphabet of about the fifth century A. D., as Fleet would name it.<sup>2</sup> They represent a very rare type, in which the top of each letter, as a rule, consists of a small triangle with its apex downwards, and which, on that account, has appropriately been named 'nail-headed'. The known instances of the particular type employed in the present inscription are very few. In fact, I know of only two other examples: the Poona plates of the Vākāṭaka queen Prabhāvatiguptā<sup>3</sup> and the Majhgawān plates of the Parivrājaka *Mahārāja* Hastin.<sup>4</sup> The

<sup>1</sup> The present article was already in an advanced stage of proof as early as June 1942 when, owing to the war conditions, the publication of this journal was suspended. In the meantime a short note by myself, entitled Kingdom of Mēkalā, based on these plates, has appeared in the *Bhārata Kumud* (Dr. Radha Kumud Mookerji Volume), Part I, Allahabad, 1945, pp. 215-9.

<sup>2</sup> *C. I. I.*, Vol. III (Gupta Inscriptions), pp. 18 f.

<sup>3</sup> Above, Vol. XV, pp. 39 ff. and plate.

<sup>4</sup> *C. I. I.*, Vol. III, pp. 106 ff., plate XIV. From the portions of the first two lines of the Khoh copper plate inscription of the Parivrājaka *Mahārāja* Samkshobha of the year 209, reproduced on Plate IV in Cunningham's *A. S. I. Reports*, Vol. IX, it appears that the script of this record is also of the same nail-headed variety as the one under discussion, but the reproduction of the full inscription on Plate XV in the *C. I. I.*, Vol. III, does not bear it out. Additional examples of the present variety are, however, afforded by some minor inscriptions such as the short pilgrims' records engraved on the face of the wall in the cave of Durgākho near Chunnār in the Mirzapur District of the United Provinces (Cunningham's *A. S. I. Reports*, Vol. XI, Plate XXXVIII; Vol. XXI, Plate XXXII) and the Shorkot inscription of the year 83 supposed to be of the Gupta era (above, Vol. XVI, Plate facing p. 15). Some later examples are found in the Tur rock inscription in Chambā, assigned to the beginning of the eighth century (Vogel, *Antiquities of Chamba State*, Part I, p. 148, Plate XII) and in the first two lines of the Khāmkhéd plates (above, Vol. XXII, Plate facing p. 94). After this article had been sent to the press, Mr. N. L. Rao kindly drew my attention to two more instances: the Pandarāngapalli grant of Avīdhēya (*Am. Rep. Mysore Arch. Department*, 1929, Plate XIX, facing p. 196) and the Sīmāo Kala plates of Samgamasimha of the [Kakchuri] *Samvat* 292 (above, Vol. X, Plate facing p. 74). While the former has some letters of the nail-headed variety spoken of here, the script of the latter is practically the same as that of the present record.

script of the latter record bears a striking resemblance to that of the present one. This is obviously to be accounted for by the comparative proximity between the two: they belong more or less to one and the same period and their findspots are not far removed from each other.<sup>1</sup> Prabhāvati-guptā's charter is earlier than these two by about a century. Its character, though otherwise similar, appears somewhat slanting as compared with that of the other two inscriptions, which is upright.

It must, however, be observed that the character of the present inscription, in spite of the similarities noticed, differs greatly from that of the other two in one respect. To wit, it pertains, as has been stated above, to the Southern class of alphabets, while the script represented by the Majhgawān plates belongs to the Northern class and that used in the Poona plates is found to be a mixture of both. In fact, an analysis of the script of the last-mentioned record has shown that it is rather difficult to ascertain whether the northern or the southern characters predominate<sup>2</sup> there. A comparative study, on the other hand, has revealed the character of the present record to be pre-eminently southern, as will presently be demonstrated.

As already remarked, the top of each letter in the script under discussion generally consists of a triangle or a nail-head. There are, however, certain exceptions to this rule. Among the initial vowels, of which the present inscription affords instances of *a* (l. 37), *ā* (ll. 1, 38, 45), *i* (ll. 3, 16, 17, 33), *u* (l. 34), *ē* (ll. 25, 29) and *au* (l. 16), three, namely, *i*, *ī* and *au*, are not provided with a nail-head.<sup>3</sup> Of the consonants, the following five are likewise without a nail-head: *kh*, *j*, *g*, *b* and *l*. Possibly *ñ* and *ṅ* are also like that. The former may be seen used as the first member of a conjunct letter *ñkṛi* (l. 1) and the latter as the second in another, *jñā* (l. 5). In the case of *g*, *ḥ*, *dh*, *c* and *ś* the triangle at the top, as necessitated by the upper curve of the letters, become almost an oblong, whereas with *m* it is definitely a square or a box-head, a general characteristic of another variety of alphabets, mainly found in the Vākāṭaka inscriptions, which has on that account received the designation 'box-headed'.

The most conspicuous of the test letters, stamping the character of the present inscription as pre-eminently southern, are the initial *a*, *ā*, *ē* and *au* as well as *k*, *m*, *r* and *l*. It may be pointed out that the Poona plates, in common with the present charter, have the southern *a*, *k* and *r*. Examples of initial *au* are extremely rare, but a comparison between its northern and southern forms has been rendered possible by the fact that they are found respectively in the Majhgawān plates (l. 8) and in the present record (l. 16). The form found in the latter appears to be essentially the same as is met with in the Māngalūr grant of the Pallava Śiṃhavarman.<sup>4</sup> A slight notch in the top stroke of the letter *j*, and the manner of expressing medial *i* by a circle and *ī* by a circle with a dot in its centre, as noticed in the present inscription, are further southern peculiarities.

<sup>1</sup> The Nāgandh and Rewa States, wherein the two places, namely Majhgawān and Bamhani, are respectively included, are adjoining each other.

<sup>2</sup> Above, Vol. XV, p. 49.

<sup>3</sup> It may be pointed out that initial *ī*, which is formed by a vertical stroke with a dot on either side about its middle, does have a nail-head, as may be seen in one of the brief records at the cave of Durgākho. See *A. S. I. Reports*, Vol. XI, p. 127, Pl. XXXVIII, inser. A; Vol. XXI, p. 129, Pl. XXXII, inser. No. 2. The sign in question is read as *ī* by Cunningham, whereas in reality it represents *ī*, as is evidenced by several other inscriptions, both early and late, northern as well as southern, where essentially the same form of the letter is met with. Compare, for instance, *C. I. I.*, Vol. III, Pl. III-B, text l. 61, Pl. XXX-A, text l. 6; above, Vol. VIII, Pl. facing p. 287, text l. 28; *Antiquities of Chamba State*, Part I, Pl. XV, text l. 1; above, Vol. VI, Pl. facing p. 317, text l. 18; Vol. V, Pl. facing p. 8, text l. 9; Pl. facing p. 51, text l. 31; etc. The same occurs also in the Bower manuscript which is assignable to about the fifth century. See Bühler's *Indische Palaeographie*, Table VI, l. 4.

<sup>4</sup> *Ind. Ant.*, Vol. V, Pl. facing p. 155, text l. 24.

The **language** of the record is Sanskrit while its composition is partly in verse and partly in prose. It exhibits various mistakes, most of which are to be ascribed to the engraver. As regards the **orthographical** peculiarities, the following points deserve notice: (1) A final *u* is invariably changed to an *anusvāra*,<sup>1</sup> as in *śrīmān*, l. 2 = *śmān*, l. 3; etc. This resultant *anusvāra* becomes redundant when the following letter is a vowel in which case the original *u* is retained or, so to say, restored, as in *sarvāmācāra*, l. 36. (2) A consonant preceding or succeeding *r* is occasionally reduplicated, as in *patirā*, l. 5, *kīrī*, l. 2; etc. (3) The guttural nasal is used instead of *anusvāra* in *ṛṣṣ*, l. 11, while the same word is used in its correct form elsewhere, *vaśiṣṭh*, l. 33. (4) In *vāpa-sa[ṁ\*]ghān*, l. 31, *ṅā* has taken the place of *h*. (5) As a rule, a separate sign is used for *h* but twice, on ll. 8 and 26, it is represented by that of *r*. (6) In *vāṅkīrīśloka*, l. 22, *r* is wrongly represented by *ṛ*. In such cases as *śaṅkīrīśloka*, l. 16, and *śāṅkīrīśloka*, l. 48, the *anusvāra* is superfluous. Conversely, in *vaśiṣṭh*, l. 7, the *u* is redundant. Besides there are certain other irregularities, such as emission of *śandhī*, *viśaṅga*, *anusvāra* and even of letters, wrong *śandhī*, etc., which have been duly pointed out in the text and the footnotes added thereto.

The **object** of the inscription is to register the grant of a village, called **Vardhamānaka**, included in the **Pāñchagartā** district of the Northern province of **Mēkalā**, to one **Lōhitasarasvāmin** of the Vatsa *gōtra*, a follower of the Māliyanishva *śākhā* of the Śākla Yajurveda. The grantor is a king, **Bharatabala** by name, who is stated to belong to the **Pāṇḍava** lineage, ruling over the country of Mēkalā. We shall by and by have occasion to discuss a more detailed history of this ruler. The charter is stated to have been issued on **the 13th day of the dark fortnight in the month of Bhādrapada in the 2nd regnal year**, composed by Śiva, son of *Rāhasaka* *Īśāna* and engraved by Mihiraka, son of the goldsmith *Īśvara*.<sup>2</sup>

It will readily be perceived that the village of Bamhanī, the find-spot of the present plates, is the modern representative of Vardhamānaka, the village granted the present name being a possible contraction of the original term. As regards the *viśaya* of Pāñchagartā, it is difficult to locate it precisely, but, as its name indicates, it must refer to a region around Bamhanī, watered by five rivers or rivulets. A well-known example of this kind of designation is Trigarta or Trigarta,<sup>3</sup> the ancient name of the territory including the district of Kāuṅgā in the Panjāb. Trigarta, it is explained,<sup>4</sup> is so called because it is watered by three rivers namely the Rāvi, the Beās and the Sutlej. Here the word *garta* is obviously to be taken in the sense of 'a valley'.<sup>5</sup> In the present instance, the five rivulets probably refer to five of the tributaries of the river Sōm, which are shown on the map to be at a short distance from one another on either side of the village Bamhanī.<sup>6</sup> Mr. K. L. Panchoh, Deputy Commissioner, Sāhāpur Division, kindly informs me of the existence of a village called Pachgaon about three miles south of Sahdol which possibly represents the headquarters of the ancient district of Pāñchagartā.<sup>7</sup> More interesting is, however, the mention of

<sup>1</sup> This apparent solecism is reminiscent of the cognate usage in the Vedic texts where, however, a *u* in such cases is represented by an *anusvāra*. Compare, for example, *bahū bhūḥ abalpaṅga* (*Paṭhānīpākānāṅga*, *Ānandāśrama* series, Poona, 1898, p. 199).

<sup>2</sup> See, however, below p. 145, n. 7.

<sup>3</sup> The city of Trigartā, mentioned in Śōmadēva's *Kathāsart-sāgara* (*tantra* 73, v. 21) has perhaps nothing to do with this Trigarta.

<sup>4</sup> Cunningham, *J. S. I. Reports*, Vol. V, p. 148. See also N. L. Dey's *Geographical Dictionary of Ancient and Medieval India*, p. 207 under the word Trigarta.

<sup>5</sup> It also means 'a stream which does not extend to more than, say, ten miles'. Compare: *Dhātuk-sahasra-āyachāra-cha-gāra-śāstra-va-cāpāḥ-va-tā-vaṅkīrīśloka-śākhā-gartās-tāh-pāṅkīrīśloka*. This is cited from the *Chhāṅdōgopaniṣad* by Kullūka in his commentary *Manuśāstra* on the *Manusmṛiti*, IV, 203.

<sup>6</sup> See *The Old Map of India* (Political Edition)—India and Adjacent Countries, Sheet No. 64. The village of Bamhanī is given there at a point roughly 23° 15' N., 81° 48' E.

<sup>7</sup> However, see below, p. 142, n. 6.

Mēkalā as a country. We are familiar with *Mēkala-kanṇakā*<sup>1</sup> as one of the various names of the holy river Narmadā (Nerbada), as well as with *Mēkala*<sup>2</sup> as the name of a mountain range, wherein is located the source of the river.<sup>3</sup> Mēkalā, as referring to a country, is, on the other hand, not so well known though it is mentioned as such even in the epics, the *Rāmāyaṇa*<sup>4</sup> and the *Mahābhārata*,<sup>5</sup> in association with some of the neighbouring countries, like Daśārṇa, Chōḍi, Utkala, etc. Some of the *Purāṇas*<sup>6</sup> likewise make mention of it. All these works acquaint us with *Mēkala* as a people and also as a country peopled by them. Drawing upon these sources, Dr. B. C. Law gives us a brief account of the Mēkalas whom he describes as "a small tribe inhabiting the tract of country comprising the modern Amarakantaka hills and the surrounding region."<sup>7</sup> All these are, however, bare references which it is possible to enrich only by historical data of a more tangible nature, like the record under discussion. Some of the *Purāṇas* no doubt refer to a line of seven kings in *Mēkalā*,<sup>8</sup> who are supposed to have ruled in about the third century A. D., but that is all. They do not mention the name of a single king. In the later literature, references to Mēkalā become more scarce. An outstanding example is that of Varāhamihira's *Brhat-samhitā*,<sup>9</sup> wherein Mēkala is mentioned among the mountains and the peoples in the eastern region.<sup>10</sup>

For our purpose, however, the most valuable reference is that found in a Vākāṅkaka grant, namely in the Bālāghāt plates of Puṇḍarīśhēna II,<sup>11</sup> which has a very intimate bearing upon the subject under consideration. This leads us to the question of the history of the ruling house of

<sup>1</sup> Compare *Rēvā tu Narmadā Sāmābhavā Mēkalakanyakā* (*Amarakāśha*, I, 10, 32); and *Mēkalakanyā chī Narmadā Rēvā* (*Abhidhānavṇāṇā*, III, 52). *Mēkalasūtā*, meaning the same thing, is mentioned in a verse ascribed to Rājāsēkhara in Bhagavatta Jalhana's *Sūktinuklāvatī*, as quoted by R. G. Bhandarkar, (above), Vol. IV, p. 280; as also by Sten Konow in his edition of Rājāsēkhara's *Karpūramāñjarī*, p. 182. The published edition of the *Sūktinuklāvatī* (Gaekwad's Oriental Series, No. LXXVII, p. 47, V. 88), has *Mēkalasūtā* instead of *Mēkalasūtā*. This confusion of *Mēkala* into *Mēkala* is noticed also in different recensions of the *Rāmāyaṇa*, the *Mahābhārata*, etc., as pointed out below.

<sup>2</sup> That is Maikal or Maikala.—"Range of hills in the Central Provinces and Central India, lying between 21° 11' and 22° 40' N. and 80° 46' and 81° 46' E. It is the connecting link between the great hill systems of the Vindhya and Sātpurās, forming respectively the northern and southern walls of the Narbadā valley." *Imperial Gazetteer of India* (1908), Vol. XVII, p. 29.

<sup>3</sup> The particular spot where the river is supposed to take its origin is known as Amarakantaka. "The village of that name is within the Rewa State, "situated in 22° 41' N. and 81° 46' E. on the easternmost extremity of the Maikala range." *Ibid.*, Vol. V, p. 274. Amarakantaka is one of the most sacred places in India and is highly glorified as such in the *Purāṇas*.

<sup>4</sup> *Kishkindhā-kānda*, XII, 9. The reference is to the Nirṇaya-sāgar edition of the *Rāmāyaṇa*, with Rāma's commentary *Tilaka*, the only complete edition to which I have had access. The relevant portion reads *Mēkalān=Utkalānś ch āra Daśārṇa-narāṇa apī*. In Govindanath Gulha's *Laṅka-Rāmāyaṇa* (3rd edition, Calcutta, 237—*Kishkindhā-kānda*, VII, 17), an abridgement, which evidently follows the Bengal recension, the corresponding reading is *Mēkalān-Utkalānś ch āra Daśārṇa Kakum apī*, which appears to be a much better text. By the way, the slight difference between the forms *Mēkala* and *Mēkala* is again apparent. A short note on the *Kakumas*, another little known people, is to be found in Dr. B. C. Law's article on Some Ancient Indian Tribes in the *Annals of the Bhandarkar Oriental Research Institute*, Vol. XXII, 1941, p. 96.

<sup>5</sup> The people of Mēkala are counted among those vanquished by Karṇa. For various references to them in the epic, see Ś. Sorasen's *Index to the Names in the Mahābhārata*. Here again the southern recension gives the form *Mēkala*, as may be seen in P. P. S. Sastri's edition,—*op. cit.*, Vol. VIII (*Bhishma-parvan*—VI), p. 47, v. 39.

<sup>6</sup> *E.g.*, *Pa'mapurāṇa*, *Īta-Kānda* VI, 36.—*Utkalānś ch Daśārṇāś ch Mēkalāś ch-Utkalāś ch*. Some other *Purāṇas* are cited in the works referred to in the next two notes.

<sup>7</sup> *Ancient Indian Tribes*, Vol. II, p. 28.

<sup>8</sup> See Pargiter's *Dynasties of the Koli Age*, p. 51. According to the account given by Dr. B. C. Law, *op. cit.*, the *Utkalapurāṇa* refers to ten kings who had Mēkala as their land of birth. The late Dr. K. P. Jayaswal has worked up the Puranic data and attempted a connected history of the Mēkalā rulers in the early centuries of the Christian era, which is discussed below, pp. 138-9.

<sup>9</sup> Especially in the *Kūṇḍa-tībhāga* (ch. XIV), 7; but also in V, 39, 73; and XVI, 2.

<sup>10</sup> *Ind. Ant.*, Vol. XXII, 1893, pp. 170, 185.

<sup>11</sup> Above, Vol. IX, pp. 267 ff. and plate, text I, 28.



Mēkalā. Before we proceed to investigate the external evidence as to that, let us consider what information is furnished by the present inscription itself. As has been stated above, Bharatabala, the royal donor, belonged to the famous race of the Pāṇḍavas. From the preamble of the record we cull the following genealogy of this dynasty :—

1. Jayabala.
2. Vatsarāja or Vatsōśvara (son of 1).
3. Nāgabala (*Mahārāja*, s. of 2 from Drōṇabhattachārikā).
4. Bharata or Bharatabala (*abās* Indr. ? *Mahārāja*, s. of 3 from Indrabhattachārikā, married Lōkaprakāśā, a princess of Kōśalā).

The genealogical portion consists of eleven elaborate verses and some passages in prose, but contains very little of real historical value, except in a few details, the descriptions of the kings being mostly conventional. The opening verse speaks of **Jayabala**, as a highly celebrated king in Mēkalā, belonging to the house of the Pāṇḍavas, but does not prefix any such title as *Mahārāja* to his name. The next two stanzas describe his son **Vatsarāja**, extolling him, in a general way, for his prowess and virtues. He, too, does not carry any high title. Then comes a prose passage, followed by a verse, introducing Vatsarāja's son **Nāgabala**. A similar prose passage and the next four verses, vv. 5-8, are devoted to the latter's son **Bharatabala**, while the next following two verses speak of Bharatabala's wife **Lōkaprakāśā**. The eleventh verse evidently again refers to Bharatabala and also alludes to someone else, presently to be identified. The manner in which Nāgabala and his son Bharatabala are introduced is distinctly more dignified. The prose passage in each case has an identical text, except of course the name of the king's mother, which in the case of Nāgabala is **Drōṇabhattachārikā** and in that of Bharatabala is **Indrabhattachārikā**. These two ladies were thus wives of Vatsarāja and Nāgabala respectively. Nāgabala and Bharatabala are each styled *Mahārāja* and described as a devout worshipper of Śiva, a great patron of the Brāhmaṇas, and *paramagurudēvatādhīvaivata* that is distinguished as a highly venerable personage, a deity and a supreme divinity. Such epithets are known to signify paramount power.<sup>1</sup> In the present instance, however, the grandiloquent epithet perhaps simply denotes a more exalted position, to which Nāgabala must have risen, as compared with the status of his father and grandfather, Vatsarāja and Jayabala, who, judging from the fact that they have not had any regal titles attached to their names, must have been mere chiefs. Nāgabala and his son Bharatabala may have enjoyed a measure of independence, but that they were not absolutely independent rulers is proved by evidence external as well as internal, as will be shown below. In the one eulogistic verse devoted to Nāgabala, no definite exploit of his is mentioned. If the description contained therein is not altogether conventional, it may be taken to hint at the growing military power of Nāgabala, his army comprising a large number of horses and elephants. In the case of his son, Bharatabala, though the inscription is much more eloquent, yet the historical data it imparts about him are meagre. The fifth verse mentions him under the name of Indra and compares him to Kārttikēya. The sixth praises his good qualities like heroism, majesty, benevolence and so forth, and also depicts him as a sacrificer, though no specific sacrifice has been attributed to him. The seventh and eighth represent him as a slayer of his enemies, like wise without specification. The ninth and tenth describe his consort, Lōkaprakāśā, who is stated to have been born in Kōśalā.

<sup>1</sup> The overlord in Sōmadatta's Soro plates (B and C) is referred to as *Paramadēvatādhīvaivata* or *Paramadāivata* (see above, Vol. XXIII, p. 202). *Mahārāja* Vatsarāja in his Pātākellā plate refers to his suzerain Śambhuyasas as *Paramadēvatādhīvaivata* (see above, Vol. IX, p. 287, and Vol. XXIII, p. 200). In these instances the feudatory chief also prefixes to the name of his overlord the additional title of *Paramabhattachārika*, which is not found in the present record. In the Soro plate of Śambhuyasas himself, he gives the epithet of *Paramadēvata* to his father (*bappa*), and calls himself only *Mahārāja*. The Soro and Pātākellā inscriptions are later than the Bamhani plates by more or less half a century.

<sup>2</sup> See below p. 143, n. 7.

It is emphasised that she came of a divine family. Another point on which seemingly stress is laid is this that she is described to be the only wife of Bharatabala, which tends to show that the latter was in favour of monogamy, whereas his forefathers practised polygamy.<sup>1</sup> If the expression to the effect that Lōkaprakāśā was blessed with grandsons and great-grandsons is to be taken as a statement of facts, rather than in the sense of a benediction which seems to be the case, we will have to assume that Bharatabala came to the throne in a very advanced age so as to become a great-grandfather already in the second year of his reign in which the present charter of his is dated.

The contents of the eleventh stanza, as has been indicated above, are ambiguous. In the natural sequence, it speaks of the royal donor Bharatabala, represented, as an emperor (*śāhābhāuma*) honoured by his vassals, but, at the same time, it contains a veiled reference to his overlord, **Narēndra**, that is the **Vākātaka** monarch **Narēndrasēna**. There is obviously a pun upon the word *naīvāra* which, when construed with Bharatabala, means 'king' while otherwise it stands for the personal name of the Vākātaka sovereign concerned. There is another word in the verse, which has likewise double meaning, and that is *saumya*. It qualifies *raśā*. When it refers to Bharatabala's *raśā*, it means 'lunar' and when it adverts to Narēndrasēna's *raśā*, it simply denotes 'auspicious'. The implication is quite obvious. The Pāṇḍavas the avowed ancestors of Bharatabala, belonged to the Lunar race, while the Vākātakas were Brāhmanas and as such their family could aptly be described as 'auspicious'.

The hidden reference as disclosed above might have escaped detection but for a counter-reference met with elsewhere. And it is here that the importance of the Bāhāghāt plates of Prithu-vishōpa II comes in. In this record the Vākātaka monarch Narēndrasēna, the father of Prithu-vishōpa II, is described to be as one 'whose commands were honoured or obeyed by the lords of Kōsalā, Mēkalā and Mālava'—*Kōsalā-Mēkalā-Mālavādhipaty-abhāratichchala-śāsana*.<sup>2</sup> This has generally been taken to signify that Narēndrasēna exercised suzerainty over the rulers of the three countries referred to. So far as Mēkalā is concerned, the said claim has been admitted, though covertly, by the donor of the present charter himself. It may, however, be questioned that, if Bharatabala indeed owed allegiance to Narēndrasēna why he should express it in equivocal terms, and how the sovereign could tolerate that. The very fact that it has been so indicates that the overlordship was more in name only, that Mēkalā under the kingship of Bharatabala was an internally autonomous state, and that the prestige of its king was not much inferior to that of his suzerain or that both of them were perhaps more or less on friendly terms.<sup>3</sup> It looks as if Bharatabala was not bound to acknowledge Narēndrasēna's overlordship in the charter issued by him, but that it was out of courtesy that he did so and that wilfully in an indirect manner. A somewhat analogous instance, where a feudatory covertly alludes to his overlord, is furnished by the Ghumli plates of the Samdhava chiefs, of whom Kṛṣṇatāpa II and his brother Jāika I refer in like manner to their sovereign, the Pratihāra emperor Rāmadhādīa, who flourished in the first half of the ninth century.<sup>4</sup>

<sup>1</sup> Mahānāthōpādhyāya V. V. Bhāshi, who also had occasion to read this article in its proof stage, opines that the expression *ekāva*, qualifying Lōkaprakāśā, perhaps means *asāmānyā* 'matchless'. There may not be any intention to refer to her husband's monogamy.

<sup>2</sup> Above, Vol. IX, p. 271, text II, 27-28. The citation gives the amended text. The late Dr. K. P. Jayaswal has rightly pointed out that Prof. Kielhorn's correction of *Kōsalā* and *Mēkalā* into *kōsala* and *Mēkhalā* is not called for. K. P. Jayaswal, *History of India 150 A. D. to 550 A. D.*, p. 84, n. 1. The form *Kōsalā* is met with in certain other inscriptions as well, see, for example, above Vol. XXIII, p. 251, text I, 13.

<sup>3</sup> It has been observed that the Vākātakas do not seem to have insisted on their feudatories specifically mentioning their suzerainty in records. Above, Vol. XXIII, p. 173.

<sup>4</sup> Above Vol. XXVI, pp. 191, 192. The relevant text runs as follows.—*Bharata va ābhārad-ābhāra-samāyānta-Rāmab*, Rāma referring to the epic hero of that name as well as to the Pratihāra emperor Rāmadhādīa. The term *lōkanātha* occurring in the concluding verse of the Cuttack Musam plates of Mādhavavarman has been taken to refer to 'the paramount sovereign to whom Mādhavavarman owed allegiance'. Above, Vol. XXIV, p. 150.

From the above discussion it follows that Bharatabala was a contemporary of Narēndrasēna who is known to have flourished about A. D. 435-470.<sup>1</sup> The evidence of the script employed in the record is, as has been shown above,<sup>2</sup> in perfect agreement with this date. Taking the second year of Bharatabala's reign to correspond approximately with A. D. 460, and working at the rate of twenty years per reign-period for the foregoing three rulers, we arrive at A. D. 399-400 as the approximate date of Jayabala's rising to power. This roughly synchronizes with the momentous events taking place in the two big royal houses of the Guptas and the Vākāṭakas, when the latter after suffering a setback at the hands of Samudragupta, were re-asserting themselves, the mighty Gupta empire was heading to a fall, and the Gupta-Vākātaka relations were being cemented by a matrimonial alliance inasmuch as Chandragupta II's daughter Prabhāvatiguptā had been married to Rudrasēna II. The confusion might have afforded Jayabala an opportunity of assuming authority and stabilizing his position as a local chief.

From the way the ancestral line is recounted in the present charter, it appears that the Pāṇḍava dynasty of Mēkalā started with Jayabala himself. It further appears that his successors were able not only to hold the territory he had mastered, but also to annex much more to it, at the same time acquiring greater authority. A measure as to the extent of the kingdom under Bharatabala is afforded by the mention in this inscription of an *Uttara-rāshṭra* within Mēkalā, which presupposes a fairly large realm, partitioned at least into two big well-defined divisions, one in the north and the other in the south, each in its turn comprising a number of districts and sub-divisions. Thus we may assume that the kingdom of Mēkalā was divided into two provinces, one called *Uttara-rāshṭra* and the other *Dakṣiṇa-rāshṭra*, that the river Son in its upper reaches within the Rewa State possibly formed a natural boundary-line between the two, and that the whole of Mēkalā comprised the south-eastern part of the Rewa State, portions in the north of the Bilāspur District and some area in the east of the Mandlā District. The record does not mention the place of its issue, nor have we any means to ascertain as to where exactly the seat of government was located.

We already know of a line of Pāṇḍava kings ruling in Southern Kōsala. There has been some controversy as to their age, but recently Prof. Mirashi has shown that the king Tīvaradēva of that lineage flourished in the second quarter of the sixth century.<sup>3</sup> Tīvaradēva's grandfather, Indrabala, or the latter's father, Udayana, thus becomes roughly contemporaneous with Bharatabala. The two Pāṇḍava houses were most probably related to each other. Of Bharatabala's queen Lōkaprakāśā, the present inscription informs that her native place was Kōsalā. It is a pity that no particulars of her parentage are given. Possibly she was a princess of the Pāṇḍava family of Kōsalā. It may, in passing, be observed that the Pāṇḍavas of Mēkalā had the Paruvāyaka *Mahārājās* and the *Mahārājās* of Uchchakalpa as their neighbours in the north west.

There is no epigraphical evidence as to who the rulers in Mēkalā were prior to the Pāṇḍavas of the present document. The late Dr. K. P. Jayaswal has tackled this problem with the help of the Puranic material which he has used in a sifting manner. According to his interpretation of the Puranic texts, Mēkalā was then a province in the Vākāyaka empire and was ruled over by the Pallavas whom he considers to be relatives of the Vākāṭakas. The following quotations from his work embody his view on the subject:—"In Mēkalā, there flourished seven rulers in seventy years, i.e., from about 275 A.D. to 345 A.D. It seems that this portion was acquired in the time of Vindhyaśakti. The rulers of Mēkalā who were a branch of the Vindhvaka dynasty, were kings of Andhradēsa."<sup>4</sup> "The Pallavas are described in the Purāṇas under the designation 'the Andhra kings'—the kings of Andhradēsa', as ruling over Mēkalā with Andhra, and are specified as 'the descendants (*saṃtati*) of the Vindhvakas, i.e., Vindhyaśakti."<sup>5</sup> "A branch of the Imperial

<sup>1</sup> K. P. Jayaswal, *op. cit.*, p. 100.

<sup>2</sup> The Majhgawān inscription, which is dated in the Gupta year 191 (= A.D. 510-11), thus becomes later than the present record by about half a century.

<sup>3</sup> Above, Vol. XXVI, p. 229.

<sup>4</sup> K. P. Jayaswal, *op. cit.*, p. 87.

<sup>5</sup> *Ibid.*, pp. 92-93.

Vindhyakas, *i.e.*, the Imperial Vākātakas, became kings of Andhradēśa which had become connected with the Vākāṭaka province of Mēkalā.<sup>1</sup> Proceeding, the same author gives an identification of this province. "This Mēkalā I have identified as a province of 'Sapta-Kōsalā,' below the Maikal range of our maps, *i.e.*, the British district of Raipur and the Indian State of Baster."<sup>2</sup> Regarding the same, he elsewhere states :—"The Province of Mēkalā evidently extended from the south of the present Maikal Range, in a straight line, covering the modern State of Baster where-in begins the Andhra country."<sup>3</sup>

These are rather astounding conclusions : Andhra and Mēkalā being blended into one country, and the Pallavas and the Vākāṭakas becoming blood-relations : and they will pass until any conclusive evidence to the contrary is forthcoming, like the charter under discussion. It may be pointed out that according to the said author, Mēkalā was still under a branch of the Vākāṭakas during Nārēndrasēna's reign. "The system of the Vākāṭaka imperial organization," says he, "was to have sons and other relations as rulers over different provinces."<sup>4</sup> Evidently he had this in mind while, referring to the re-establishment of the empire of the Vākāṭakas, he said : "on the fall of the Gupta Empire, under Nārēndrasēna, they once more become a sovereign power in the Berar-Maratha country including Kōṅkaṇa and up to Kuntala, in Western Mālwa and Gujarat, and in Kōsalā and Mēkalā including Andhra."<sup>5</sup> It goes without saying that if he had the present record before him, he would have said differently. Now we know that Bharatabala was not a kinsman of Nārēndrasēna, but that the two came of different stocks, one being a Kshatriya and the other a Brāhmaṇa.

Finally, we may consider the designations of the various officials mentioned in the record. By *Grāmakūṭa* is meant 'the headman of a village'. This term is frequently met with in inscriptions, particularly in those of the Rāshtrakūṭas.<sup>6</sup> What *Drōṅāgraka* denotes is difficult to determine, as it is an unfamiliar word. There is, however, a word *drōṅamakha* which according to Sanskrit dictionaries means 'the chief or the most beautiful one of 100 villages'. It is perhaps in this sense that the words *drōṅamakha* and *drōṅamakha* are used in the *Dīpāvalī*.<sup>7</sup> It may readily be conceded that *drōṅāgra* means the same thing as *drōṅamakha* : and by the addition of the suffix *ka* to that, we get the word *Drōṅāgraka* which possibly denotes 'an officer in charge of a *drōṅāgra* or a *drōṅamakha*. In rank and importance he thus stands much higher than an ordinary *Grāmakūṭa*. The term *Nāyaka* signifies 'a leader' or 'a military commander'. A *Dēvarāṇika* is, as the word indicates, perhaps 'a superintendent of temples and holy places'. The word *Gapdaka* in the present context possibly means 'a warrior'. A *Rāhasika* is a 'privy councillor'. This office is mentioned in some other inscriptions under different forms such as *Rahasya*,<sup>8</sup> *Rahasika*,<sup>9</sup> *Rahasādhiyata*,<sup>10</sup> *Rahasādhiyāta*,<sup>11</sup> etc. The order of the grant was issued by the king himself (*śarṅam-ājñāpanā*), that is to say, it was not conveyed by any state official acting as the king's *dūta*.

## TEXT:

[Metres : vv. 1, 10, 11 *Śruṅgharū* ; v. 2 *Vasantatīlakū* ; v. 3 *Uṇjāto* ; vv. 4, 9 *Mālīnī* ; v. 5 *Indrarajū* ; vv. 6, 7 *Śārdūlārdakṛīṭa* ; v. 8 *Ārgā* ; vv. 12, 13, 14 *Anuśṭubh.*]

<sup>1</sup> *Ibid.*, p. 181.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, p. 84.

<sup>4</sup> *Ibid.*, p. 83.

<sup>5</sup> *Ibid.*, p. 82.

<sup>6</sup> See, for example, above Vol. XXIII, pp. 15, 106, 210 and 220 text. ll. 30-31, 3, 36 and 43 respectively.

<sup>7</sup> Edited by Cowell and Neil, p. 629, ll. 12, 21 and 28.

<sup>8</sup> Above, Vol. III, p. 21, ; Vol. XXIII, p. 78 ; *Ind. Ant.*, Vol. XIV, p. 12, Vol. XVIII, p. 145.

<sup>9</sup> *Ind. Ant.*, Vol. XIII, p. 121. The form *rahasika* is a corruption of *rāhasika* rather than of *raha-yak* : as suggested by Dr. Hultzsch, above, Vol. III, p. 21, n. 1.

<sup>10</sup> Above, Vol. I, p. 7, text l. 50.

<sup>11</sup> *Ibid.*, Vol. VI, pp. 13, 14 ; Vol. XXIV, pp. 144, 145, 296, 303.

<sup>12</sup> From the original plates.

## First Plate

- 1 Ōm<sup>1</sup> svastih<sup>2</sup> | \*| Āsīh<sup>3</sup> yaḥ **Pāṇḍavānām** svimala-vasasām anvyāḥ bhūm-dhānmā<sup>4</sup> | ū<sup>5</sup> |  
 2 | ābhūt Mē<sup>6</sup> (Mē)kalāyām kshītipari-talakāḥ saṁprasūt-ōm-kīrttu<sup>7</sup> (tttū) | | \*| śrīmām(mām)  
 sī-sam-  
 3 vidhā<sup>8</sup> | rā \*| **Jayabala** itī yaḥ khyāpyatē svair vyaśābhūḥ lō (lām lō) kē smū<sup>9</sup> (smm) sarvyalō  
 (d. at t) | va \*|  
 4 pravara-guṇa-gaṇ-ākaṅkīṭaś-chāra(m)-mūrttī<sup>10</sup> (tttī) h<sup>11</sup> | | 4 \*| Tasy-āhav-āhīṭa-jayaḥ prathu-  
 | rō dayā \*|  
 5 vām(vām) **Vatsēsvaraḥ** putrasamō guṇavān vidhī-jīaḥ | | \*| puttrū-bhavad-ripu-gra(ḡṛi)-  
 h-ōpa-  
 6 vanām vāna vanyau=ṁṁgāḥ prachuratām=upapādītām \* | 2 \*| Mahāmbhāva<sup>12</sup> | h<sup>13</sup> |  
 7 sud-ṛita-prasamsī(samsī) guṇ-āntara-jūaḥ puṁsh-ōpabhōgyaḥ | | \*| sad-dharmmaḥ-Sīlō(laḥ)  
 samaya-pa-  
 8 dhānaḥ śrī-**Vatsarāja**(jō) nīpāru vya<sup>14</sup> (t. d. a) bhūva \* | [3, \*] tasya putras tat-pād-ānudhyātaḥ  
 pa-  
 9 namamāhēśvataḥ paramahamyaḥ paramagurudēvatādhditavyavīśō-sha<sup>15</sup> | h<sup>16</sup> |  
 10 Śrīmām(mām) śrīmatyām dēvyām **Drōṇabhāṭṭārikāyām** arpanaḥ śrī-mahārāja-**Nā-**  
 11 **gabalāḥ** | \*| Turaga-khura-nīpāra-kshuṇṇa-mārggā dharmtrū<sup>17</sup> (ttṛī) malinavati dig-  
 antām<sup>18</sup> (ntām)  
 12 pā<sup>19</sup> | m<sup>20</sup> | su-rūks-h-ākul-āntām (ntām) | \*| mada-mahna-kaṇḍolā vāraṇā vasya

## Second Plate: First Side

- 13 vatah<sup>21</sup> prasamam nīpavamō śikā-ādrām kshayōm | 1 1 \*| tatas tasya putras=tat-pād-  
 ā-

<sup>1</sup> Expressed by a symbol. There is a dot to the left at the bottom and a dot to the right at the top of the symbol which are superfluous. Similar superfluous marks are to be seen also further on in the plates.

<sup>2</sup> The *svasti* after *svastī* had better be omitted, because the word is, as a rule, an indeclinable. The form with the *svasti* occurs in a few inscriptions from Chandā. See J. Ph. Vogel's *Antiquities of Chamba State*, Part I, inscriptions Nos. 14, 15, 20, 24, 27-29, 31, 33, 34, 36 and 45. It may, however, be observed that in all these inscriptions the sign taken for *svasti*, in reality, stands for the numerical figure 1. The same sign occurs in Nos. 13, 18, 42 and 48, but there it has been left unread. In some cases, instead of only one, there are two signs, thus representing 11, as in Nos. 31 and 48. An unmistakable instance of the occurrence of *svasti* after the word *svastī* is, however, afforded not only by the present record, but also by the Chuprupalle plates of the Eastern Chālukya king Vishnavardhana I, though Fleet doubted the appearance of the *svasti* there by remarking that "it is probably only due to a mark of punctuation, imperfectly cleared out" (*Ind. Ant.*, Vol. XX, p. 16, n. 3). In fact, the sign of *svasti* there is plainly visible on the facsimile and can not be taken for anything else. (See A. C. Burnell's *Elements of South-Indian Palaeography*, London 1878, 2nd ed., Pl. XXVII). In the *Vedas*, on the other hand, the word is treated both as an indeclinable and as a substantive. Compare, for example, *svastī pāshū a-śō dadhātu aś* (*Rigveda*, V, 51, 11), and *svastim Indrā Manō dadhātu* (*Rigveda*, II, 29, 3). In the later Vedic literature also instances of its use as a substantive are met with, cf. *ducc svasti astu aś* = *svastizāmānushbhghā* (*Ev. History*, p. 167).

<sup>3</sup> The construction is rather peculiar, the verb *āśī* alone constitutes the principal clause, its subject *aś* being understood.

<sup>4</sup> The *dhānmā* meant to be over *smā* is placed a little aside. It appears to the left at the bottom of the letter *mā* in the upper line.

<sup>5</sup> A little space left blank here possibly denotes the punctuation.

<sup>6</sup> This sign of punctuation consists of a single curved line.

<sup>7</sup> There appears a superfluous dot or *masāna* over the superscript *t* in this syllable.

<sup>8</sup> This mark of punctuation consists of two curved lines.

<sup>9</sup> This *smā* *smā* is touching the base of the letter *mā* in the line above.

<sup>10</sup> Read *śīlō*. Although *śīlō* can have the same sense as *śīlō* (i.e. *upamā karūṣh*) has, yet it is the latter that fits in with the metre, and hence that is undoubtedly the intended reading.

i.

2  
 4  
 6  
 8  
 10  
 12

Handwritten text in Devanagari script, arranged in 12 horizontal lines. The text is partially obscured by black redaction marks at the beginning and end of the lines. The script is dense and appears to be a form of historical record or inscription.

ii.a.

14  
 16  
 18  
 20  
 22  
 24

Handwritten text in Devanagari script, arranged in 11 horizontal lines. The text is partially obscured by black redaction marks at the beginning and end of the lines. The script is dense and appears to be a form of historical record or inscription.

ii, b.

26 26  
 28 28  
 30 30  
 32 32  
 34 34  
 36 36  
 38 38

iii.

40 40  
 42 42  
 44 44  
 46 46  
 48 48

- 11 mudhyātah paramamāhōśvatah paramabrama(hma)nyah paramagurudēvatādhdāivata-  
 15 viśōśah śrīmatvām dēvyām=**Indrabhattārikāyām**=utpannah śrī-mahārāja-**Bharata**[h \*]  
 16 **Indrō** davā-śīla-guṇa-ānvitāvā audāryya-chāturyya-samān(ma)nvitāyā[h \*] pu-  
 17 trā[h\*] praśūtō mala-chāta-kāntih Śatēndraputtryā iva Kā[rti]kēyah | 5 \*| Indrō dā-  
 18 rāṇ sambhavy[tha] hutabhukta-tōj-ōjvala<sup>9</sup> subhavām(vān)- 'tsad-vpitta-shtuti-vpra-  
 mandra-  
 19 vidhīta-pra(priā)pta-pramāṇ-ōmatī[h\*] dīshṭah sādhu-sukh-ōdayāva hī nīṇām dha-  
 20 rmi-ārtha-saṁpādakah(kō) vedyām=adhvara-samsthitē vasu-hutah<sup>10</sup> pūjyah satātū  
 sarvva-  
 21 dā || 6 \*| Yēn=ottūnga-ripu-drumair-aviralan-bhha(bhha)gnaiḥ samastā dīsa h-  
 ehha(ś chha)nnā dudhya(g-va)ra-<sup>11</sup>  
 22 dantū dēva gurūṇā vyākri(kṛi)shya visphūrijitā[h\*] | vasy-ava[m\*] | vidha-chōśṭa(śti)-  
 tasya nī-  
 23 patah kṛitsnē mahī-maṇḍala(lē) samājya-śrī(śri)yam ādadhātu vṇulā dharmu-ārtha-kāma-  
 24 pradāh<sup>12</sup> | 7 \*| Śrī-Bharataḥ kshītmanthah kshītipati-tilakah Śutēndra-sama-vi(vī)dyah | ?|  
 25 vṇhata-ripu-gaṇa-lakshminī(kshminī) dadhāra yah samśī(śri)tām sva-bhujōh<sup>13</sup> | 8 \*|  
 ōk saiva<sup>14</sup>

*Second Plate : Second Side*

- 26 Sphaṭika-vimāla-śubhanū vi(ba)bhvati(tī) śīla-tōyana<sup>15</sup> yama-nīnu)yaṭu(ma)-raṭānta-  
 prānta-su-  
 27 ddha-pravahantī(vāham) | \*| praśama-guṇa-gaṇ-ōmvyā(rmi yā) janatī pāvavānti(yantī)  
 svayam-īha sura-  
 28 lōkād āgatā Jāhnav iva | 9 \*| Śrīmach-chāndr-ā[ni\*]su-ku(ki)rtē| -Bharataya(ba)ba-  
 nīpasy-ōttama(mā) ra(tā)ja-  
 29 patu(tū) | 10 pātā ya(vā) **Kausalāyām**<sup>11</sup> amara)ja-kulajām [k]itumachhan<sup>12</sup> dadhātā(nā) || 11 \*|  
 śaśvad-dharm-āp(ṛ)tha-  
 30 kāra(ma)-prativihitarām<sup>13</sup> āṛīva **Lōkaprakāśā** vātā ra(pau)trah pu(pri)paṅtīraṇ na|ya|-  
 vmaiva|-ra-

<sup>1</sup> The reading *dāraṇ sambhavē* is unmistakable. However, the sense is not clear.  
<sup>2</sup> Possibly the intended reading is *hutabhuk 17) āppadab*. Even so the construction is not quite all right. I take it to mean *tjasy āppadō hutabhuk*.  
<sup>3</sup> This *t* is prefixed to the *sa* in accordance with a rule of *sandhi* (Pāṇini's *1-śtūddhīpāṇī*, VIII, 3, 30), instances of which are seldom met with even in literature.  
<sup>4</sup> This expression is worthy of note. In ritual terminology *huta* also means 'one to whom an oblation is offered'. Thus, in the present context, *vasu-huta* may denote 'one to whom a tribute of gold is paid'.  
<sup>5</sup> The word *vava* here may be taken as construed either with *dā* or with *dantū*. The use of *dā vava* would be synonymous with that of *dīsa-vava* found elsewhere. See above, Vol. XXIII, p. 266, text ll 16-18.  
<sup>6</sup> There is something wrong with the construction of the second half of this verse apparently due to the fault of the engraver. To make it yield some coherent sense we may reconstruct it as follows: *gasy ānamadha- chōśhtitam sa nīpatih kṛitsnē mahī-maṇḍalē samājya-svayam ādadhātu vṇulā dharmu-ārtha-kāma-pradāya*.  
<sup>7</sup> Correctly it should have been *sva-bhujōh*. However, as it is, we have to suppose the existence of a word *bhuj* synonymous with *bhūja* or *bhujā* on the analogy of *pad*, an equivalent of *padu*.  
<sup>8</sup> The words *ōk aiva* are in prose and are to be construed with *Bharatabala-us-gasy āttamā rājaputā* in v. 15, so to below.  
<sup>9</sup> Instead of *tōyana* read *tōyana*.  
<sup>10</sup> This mark of punctuation is superfluous.  
<sup>11</sup> Better read *Kōsalāyām*.  
<sup>12</sup> Read *kṛitum achhan*.  
<sup>13</sup> Mahāmahōpādhyāya V. V. Miśra would take this word to be *tanu* and explain the compound as *dharm- ārtha-kāma-k pātīchitam tanu* *ntayā sū*. That, as he points out, would bring out the intended pun on the name Lōkaprakāśā, though it would involve a wrong *sandhi*.





47 samāptam̐ ch-ēdam̐ śāsanaṁ(nam) [ ]\* pravardhamāna- |<sup>1</sup> vijaya-tājya-saṁvatsarē  
 2 Bha(Bhā)drapada-kra(kṛi)shṇa-tra-  
 18 yōdaśyām̐ Pushya-nakshatrēṇa [ ]\* likhitaśm̐-ch-ēdam̐ śāsanaṁ rāhasik-Ēśāna putrēṇa  
 Śivēn-ō.  
 19 tkīṇam̐-cha suvarṇpakā-Ēśvara-putrēṇa Mīhirakēn-ō(ṇ-ē)ti |

TRANSLATION

Om ! Hail !

(V. 1) There was he who became a widely renowned king in **Mōkalā**, the foremost amongst the rulers, a fortunate one and a disposer of Fortune, endowed with excellent virtues as well as with a personable appearance, who belonged to the family of the Pāṇḍavas of absolutely flawless fame and great majesty, and who is well known in this world always through his own glorious deeds as **Jayabala**.

(V. 2) To him was born a son, (called) **Vatsēśvara**, who was like unto (*his father*), famous, compassionate(?), virtuous, (and) conversant with rituals, who achieved victories in battle-fields (and) made the pleasure-gardens, attached to the houses of his enemies, teem with wild beasts.<sup>1</sup>

(V. 3) The illustrious king **Vatsarāja**<sup>2</sup> was magnanimous, always approving of merits, partial to virtues, devoted to righteousness, serviceable to his people and distinguished for his equitable policy.

(LL. 8—11) His son, meditating on his feet, a devout worshipper of Śiva, a great patron of the Brāhmanas, regarded as a highly venerable personage, a deity and a supreme divinity,<sup>3</sup> a fortunate one, was the illustrious *Mahārāja* **Nāgabala**, begotten on the illustrious queen **Drōṇa-bhaṭṭārikā**.

(V. 4) At the time of his (Nāgabala's) march, the roads having been pounded down by the hoof-beats of his steeds, the earth darkens (*all*) the quarters, dust making every corner dry and dreary, (*but*) his elephants, with their temples soiled by the ichor, instantly restore serenity, having moistened it (the earth) with the spray (*which they habitually emit from their trunks*).

(LL. 13—15) After him, his son meditating on his feet, a devout worshipper of Śiva, a great patron of the Brāhmanas, regarded as a highly venerable personage, a deity and a supreme divinity,<sup>5</sup> is the illustrious *Mahārāja* **Bharata**,<sup>6</sup> begotten on the illustrious queen **Indrabhaṭṭārikā**.

(V. 5) To her (Indrabhaṭṭārikā), endowed with compassion, worthy character, virtue, generosity and smartness, was born, as Kumāri to Pārvatī, a son, **Indra** (*by name*),<sup>7</sup> bright and handsome of appearance.

<sup>1</sup> This mark of punctuation is superfluous.

<sup>2</sup> This *anusōā* is redundant.

<sup>3</sup> Implying thereby that he completely devastated the palaces of the hostile chiefs.

<sup>4</sup> This Vatsarāja is obviously the same person as Vatsēśvara spoken of in the foregoing stanza. *Vatsarāja* appears to be the proper form of the name, whereas the use of the form *Vatsēśvara* is presumably owing to the exigency of the metre. Dr. X. P. Chakravarti, however, makes a very happy suggestion. According to him, the *usūpa* after the name Vatsēśvara in l. 5 of the text is to be regarded as a mistake and should be omitted. We would thus have *Vatsēśvara-patīsamō*, meaning thereby that Vatsarāja was equal to the lord of Vatsas, namely the mythical king Udayana, who, as we know, also belongs to the Pandava lineage. In this interpretation, the verses 2 and 3 will have to be taken as forming a *vaṇṇaka*, and one of the two verbs, *abharat* and *babhūva*, will have to be considered as redundant.

<sup>5</sup> The significance of these epithets has been discussed above, p. 136.

<sup>6</sup> His full name *Bharatabala* occurs below in verse 10.

<sup>7</sup> It is with a good deal of diffidence that I have taken this *Indra* to be a second name of Bharatabala himself, presuming that he is so called after his mother Indrabhaṭṭārikā. It is possible that here, too, he is only metaphorically identified with Indra, the lord of gods, as is manifestly the case in the succeeding verse. The eighth couplet indubitably compares him to that celestial monarch.

(V. 6) (*He is*) Indra in causing a rift (*in enemy ranks*),<sup>1</sup> a blazing fire in brilliance, amiable, a very Brāhmaṇa in point of noble behaviour deemed praiseworthy, one who has gained authority and excellence,<sup>2</sup> whose sight inspires joy in (*the hearts of*) good people and brings to fruition the merit and desires of the common folk to whom gifts of gold are presented at the time when he occupies the sacrificial seat for (*performing*) a sacrifice,<sup>3</sup> and who is always respected by worthy persons.

(V. 7) Like a gigantic celestial elephant,<sup>4</sup> he pulled down and tore asunder a multitude of resounding trees (*in the form*) of overweening foes and had all the quarters thickly strewn over with them. A king capable of such a feat exercises complete sovereignty over the whole world, ensuring righteousness, prosperity and happiness.<sup>5</sup>

(V. 8) In prowess equal to the Lord of gods is the illustrious king Bharata, a paragon of rulers, who, having slain the enemy hosts, bore their Fortune on his own arms as she approached him.

(I. 25) The only one.<sup>6</sup>

(V. 9) who is, as it were, the Ganges herself, from heaven descended, purifying the people here, possessing the water (*in the form*) of character pure and brilliant as crystal, with its serene flow bounded within the two banks of self-restraint and self-discipline, ripply with many virtues such as equanimity.

(V. 10) royal consort of the king **Bharatabala** of the glory comparable to shining mountains is **Lōkaprakāśā**, the lady *par excellence*, who, born in Kōsalā, carrying the high renown of (*being of*) a divine origin, ever intensely zealous upon righteousness, prosperity and happiness,<sup>7</sup> has attained to a sublime status by virtue of her having sons and grandsons, who are champions of justice and discipline, (*and would-be*) foremost kings.

<sup>1</sup> I am not certain of this rendering. See above, p. 141, n. 1.

<sup>2</sup> The long compound expression *śubhā-citta-śhīta-cīpaṭ-manda-cālita-pūṣṭa-pamāṇa-śūratib* is amenable to other interpretations as well, which may be quite different from the one given above, but, the description being more laudatory than factual, it matters little in whatever sense it is construed.

<sup>3</sup> It was of course a custom that a sacrificing king received rich presents from his friends and feudatories. In this connection, the case of Yudhisṭhira celebrating the *Rājasūya* sacrifice may be recalled when such tributes poured in in a regular stream, so much so that a special steward was appointed in the person of Duryōdhana to take charge of them while his cousins and some of his brothers were posted likewise to look after other affairs of the ceremony. The kings who attended the grand ceremonial vied with one another in presenting Yudhisṭhira with costly gifts. We read the following in the *Mahābhārata*, II (Sabhāparvan), Chapter 30 (the reference being to the Southern Recension, P. P. S. Sastri's edition):—

*Tē ca dṛbbhant samāpātāḥ pāthavīś-tataḥ Bhārata  
samādhāya mathūhāna catānāḥ cādhāna cha* 21

*Bala cāham samādhāya cādhāḥ pāthavīś-śaśubh  
dāśhātulānāḥ sabhām chazāca Dharmatūpam cha Pāṇḍavam* 23

*Duryōdhanaś-ś-ārhanānaḥ pātapaṇḍha samāśih* 63

*Kātham hi manāi Kumārāṇī pāthavīś-nāś-śamāpāpāt  
apācāna dāś-ś-āpāṇāḥ spādhamānāḥ dāś-ś-dhātām* 65

<sup>4</sup> This refers to one of the eight mythical elephants, guarding the eight quarters *in* cardinal points, in the *paṇḍ*. Their names are Anāvata, Puṣṭrika, Vāraṇa, Kumāra, Anāpa, Puṣṭakā, Śūyadhama, and Supatāka.

<sup>5</sup> See above, p. 141, n. 6.

<sup>6</sup> This goes with the 'royal consort' in verse 10. See above, p. 141, n. 8.

<sup>7</sup> See above, p. 141, n. 13.

(V. 11) The great king (Bharatabala),<sup>1</sup> an illustrious paramount ruler, whose virtues are well-known, who has destroyed enemy hordes, who has all the quarters overcome by his pair of feet that have the grace of an expanded lotus-flower and are fervently touched by many a prince paying homage to him by reason of his perfect triple power,<sup>2</sup> and, further, whose birth is highly praised by the people as being in the famous Lunar race.—

(Ll. 34-36) —thus issues a command to all the inhabitants concerned, headed by (*the state officials, namely*) the *Grāmakūṭas*, the *Drōṇāgrakas*, the *Nāyakas*, the *Dēcavārikas* and the *Gay-ḍakas*,<sup>3</sup> at (*the village of*) Vardhamānaka in the district (*vishaya*) of Pāñchagarttā within the Northern province (*Uttara-rāshtra*) in (*the country of*) Mēkalā—

(Ll. 36-40) “ Be it known that, for the purpose of increasing His own religious merit as well as that of His parents, this village (*of Vardhamānaka*),—with the *udraiga* and the *uparikara*, with the treasures and the deposits, (*with the privilege that it is*) not to be entered by the *Chāṭas*<sup>4</sup> and the *Bhaṭas*,<sup>5</sup> with the exception of the fines (*imposed*) on thieves, to the extent of its four boundaries, to last until the end of the moon, the sun, the earth and the stars.—is granted by His Majesty to the illustrious Lōhitasarasvāmin of the Vatsa *gōtra* and the Mādhyandina (*śākhā* of the *Śukla Yajurveda*).

(Ll. 40-41) “ Having known so, you should obey his (the donee's) orders, duly paying him the customary tributes.

(Ll. 41-43) “ The command is (*issued by His Majesty*) Himself. And this donation should be consented to and protected by those kings, too, who are born in Our<sup>6</sup> family. And whosoever will cause obstruction to this grant, he shall become invested with (*the guilt of*) the five great sins.”

(Ll. 43-46) [Here occur three of the customary verses.]

(Ll. 47-49) Thus is this charter concluded. In the year 2 of the increasing victorious reign on the thirteenth day of the dark fortnight of (*the month of*) Bhādrapada, when the *nakshatra* was Pushya. This charter has been written by Śiva, son of the *Rāhasika*<sup>7</sup> Īśāna, and engraved by Mihiraka, son of the goldsmith Īsvara.<sup>8</sup>

## No. 25—SALEM PLATES OF GANGA SRIPURUSHA : SAKA 693

(2 Plates)

G. S. GAI, OOTACAMUND

The present set of copper plates was obtained by the Government Epigraphist for India from Mr. M. V. Srinivasan, Manager of the Śrī Śūkanāśvāta Temple at **Salem**, in August 1944.<sup>9</sup> The history of its discovery is briefly stated to be as follows—“ One Mr. Venkatagiri Bhaṭṭar,

<sup>1</sup> He is the subject of the verb *sanājāyagatu* in the prose passage that follows. See above, p. 142, n. 8. As to a veiled reference here to the Vākātaka monarch Narēndrasēna, see above, p. 137.

<sup>2</sup> This refers to the three constituent elements of regal power, namely majesty, counsel and courage—*prabhū-sakti*, *mantra-sakti* and *ut-sāha-sakti*, expounded in treatises on Hindu polity.

<sup>3</sup> As to the functions of these officials, see above, p. 139.

<sup>4</sup> Fleet explains this term as meaning ‘irregular troops’ while Vogel has shown that a *Chāṭa* meant the head of a *paraganā*. *C. I. I.*, Vol. III (Gupta Inscriptions), p. 109, *et passim*; *Antiquities of Chamba State*, Part I, pp. 131-32.

<sup>5</sup> According to Fleet, ‘soldiers’ or ‘regular troops’, and according to Vogel ‘an official subordinate to the head of the *paraganā*’. *Loc. cit.*

<sup>6</sup> This refers to ‘His Majesty the King’.

<sup>7</sup> For an explanation of this designation, see above, p. 139.

<sup>8</sup> Possibly the intention of the composer is to state that ‘this charter has been written by the *Rāhasik* Śiva, son of Īśāna, and engraved by the goldsmith Mihiraka, son of Īsvara.’

<sup>9</sup> I owe the opportunity of editing this inscription to the kindness of Dr. B. Ch. Chhabra, Government Epigraphist for India, who placed at my disposal the original plates along with his tentative transcript and notes.

cook of the temple, sometime in 1930, in course of the repairs being done to the temple, near the southern wall of the outer *prākāra* just to the west of the shrine where the present Nālvārs are placed, at the depth of about three feet, found the set of plates in the earth. The present store-room stands now on the spot where the plates were found.<sup>1</sup> The plates are now the property of the temple.

The set consists of **five plates** each measuring  $8\frac{1}{2}$ " by  $2\frac{3}{4}$ " and about  $\frac{1}{16}$ " in thickness. At the proper right margin in each plate is a hole, about  $\frac{1}{2}$ " in diameter, through which passes the copper ring bearing the seal. The ring measures about  $3\frac{1}{2}$ " in diameter and its ends are soldered into the bottom of the **seal** which is oval in shape and measures 2" by  $1\frac{1}{2}$ ". On its surface is carved in relief the figure of a standing elephant facing the proper right. The set with the ring and the seal weighs 130 *tolas*.

The **characters** belong to what is called the Southern class of alphabets and are of the regular type of the period to which the record belongs. The engraving is good and fairly deep and the writing is excellently preserved.

Of the letter *kh*, both the early form and the later or the cursive form in Fleet's terminology are found in this inscription. The former is met with in *mukhaḥ* l. 15, *-ākhyas* l. 25, *nakha* l. 29, *vīlhaḡṭa* l. 35 and *bikhitam* l. 57 : while the later or the cursive form is found in *khaḡṭita* l. 2, *mukha* l. 14, *khaḡḍa* l. 28, *khaḡḍa* l. 40 and *khaḡḍuka* l. 53. Fleet's theory that this later or the cursive form did not occur in genuine records earlier than A. D. 804 no longer holds the ground. The instances cited above show that both the forms were used at the time of our inscription and the engraver made little distinction between the two. As regards the form of *b*, the closed or box type has been used throughout the inscription, cf. *labdha-bala* l. 2, *Kadamba* l. 11, *baba* l. 35, etc. The form of the subscript *v* is the same as that of the primary *v*, the secondary form being absent throughout the record, cf. *-āvasanna* l. 10, *ratu-* l. 26, *mūḡṭhi(rdhni)* l. 31 and *Nannappa* l. 39. The form of *ph* is distinguished from that of *p* by a hook inside at the right-hand stroke, cf. *sphuṭa* l. 35. Initial *a* is met with in *Araṅṭa* l. 13, *Andari* l. 14, *avika* l. 20, *api* l. 23 : initial *ā* in *ājji(arjji)tānām* l. 47 ; initial *i* in *Indarājam* l. 43, *Indarājō* l. 47, and initial *u* in *Uttara* l. 50. The vowelless *k* is met with in *-āṣṭk* l. 23, and the vowelless *t* in *āsīt*, *=ābharat* l. 12, and *kasmimśchit* l. 17.

With regard to **orthography**, the following few points may be observed. The *anusvāra* is changed to class nasal in *jalam=bhaguratā* l. 1 : and *anusvāra* in place of consonant nasal is found in *nīṭṭam* l. 36. The use of *apadhmanīṭṭa* is found in words *-sūtra-vṛttih=prayātā* l. 6, *-rajaḡ-prakṭa)etrīkṛit-* l. 9, *-charitah=prati-* l. 22 and *qasṡḡḡ=pit=* l. 12 : and *jhrāwūṭṭa* is used in *bhaḡ-ōrah=laṅṭ-* l. 23, and *amaradhaṅḡi=khaḡḍa* l. 28.

The **language** of the inscription is Sanskrit. The composition is partly in prose and partly in verse, and is, on the whole, grammatically correct. The following phonetic features are noteworthy. The *voiceless* stops are represented as *voiced* in the intervocalic position in the following words *antarādmā* for *antarāmā* l. 12, *ādva kōpō* for *ātma-kōpō* l. 30, *Nīlaguṭṭha* for *Nīlakuṭṭha* l. 19, and *abāhārakah* for *apahārakah* l. 56. This may be due to the influence of the Tamil pronunciation since the record comes from the Tamil parts. The assimilated speech-form *Kaṅḡhiyabbā* < *Kaṅḡhiyambā* is met with in l. 14.<sup>2</sup> An epenthetic vowel *-i-* is found in *Śala-varīshēsho=atītēsha* l. 50. The consonant after *r* is usually lengthened, cf. *chāturdhanta* l. 7, *Harivarṡma-* l. 8, *dardḡata=rimardā* l. 16, *śāstr-ūrṭṭha* l. 21, *kṛṭṭih* l. 27 and *māṛṡṡa* l. 33. From these instances it can be seen that this phenomenon occurs both when the vowel preceding *r* is short

<sup>1</sup> From the diary of Dr. B. Ch. Chhabra.

<sup>2</sup> The Kannada speech-form *Kaṅḡhiyabbe* is found in E. C., X, Kl. Mb. 80.

and when it is long. It is yet to be investigated whether this feature has anything to do with accent and why it is met with in some speech-forms and not in others. The following instances, however, show the consonant after *r* to be short or single : *ratu-ārka* l. 26, and *nripatir=babhūva* l. 39.

The inscription belongs to the time of the Western Gaṅga king Śrīpuruṣha. A good number of inscriptions, on stone and copper, of the time of this king, varying in dates from the beginning to the end of his long reign, have been discovered and published, specially in the volumes of the *Epigraphia Carnatica* and the *Annual Report of the Archaeological Survey of Mysore*. The genealogy of the Gaṅga kings given in the present record, from Koṅgañivarma-Dharma-Mahādhirāja up to Śrīpuruṣha, is already known from published records.<sup>1</sup> No fresh historical facts, either with reference to the earlier members of the family or with reference to the king Śrīpuruṣha, come to light in this record. Duggamāra is mentioned in ll. 44-5, and, from the expression *putrāya Duggamārāya* in l. 48, there can be no doubt that this Duggamāra was no other than one of Śrīpuruṣha's sons of that name. We learn from two stone inscriptions from Muḷbāgal<sup>2</sup> in the Kolar District of the Mysore State that this Duggamāra was governing Kuvaḷāla-nāḷu 300 and Gaṅga 6000 under his father

The wife of Duggamāra was Kañchiyabbā who is described in ll. 44-6. She was to him as Padmā was to Nārāyaṇa, Gaurī to Pinākin, etc. One of the two Muḷbāgal inscriptions<sup>3</sup> referred to above states that Kañchiyabbē, wife of Duggamāra, was governing Āgaḷu. The importance of the present record lies in the fact that it gives in ll. 38-44 the pedigree of this Kañchiyabbā for three generations, starting from king Nannappa, who had a son Śivirāja, whose son was Gōvindarāja. Gōvindarāja's wife was Vinayavatī whose father was king Vikramāditya, 'lord of the four directions'. To Gōvindarāja and Vinayavatī was born Indarāja, and Indarāja's elder sister was Kañchiyabbā consort of Duggamāra. The way in which these princes are mentioned shows that they belonged to a royal family. In the present state of our knowledge it is indeed difficult to identify them. The names Nannappa, Gōvinda and Indarāja are, however, reminiscent of similar names in the Rāshtrakūta dynasty.<sup>4</sup> But we do not know of any Nannappa who lived towards the end of the 7th or the beginning of the 8th century A. D. with whose family the Western Gaṅgas had to do anything either matrimonially or politically.<sup>5</sup>

<sup>1</sup> Cf. Spurious Islampur plates of Vijayāditya : above, Vol. XII, pp. 50-3 : Dēvarahalli plates of Śrīpuruṣha *E. C.*, IV, Ng. 85.

<sup>2</sup> *E. C.*, X, Kl. Mb. 80 and 255.

<sup>3</sup> *E. C.*, X, Kl. Mb. 80.

<sup>4</sup> The Daulatabad plates of Śankaragaṇa (above, Vol. IX, p. 197) inform us that the paternal uncle of (Dhruva-) Nirupama was Nanna, brother of Kṛishṇarāja (I) and son of Kakkarāja (I). Śankaragaṇarāja is mentioned therein as the son of Nanna. The Tiwarkhed and Multai plates (above, Vol. XI, p. 279 ; *Ind. Ant.*, Vol. XVIII, p. 234) also mention a certain Nannarāja, whose father was Śvāmikarāja, grandfather Gōvmdarāja and great-grandfather Durgarāja.

<sup>5</sup> End of the 7th or the beginning of the 8th century A. D. is the period to which Nannappa of our inscription can be assigned, as his great-granddaughter Kañchiyabbā lived in A. D. 771 the date of the record. The Daulatabad plates referred to in the previous footnote are dated in Śaka 715 or A. D. 793 and so the Nanna mentioned therein will be too late for the Nannappa of our record. Similarly Nannarāja of the Tiwarkhed plates dated in Śaka 553 or A. D. 631 will be too early. The date of the Multai plates, *viz.* Śaka 631 or A. D. 709-10, however, agrees with the period to which we have assigned Nannappa of our inscription. The Multai plates have been considered to be not genuine (Altekar, *Rāshtrakūtas*, p. 7). If we assume that the date supplied by the Multai plates is genuine, then the Nannarāja mentioned therein can be identified with Nannappa of our record, since there is no difficulty about the period of the two names. This identification can gain further support from the fact that the name Gōvmdarāja, grandfather of Nannarāja of the Multai plates, is repeated in our inscription in the name of the grandson of Nannappa. But, so far, we have not come across any reference about the Western Gaṅgas coming in contact with the Rāshtrakūta family situated so far in the north as Multai in the Central Provinces and, in view of this, it becomes difficult to uphold the above identification.

As noted above, Gōvinda-rāja had married Vinayavatī, whose father, Vikramāditya, is described in ll. 12-3 as *chatur-dīq-adhīpa* 'lord of the four directions'. This suggests that Vikramāditya was a powerful king. And the only renowned king of this name at that period, that is to say, about the middle of the 8th century A. D., could be Vikramāditya II of the Western Chālukyas of Bādāmi, whose reign is placed between A. D. 733-31 and A. D. 746-47.<sup>4</sup> It is, therefore, plausible to identify Vinayavatī's father with Vikramāditya II.

The **object** of the inscription is to register some gifts of land near the village Komāramaṅgala in the Pudukauda *vishaya* to one Nilakaṅṭha the youngest of the five sons of Nilakaṅṭha of the Harita *gōtra* and the Prāvachana *charaṇa*.

It is not clear who the donor of the grant was. The reading *vijñāpitāya putrāya Duggamārāya*, etc., in ll. 47-8, has to be construed with *Śrīpuruṣa-prathama-nānuvāhyēna Prithuvī-koṅgaṇi-mahārājēna* in ll. 37-8. The engraver seems to have omitted something here and hence the difficulty about the *anvaya*. We may, however, interpret the whole passage as follows: At the request of his queen Kañchiyabbā, Duggamāra obtained the grant from his father Śrīpuruṣa and in turn made it over to a Brāhmaṇa. The name of this Brāhmaṇa and the details of the grant have been given subsequently in the text. The grant seems to have been made for the benefit of Kañchiyabbā's brother Indarāja, whose death is referred to just before the grant-portion in the text.

The **date** of the inscription is given in ll. 50-1 as Śaka 693, Chandra(Bhādra)pada Śukla 2, Uttara-Phalgunī *nakshatra*, Śukravāra, which regularly corresponds to Friday, 16th August A. D. 771, when the *nakshatra* was Uttara-Phalgunī. The way in which the number 93 is expressed, *viz.*, *navati-tri-samcātara* is not correct Sanskrit. It may, however, be due to the influence of the Dravidian style.

As regards the **places** mentioned in the record, the village Komāramaṅgala is to be identified with Komāramaṅgalam in the Tiruchengode *taluk* of the Salem District. It lies at a distance of about 30 miles from Salem where the plates were found. *The List of Villages in the Madras Presidency* gives a number of places in the Salem District, which go by the name of Pudur. One of them may be identified with the Pudukauda of the inscription.<sup>5</sup>

### TEXT<sup>3</sup>

#### First Plate

- 1 Ōm<sup>4</sup> Svasti jītam-bhagavatā gata-ghana-gagan-ābhēna Paṇḍmanābhēna [ ]<sup>5</sup> Śrīmat-Jāhnavyā<sup>6</sup>-kul-āmala-vyō-
- 2 m-āvabhāsana-bhāskara<sup>6</sup>-sva-khadg-aika-prahāra-khaṇḍita-mahā-silā-stambha-labdha-bala-parākra-
- 3 mō dātun-āri-gaṇa-vulāraṇ-ōpalabdha-vraṇa-vibhū-shaṇa-bhūsluṭaḥ Kāṇvāyana-sagōtraḥ Śrīmat-Ko-
- 4 ṅgaṇyatmna-dharmma-mahādhīnājah<sup>7</sup> tasyā<sup>5</sup> putrah pitur-anvāgata-guṇa-yuktō vidyā-vinaya-vihīta-
- 5 vṛttah samyak-prajā-pālana-mātr-ādhiyata-rājya-prayōjanō vidvat-kavi-kāñchana-nikash-ō-

<sup>1</sup> *Bom. Gaz.*, Vol. I, pt. ii, Chart opposite p. 336.

<sup>2</sup> I am obliged to Mr. N. Lakshminarayan Rao, for his kind suggestions in connection with this article.

<sup>3</sup> From the original plates and inked estampages.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read: *Śrīmat-Jāhnavyā*.

<sup>6</sup> Better read: *-bhaskarah ca-*

<sup>7</sup> Here sandhi has not been observed.

i.

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2 2  
 4 4  
 6 6

ii.a.

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8 8  
 10 10  
 12 12  
 14 14

ii.b.

16  
 17  
 18  
 19  
 20

16 16  
 18 18  
 20 20

iii.a.

22  
 23  
 24  
 25  
 26  
 27  
 28

22 22  
 24 24  
 26 26  
 28 28





- 6 pala-bhūtō ūtīśāstrasya vaktrī-prayōktrī-kuśalō Dattaka-sūtra-vṛttēḥ=praṇētā śrīmān=  
Mādhava-  
7 mahādhīrājah<sup>1</sup> tat-putrah pitṛi-patāmaha-guṇa-yuktō-nēka-chāturdanta-yuddh-āvāpta-  
chatur-udadhī-sa-

*Second Plate ; First Side*

- 8 lil-āsvādita-yaśā[h\*2 ] śrīmad-Dharivarnama-mahādhīrājah<sup>1</sup> tat-putrō dvija-guru-dēvatā-  
pūjana-parō Nārāyaṇa-  
9 charaṇ-ānudhyāyah<sup>3</sup> śrīmān-Viṣṇugōpa-mahādhīrājah<sup>1</sup> tat-putrah<sup>1</sup> Tryambaka-charaṇ-  
āmbhōrṇha-rajah=pra(pa)vitrīkṛit-ōtta-  
10 māṅgaḥ sva-bhūja-bala-parākrama-kraḥ-kṛita-rājyaḥ Kaliyuga-bala-paṅk-āvasanna-  
dharmma-vpīsh-ōddharaṇa-ni-  
11 tya-sammaddhaḥ śrīmān-Mādhava-mahādhīrājah<sup>1</sup> tat-putrah śūmat-Kaḍamba-kula-gagana-  
gabastimālinah Kṛiṣṇa-  
12 varnma-mahādhīrājasya priya-bhāginēyō vidyā-vinay-ātīśaya-paripūrit-āntarādmā(tuā)  
niravagraha-pra-  
13 dhāna-sauryyō vidvatsu prathama-gaṇyaḥ śrīmān-Koṅgaṇi-mahādhīrājah<sup>1</sup> Avinīta-nānā  
tat-putrō vijimbha-  
14 māṇa-śakti-trayaḥ<sup>1</sup> Andari-y-Ā[la\*]ttūr-pPoruḷare Peḷuagar-ādy-anēka-samara-mukha-  
makha-huta-prahata-

*Second Plate ; Second side*

- 15 sūra-purusha-paś-ūpahāra-vighasa-vibastīkṛita-kṛitāt-Āgni-mukhaḥ Kīrātārjunīya-paṅ-  
chadaśa-  
16 ssa(sa)rgga-ṭīkākārō Durvvinīta-nāmadhēyah<sup>1</sup> tasya putrō durddanta-vimardda-vim-  
pidita-[vi]śvaambhar-ādhīpa-mō(mau)-  
17 li-mālā-makaranda-pūjja-pūjjarīkriyamāna-charaṇa-yugala-naḥinō<sup>1</sup> Mshkara-nāmadhēyah<sup>1</sup>  
ta-  
18 sya putras=chaturddaśa-vidyāsthān-ādhiyata-vimāla-matiḥ viśēshatō-navasēshasya nīti-  
19 śāstrasya vaktrī-prayōktrī-kuśalō ripu-timira-nikara-nūrākaraṇ-ōdaya-bhāskaraḥ Śrīvik-  
rama-prathi-  
20 ta-nāmadhēyah<sup>1</sup> tasya putrah<sup>1</sup> anēka-samara<sup>5</sup>-sompādita-vijimbhita-dvirada-radana-  
kuliś-ābhūghāta-  
21 vṛaṇa-saṁru(rū)ḍha-bhāsvad-vijaya-lakṣhaṇa-lakṣhīkṛita-viśāla-vaksha<sup>6</sup>-sthalah samadhi-  
gata-sakala-śāstr-ārttha-

*Third Plate ; First Side*

- 22 tatva(ttva)s samārādhiṭa-trivarggō niravadya-charitaḥ prati-dī[va\*]sam-abhivarddha-  
māna-prabhāvō Bhūvikrama-nāna-

<sup>1</sup> Here *sandhi* has not been observed.

<sup>2</sup> There are faint traces of two dots after *sā* which are perhaps intended for the *visarga*. In that case we may take it that the engraver himself discovered the wrong omission of the *visarga* and subsequently supplied it by inserting the two dots.

<sup>3</sup> The more familiar form is *anudhyātaḥ*.

<sup>4</sup> Better read : *-charaṇa-nalina-yugalō*.

<sup>5</sup> The letter *ma* is engraved over an erasure.

<sup>6</sup> The omission of *visarga* here is in accordance with the *vārttika* : *khar-parī sari vā visarga-lōpō vaktavyah*

- 23 dhēyaḥ<sup>1</sup> api cha Nānā-hēti-prahāra-pravighaṭita-bhaṭ-ōraḥ<sup>2</sup>-kavāṭ-ōtti(tthi)t-āsṛik(g)-dhār-  
āsvāda-pramatta-
- 24 dvīpa-śata-charaṇa-kshōka-sammardda-bhīmē [ ] sa(sau)grāmē Pallav-ēndran=narapatim-  
ajayad=yō Viḷand-ābhidhānē
- 25 rājā Śrīvallabh-ākhyas=samara-śata-jay-āvāpta-lakshmi-vilāsaḥ [ ] Tasy=ānujō nata-  
narēndra-ki-
- 26 rīta-kōṭi-ratn-ārka-dīlḥiti-virājita-pāḷa-padmaḥ [ ] lakshmyā svayamvṛita-pa[ti\*]r-  
nNavakāma-nāmā śiṣṭa-priyō-
- 27 ri-gaṇa-dārūṇa-gīta-kīrttiḥ [ ] ta-sya Koṅgaṇi-mahārājasya Śivanāra(r-ā)para-nāma-  
dhēyasya pautraḥ sa-
- 28 mavanata-samasta-sāmantamakuṭa-taṭa-gḥaṭita-bahala-ratna-vilasad-amara dhanuḥ<sup>2</sup>-  
khaṇḍa-maṇḍita-chara-

*Third Plate ; Second Side*

- 29 na-nakha-maṇḍalō Nārāyaṇa-charaṇa-mṛta-bhakti[h\*] Śūrapuruṣa-turaga-varavāraṇa  
ghaṭā-saṅghaṭṭa-dā-
- 30 ruṇa-samara-śirasi mṛit-ādma(tma)-kōpō Bhūmakōpaḥ prakāṭa-rati-sama<sup>3</sup>ya-samanuvai-  
ttana-ehatura-yuvati-ja-
- 31 na-lau(lō)ka-dhūrttō Lōkadhūrttaḥ sudurdhar-ānēka-yuddha-mūdhni(īdhni)labdha-  
vijaya-sampad-ahita-gajaghaṭā-kō-
- 32 sarī Rājākēsari<sup>4</sup> api cha Yō Gaṅg-ānvaya-mumal-āmbara-tala-vyābhāsa[na\*]-prōllasa-  
māda(rtta)ṇḍō-ri-bha-
- 33 yaṅkaraḥ śubhakaras-sau-mārgga-rakshākaraḥ [ ] saurājyaṁ samupōtya rāja-samitō(au)  
rā[ja\*]n-guṇair-uttamai rājā Śrīpuru-
- 34 shaś-chiraṁ vijayatē rājanya-ehūdāmaṇi[h\*] Kāmō rāmāsu ehāpē Daśarata(tha)tanay-  
yō vikramē Jāmadagnyaḥ
- 35 prājy-aśvaryyē-r<sup>1</sup>Balāvir-bahn-mahasi Ravis-cha<sup>5</sup> prabhutvē Dhanēsah [ ] bhūyō  
vikhyāta-sakti<sup>6</sup> sphuṭatara-

*Fourth Plate ; First Side*

- 36 m-akḥila-prāṇa-bhājā Vidhātā dhātā śiṣṭaḥ prajānām patir itī kavayō vaṁ pra-  
śaṁsanti nityam(tyam) [ ] tēna pra-
- 37 tīdina-pravṛitta(tta)-mahādāna-janita-puṇyāha-ghōsha-mukharita-maudir-ōdarēṇa Śrī-  
puruṣa-prathama-nā-
- 38 madhēyēna Pṛithuvī-koṅgaṇi-mahārājēna ⊙ Purā paritrāṇa-suhṛit-prajānām śakti-trā-  
(tra)y-ābhychcha-

<sup>1</sup> Here *sandhi* has not been observed.

<sup>2</sup> The sign of *jivāmūliya* resembles the form of *sh*.

<sup>3</sup> Here the engraver seems to have first proceeded to carve the next letter *ya*, since the trace of the first part of *ya* can be seen in the place of *ma*.

<sup>4</sup> This *r* is superfluous.

<sup>5</sup> Read : *Ravis=cha*.

<sup>6</sup> See note 6 on p. 149.



c.b.



Seal: From Photograph



- 39 ya-nirjīṭ-āriḥ [!]\* śuddhair=yyasōbhīr=vvidit-ādi-rājō Nannappa-nāmā nripatir=babhūva  
[!]\* Lē[bhē] sa
- 40 putram Śivarājam=ārjau(jan) sva-khaḍga-vitrāsita-śatru-sainyam [!]\* śiv-ōpasampāda-  
nataḥ-prajānām anvarṭthātām
- 41 yasya jagāma nāma [!]\* Babhūva Gōvinda-samāna-kāntir=gGōvindarājas=tanayas-  
tadīyaḥ [!]\* samām guṇā yasya
- 42 śasī(śi)-prakāsāḥ mauṇīs-y=akarshat=suhridām dvishān=cha [!]\* Dēvi Vinayavaty-  
āsīt tasya yasyāḥ-pit=ābhavat [!]\* cha-

*Fourth Plate ; Second Side*

- 43 tur-ddig-adhipa[h\*] śrīmān=Vikramāditya-bhūpatih [!]\* Sushuvō sā satī vīṭnū<sup>1</sup> Indarā-  
jam yaśasvinī [!]\* vāpēna<sup>2</sup> sadṛśan=nō
- 44 shu(śu)r=yyasya samyatsu śatravaḥ [!]\* Agrajā tasya jātyasya Kañchīyabb-āmbnjā-  
nanā [!]\* dēvī dēva-samā(ma)sy āsīt(d) Duggamā-
- 45 rasya bhūbhṛtāḥ [!]\* Yan dāmpatī samālōkyā janas=sandṛishṭavān-iva [!]\* Sa(śa)chī-  
Va(Ba)ladvishōr=yyōgam ta[thā\*] Gaurī-Pinākinō[h\*]
- 46 Sā Gaṅga-kula-chandraśya tasya vakshō-vihāriṇī [!]\* Padmā Nārāyaṇasy=ēva babhūva  
parama-priyā [!]\* Gatē=
- 47 tha kālē kasnūmśchit(d) Indarājō divam yayan [!]\* didṛikshay=ēva lōkām ājji(arjji)-  
tānām sva-karmabhīḥ [!]\* Vijñāpi-
- 48 tāya putrāya Dugganārāya dhīmatē [!]\* dattaṁ brāhmaṇassā(sā)d =dēvyā tav-ēti kriyatām=  
iti [!]\* Harita-gō-
- 49 trasya Nīlakaṇḍa(ṅṭha)-nāmadhēyasya Prāvachana-charaṇasyā tat-putrāṇām pañchānām  
tat-kanishṭa(shṭha)-Nīlaga(ka)ṅṭha-

*Fifth Plate ; First Side*

- 50 śarmmaṇē shaeh-chha(t-sa)tēshu navati-tri-satvatsara-Śaka-varishō(rshō)shv=atītēshu  
Chandra(Bhādra)pada-śukla-pakshē dvitīyāyām tithau Uttara-
- 51 Phalguni(nī)-nakshatrē Śukla(kra)-vārē Śukl(kr)-ōdayē Pudukanda-nāmadhēya-vishayē  
Komāramaṅgala-nā(grā)masya pūrvvasyāu di-
- 52 śi taṭākasy ādhastāt khaṇḍuka-dvayam vīhī-kshētram tathā paśchīma-taṭākasy-ādhasāt  
khaṇḍuka-dvayam vī(vī)hī-kshē-
- 53 tram kramuka-kadalīnām yōgyam khaṇḍuka-dvayam kshētram priyāṅgu-śyāmāka-yōgyam  
ardha-kara-parimā-
- 54 nam sa-grīham sarvya-parvya-parihār-ōpēta-kshētram dattaṁ [!]\* Pā(Phā)la-kṛishṭa-  
(shṭām) mahi dadyāt sa-vijām samyamā(sya-śā)hniṁ [!]\* yāvat-sū-
- 55 rya-kṛitā lōka(kās) tāvat-svarggē mahiyatē [!]\* Sva-dattaṁ para-dattaṁ vā yō harēta  
vasumdarām [!]\* shashṭhīn(shṭīn)-varsha-sahasraṅṅi vishṭhā-
- 56 yām jāyatē kṛimih [!]\* Vrudhy-ātavishv atōyāsu śushka-kōṭara-vāsinaḥ [!]\* kṛishṭ-  
āhi(ha)yō bhijāyantē brahmadēy-āba(pa)hāraka(kā)ḥ ©

<sup>1</sup>This gives no sense. The correct reading might be *vīram*.

<sup>2</sup>Better read : *vātēna*.

## Fifth Plate ; Second Side

57 Sarvva-kal-ādhāra-bhūta-chitrakal-ābhijñāna Guruśishyēṇ-ēdam śāsanam likhitam ◎

## TRANSLATION

(For the translation of ll. 1-37, see above, Vol. XII, pp. 53-5, where the text is practically the same as that given in our inscription.)

(Ll. 38-9) Formerly there was a king Nannappa by name, (who was) well known for (his) faultless victory, a refuge to the friendly subjects and a conqueror of the enemy by the three-fold power.<sup>1</sup>

(Ll. 39-41) He obtained a son called Śivarāja who, by his own sword, had caused to tremble the army of the enemies and who, by the act of promoting the welfare (*śīva*) of his subjects, had justified the significance of his name (Śivarāja).

(Ll. 41-3) To him was born a son called Gōvinda whose splendour equalled that of Gōvinda (*i.e.* the God Viṣṇu) and whose qualities, shining like the moon, attracted the minds of the friends and the enemies alike. His queen was Vinayavatī whose father was the illustrious king Vikramāditya, lord of the four quarters.

(Ll. 43-4) That illustrious lady (Vinayavatī) gave birth to the brave Indarāja whose enemies disappeared in the battle like (or, with the speed of) the wind.

(Ll. 44-6) His (Indarāja's) own elder sister Kañchiyabbā, of the lotus-like face, became the queen of king Duggamāra, who was like a god. When people saw this couple, it was as if they saw the union of Śachī and Indra as also of Gaurī and Pinākin. She, captivating the heart of him who was a moon to the Gaṅga family, became dear to him, like Padmā to Nārāyaṇa.

(Ll. 46-7) Thus, after the lapse of some time, Indarāja went to heaven, as if desirous of seeing the worlds (*paṇya-lōkas*) obtained by his own (good) deeds.

(Ll. 47-8) (By Śrīpurusha mahārāja the grant was made) to (his) son the learned Duggamāra (who had been) requested by (his) queen (and who in turn) gave the grant to the possession of the Brāhmaṇa (requesting him) to make (the grant) his own (property).

(Ll. 48-51) (The grant was made to) Nīlakaṇṭhasarman, the youngest of the five sons of Nīlakaṇṭha of the Harita *gōtra* and the Prāyachana *charaṇa* when *six-hundred and ninety-three* years of *Śaka* era had elapsed, on the 2nd *tithi* of the bright half of *Bhādrapada*, when the *nakshatra* was Uttara-Phalgunī, on Friday, at the time of the appearance of the (planet) Śukra (*i.e.* Venus).

(Ll. 51-4) (Details of the grant) : To the east of the village Komāramaṅgala (situated) in the Pudukanda *visaya*, below the tank, rice field (on which) two *khaṇḍukas* (can be sown) : likewise, below the western tank, rice-field (on which) two *khaṇḍukas* (can be sown) : land suitable for betel-nut trees and plantain trees, (on which) two *khaṇḍukas* (can be sown) : and land measuring half *kara* (a measure ?), suitable for (sowing) pepper and *śyāmūka* (a kind of corn), was given, with a house free from all imposts (taxes).

(Ll. 54-6) Customary imprecatory verses.

(Ll. 57) The inscription was written by Guruśishya, an expert in fine arts, the basis of all arts.

<sup>1</sup> Namely *prabhu-*, *mantra-* and *utsāha-śaktis*.

## No. 26—SRINAGAR INSCRIPTION OF QUEEN DIDDĀ

(1 Plate)

KEDAR NATH SASTRI, SARNATH

This inscription is engraved on a stone slab ( $10'' \times 8\frac{1}{2}''$ ) which was discovered in a private house in **Srinagar**, Kashmir, and was later presented by Dr. G. W. Leitner to the Central Museum, Lahore, where it is now preserved. It has already been noticed by Dr. J. Ph. Vogel,<sup>1</sup> and briefly described by Rai Bahadur Daya Ram Sahni.<sup>2</sup> The **script** is Śāradā and the **language** Sanskrit. It is **dated** in the year 68, obviously of the Laukika era (corresponding to A.D. 992), in the bright fortnight of the month of Śuchi (Jyēshṭha or Āshāḍha) in the reign of queen Diddā of Kashmir. The year falls within her reign as recorded in the *Rājatarāṅgiṇī* and testifies to the correctness of Kalhaṇa's chronology. The top and bottom portions of the slab are broken and a good deal of the inscription has been lost, both at the beginning and at the end, including the benedictory stanzas, the genealogy of the donor, as well as the dedicatory portion recording the purpose of the epigraph. Due to a lateral fracture in the slab along its left edge, the opening letters of seven lower lines have progressively suffered damage.

The record consists of ten lines comprising three verses, two of which are almost complete while the third is only partly preserved. The average size of the letters is about  $\frac{1}{2}'' \times \frac{3}{8}''$ .

As regards **orthography**, it may be observed that the letters *m* and *s* are very much alike except that the vertical vowel stroke in the latter is slightly elongated downwards. Similarly, the difference between *v* and *dh* is not very marked except that the bulge in the latter is more pronounced and a little longer. The confounding letters can be made out more with the help of the context than from their forms. In line 3 *upadhṃnīya* has been used for *visarga* and is superposed on the following letter *pu*. Generally, the composition is free from ungrammatical forms and mistakes in prosody, save for one or two minor flaws.

The first verse mentions that a certain lady, whose name is not traceable in the text, gave birth to a son, named **Dharmāṅka** lovely as Madana (lit. bearing the stamp of Madana),<sup>3</sup> and a great benefactor of cows. The second describes Dharmāṅka as a devoted son who gladdened his mother as Kārttikēya, Gaṇapati, Āditya and Kṛishṇa gladdened theirs, by charitable diggings (of wells, tanks, etc.), which made the Lord of gods and the people rejoice. The third verse, though incomplete, is more important as it records the date. It informs that in the bright fortnight of the month of Śuchi, in the year 68 of the Laukika era, corresponding to A.D. 992, in the reign of queen Diddā, he (Dharmāṅka) honoured his mother with utmost devotion (by dedicating some charitable work to perpetuate her memory).

It seems rather queer, that in this inscription, as in another of her reign now preserved in the Sri Pratap Museum, Srinagar,<sup>4</sup> Diddā should have been eulogised by the masculine epithet of *rājan*<sup>5</sup> (king) instead of *rājñī* (queen) which was her due. It may be observed in this connection that she was an energetic and powerful queen who ruled over the destinies of Kashmir for nearly half a century. She was the daughter of Siuḥarāja of Lohara, and a grand-daughter from maternal

<sup>1</sup> *Antiquities of Chamba State*, Pt. I, p. 258, Appendix.

<sup>2</sup> *Annual Progress Report Archl. Survey, Hindu & Buddhist Monuments, N.C., Lahore*, for 1918-19, p. 20, and Appendix C, no. 9.

<sup>3</sup> I take *Madanāṅka* to be an adjective and not the name of the son which is obviously Dharmāṅka as given in the second verse.

<sup>4</sup> In the inscription preserved in the Sri Pratap Museum, Srinagar, she is styled as Diddā-dēva instead of Diddā-dēvī.

<sup>5</sup> [The Kākatīya queen Rudrāmbā of Warangal was similarly called Rudradēva-Mahārāja in her epigraphs.--



side of king Bhīmadēva of the well-known Shāhi dynasty of Gāndhāra. By virtue of her ancestry she had inherited the valour, statesmanship and other characteristics of the two houses. During the lifetime of her weak and effeminate husband, Kshēmagupta, she was the virtual head of the State and wielded sovereign powers. On the coins of Kshēmagupta the letter *Di* is prefixed to the name of the king, meaning Diddā-Kshēma, which became the nickname of the king, casting reflections on his political impotency as against his all-powerful queen who acted for him and ruled like the real king. No wonder then, if, on account of her valour, political astuteness and masculine traits, she was styled by people as king Diddā in the lifetime of her husband<sup>1</sup> and during the period when she acted as regent first for her son Abhimanyu and, after his death, for her grandsons.<sup>2</sup> Probably this appellation became favourite with her and she preferred to be styled by it when she became the *de facto* independent monarch and ruled the State in her name for 23 years (A.D. 980-1003).<sup>3</sup>

Dharmānka, the donor of the record, does not seem to be a prominent personality of the time, as he is nowhere mentioned in the *Rājatarāngiṇī*. The chronicle, however, mentions one Dharmārka, who was an official under Tuṅga, the well-known Prime Minister of the queen and her successor Saṅgrāmarāja.

I acknowledge with grateful thanks the emendations kindly made in the article and the text by Rao Bahadur C.R. Krishnamacharlu and Dr. B. Ch. Chhabra. Without their guidance, it would not have been possible for me to bring out the article in its present form.

#### TEXT<sup>4</sup>

[Metres:—V. 1 *Mālinī* ; vv. 2 and 3, *Sārdūlavikrīḍita*.]

- 1 व्यवहिततरदेशा[शेष]घेनूपकार[प्रव]ण[जन]-
- 2 कभावस्यास्पदं [सूद्ग]तस्य । अविफलफलभाजां [भा]-
- 3 जनं पौरुषाणां समजनि मदनाङ्कुपुत्ररत्नं च
- 4 [य]स्याः ॥[१॥]\* गौरीं शक्तिधरो यथा गणपतिर्देवीं यथा
- 5 [जा]ह्नवीम्भास्वानप्यदितिं यथा नरकभिद्देवो यथा
- 6 [देव]की[मा] उत्खातंस्त्रिदशाधिनायजनतासन्तोषस-
- 7 [म्पा]वकैर्यामानन्दयति स्म धर्मपरमो धर्माङ्कुना-
- 8 [मा] सुतः ॥[२॥]\* अष्टाषष्टितमांशधाम[नि] शु[चे]-
- 9 [मा]सस्य] पक्षे सिते दिहानामनि रात्रि भाव-
- 10 ◡ ◡ — — [द्रा]न्तराभ्यासजः भक्त्या यां श्रितवांश्च  
— ◡ ◡ ◡ — — — ◡ — — ◡ — [॥३॥]\*

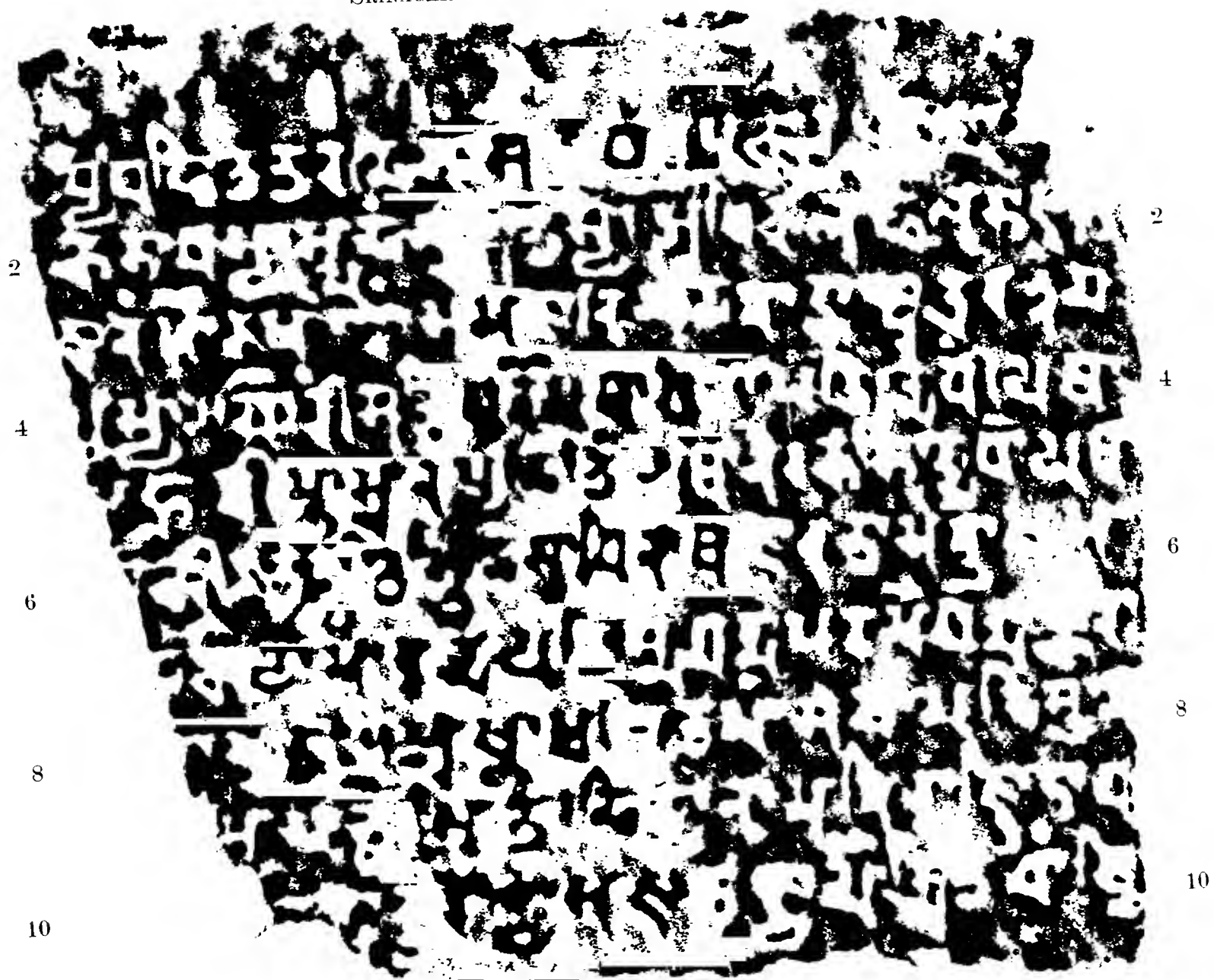
<sup>1</sup> Kshēmagupta was on the throne from A.D. 950 to A.D. 958.

<sup>2</sup> Diddā acted as regent for her son Abhimanyu and, after his death, for her grandsons from A.D. 958 to A.D. 980.

<sup>3</sup> It would be interesting to find out from the *Dharmaśāstras* if the practice of calling the ruling queens by the masculine epithet of *rājan* or *dēva* had a religious sanction behind it. This remark has been prompted by the fact that the Kākatīya queen Rudrāmbā of Warangal was also called Rudradēva-Mahārāja in her epigraphs, as observed by Rao Bahadur Krishnamacharlu in a note above.

<sup>4</sup> From the original stone and ink-impressions.

SRINAGAR INSCRIPTION OF QUEEN DIDDA



SCALE: THREE-FOURTHS

SURVEY OF INDIA, CALCUTTA.



## TRANSLATION

(Verse 1)—(*The lady*) who gave birth to a worthy son, lovely as Kāmadēva, who, with well-manifested fatherly love, was a great benefactor of all the cows (coming from) far off lands; (and who was) an abode of many acts which bear consummate fruit.

(Verse 2)—Just as Kārttikēya gladdened Gaurī, Gaṇapati the divine Jāhnavī, Āditya Aditi, Lord Kṛishṇa Dēvakī, even so, her son, Dharmānka by name, unrivalled in the performance of pious acts, gladdened her by (*charitable*) diggings (*of wells, tanks, etc.*) which made the Lord of gods and the people rejoice.<sup>1</sup>

(Verse 3)—(*In the year*) sixty eight, in the bright fortnight of (*the month of*) Śuchi, when king Diddā (*was ruling*), (Dharmānka) honoured his mother (*by dedicating some charitable work to perpetuate her memory*).

## No. 27—NOTE ON EIGHT INSCRIPTIONS OF KADAVA CHIEFS

V. VENKATASUBBA AYYAR, MADRAS

In his article on the eight inscriptions of Kāḍavarāya chiefs (above pp. 80 ff.), Mr. K. S. Vaidyanathan attempts to give a connected genealogy of the Kāḍava chiefs of Kūḍal, from Vaḷandaṇār *alias* Kāḍavarāyar who flourished about the time of the Chōla sovereign Vikrama-chōla down to Kōpperuñjiṅga and his supposed three sons: Nīlagaṅgaraiyaṅ, Śōlakōṅ and Vēṇāvudaiyaṅ. Though in this attempt he has followed the lead given in the early *Reports on South Indian Epigraphy* requiring revision, the genealogy given in the above article is open to controversy. In this connection, it may be pointed out that the editor of the new edition of the Mysore Gazetteer<sup>2</sup> has fallen into a similar error in mentioning the three persons noticed above as sons of Kōpperuñjiṅgādēva. Without going into other details of Mr. Vaidyanathan's article, I shall confine my remarks to two salient points arising out of the subject:

- (1) about Kōpperuñjiṅga's father and
- (2) his supposed three sons.

Mr. Vaidyanathan agrees with me that Kōpperuñjiṅga's father was **Manavāḷapperumāl** who is identical with **Jīya-Mahīpati** of the Tripurāntakam record<sup>3</sup> and with **Aḷagiyaśīyaṅ** and **Aḷagiya-Pallavaṅ**<sup>4</sup> of other records and that he was the first Kāḍava chief of the Kūḍal family to assert his independence after the battle of Teḷḷāru. He quotes the Vailūr record<sup>5</sup> edited by me, but misses the main point that Kōpperuñjiṅga is therein called Aḷagiyaśīyaṅ,<sup>6</sup> as in another record from Tiruvaṅṅamalai.<sup>7</sup> Further, Mr. Vaidyanathan quotes my father Venkayya approvingly for taking 'Aḷagiyaśīyaṅ' as a *name* and not as a title.

Since Jīyamahīpati's son is also known as Kōpperuñjiṅga in the Tripurāntakam record, both the father and the son must have been known by the same name. I have arrived at the same conclusion from a record of Kōpperuñjiṅga found at Chidambaram<sup>8</sup> wherein an inscription of 'Periyadēvar' is referred to, which has been identified<sup>9</sup> and shown to be a record of Kōpperuñjiṅga.

<sup>1</sup> The expression may also mean that 'the diggings made gods and men rejoice'.

<sup>2</sup> Vol. II, part II, p. 1221.

<sup>3</sup> A. R. No. 198 of 1915.

<sup>4</sup> Above, Vol. XXIV, p. 23.

<sup>5</sup> Above, Vol. XXIII, pp. 174-82.

<sup>6</sup> The wording of the inscription is: *Sakalabhuvanachch-akkaravatti Śrī-Kōpperuñjiṅgan Sōḷaṅgai=ṭṭaḷḷārriḷcēru*  
*ṅkalu parichchinnamū=kondu Sōḷaṅgai=chchiraiy=iṭṭu vaittu Sōṅādu-konḍa Aḷagiyaśīyaṅ.*

<sup>7</sup> S. I. I., Vol. VIII, No. 90.

<sup>8</sup> A. R. No. 103 of 1934-35; also S. I. I., Vol. XII, No. 215.

<sup>9</sup> *Journal of the University of Madras*, Vol. XIII, pp. 98ff.

Since the term *Periyāḍēvar* is applied in inscriptions, not to a ruling monarch, but *only* to a previous ruler, it will be clear that there were two chiefs of the name Kōpperuñjiṅgāḍēva.

Secondly, Mr. Vaidyanathan takes Śōlakōṇ as the eldest of the three sons of Kōpperuñjiṅga, though he does not show him as such in the genealogy above. The full name of this officer is *Pillai* Araśūruḍaiyāṅ Perumāḷ-Pillai *alias* Śōlakōṇ. *Pillai* is here used as a term of endearment and Perumāḷ-pillai is a proper name and should not be construed as the son of Perumāḷ, *i.e.*, chief or prince. It may be noted in this connection that in the inscriptions of Kōpperuñjiṅga, he is *always* referred to as 'dēvar' only and not as 'Perumāḷ'. There is therefore no justification for taking Śōlakōṇ as the son of Kōpperuñjiṅga. In literature and inscriptions the term *pillai* along with *magaṅ* and *kumāraṅ* is freely used, not in the sense of 'son' but only as a term of affection and endearment. This term<sup>1</sup> is applied to Bhujabala Siddharasa and Tirukkālattidēva in records of Kulōttuṅga-Chōḷa (*Nel. Ins.* pp. 1406 and 1218), to Rājarāja Śambuvarāya in a record of Vijaya-Gaṇḍagōpāla (No. 302 of 1912), to Gaṇḍagōpāla and Pirudigaṅgar in records of Rājarāja III (Nos. 6 of 1893 and 410 of 1923 and 496 of 1902), to Śēḷiyakōṇār in a record of Rājēndra-Chōḷa III (No. 278 of 1923) and among the Vaiṣṇava teachers, to Lōkāchārya, Tirumalai-Nambi, etc. Such instances are easily multiplied. Even where *nam-magaṅ* meaning 'our son' is applied to Śēma-pillai in a record of Rājēndra-Chōḷa III, Mr. K. A. Nilakanta Sastri has rightly taken it as a term of esteem and not as 'son' (*Cōlas.* Vol. II, p. 207). My strong objections against Mr. Vaidyanathan's interpretation are :

- (1) Śōlakōṇ is introduced in inscriptions only as 'dēvarmudali', *i.e.*, an officer of the king,
- (2) this officer hailed from Araśūr whereas Kōpperuñjiṅga's native place was Kūḷal, and
- (3) this person is nowhere called a Pallava, Kāḍava, etc., to indicate his relationship with the Kūḷal family.

Again, Mr. Vaidyanathan confuses the name Vēṅāvuḍaiyāṅ given to Kāḍava-Kumāraṅ in the Tiruvaṅṅāmalai record with that of the younger brother of Śōlakōṇ mentioned above. This brother is uniformly called in inscriptions as Vēṅāḍuḍaiyāṅ.<sup>2</sup> This Vēṅāḍuḍaiyāṅ is not even called a *Pillaiyār* and if, as assumed by Mr. Vaidyanathan, he was really the son of Peruñjiṅga and the 'conqueror of Mallai, Mayilai, Kāñchi, Daṇḍaka-nāḍu, Kōval', etc., he would not be introduced in inscriptions merely as the younger brother of Śōlakōṇ, an officer of Kōpperuñjiṅga,<sup>3</sup> even in a record of this chief. He is also not called a *Pallava* or *Kāḍava*, and as such, he should not be taken as a son of Kōpperuñjiṅga.

Nor is there any justification for taking Nilagaṅgaraiyaṅ as another son of this chief. On the strength of the title *Pillai*<sup>4</sup> applied to him, Dr. Hultzsch was inclined to take him as the son of Kōpperuñjiṅga. This interpretation, in the light of later researches, needs modification. Nilagaṅgaraiyaṅ assumed the surname Bhūpālanōḍbhava or Puviāḷappiraṇḍāṅ<sup>5</sup> corresponding to Avaṅṅiyāḷappiraṇḍāṅ of his master Kōpperuñjiṅga, just as the chiefs Vikramaśōḷa Chēḍiyarāyaṅ,<sup>6</sup>

<sup>1</sup> The following phrases may be compared in this connection :—

'*Pillaiyār* Pañchanāḍivāṅgaṅ Nilagaṅgaraiyaṅ *kumārangaḷil* Aruṅagirip-perumāḷ' (*A. R.* No. 365 of 1919) and '*Pillaiyār* trumēnikkum kumāragaḷukkum' (*A. R.* No. 13 of 1911). '*Nam-pillai* Vira-Pāṇḍya dēvarku yāṅḍu'; *Pillai* Pañchavan Brahmāḍhiraiyaṅ (No. 431 of 1929-30); *Pillaiyār* Eḍiriliśōḷa Śambuvarāyaṅ (No. 175 of 1939-40).

<sup>2</sup> In only one inscription he is called Vēṅā[vu]ḍaiyāṅ, *S. I. I.*, Vol. VIII, No. 94.

<sup>3</sup> *S. I. I.*, Vol. VII, No. 770 and Vol. VIII, No. 94.

<sup>4</sup> He is called *Pillaiyār* in a record of Vijaya-Gaṇḍagōpāla and so has he to be taken as the son of Vijaya-Gaṇḍagōpāla also?

<sup>5</sup> *A. R.* No. 41 of 1893.

<sup>6</sup> *A. R.* No. 349 of 1921 and 285 of 1902.

Aḷagiyaśīyaṅ Śambuvarāya,<sup>1</sup> Kulōttuṅgaśōḷa Śambuvarāya,<sup>2</sup> Kulōttuṅgaśōḷa Vānakōvaraiyar<sup>3</sup> assumed the appellations of their masters Vikrama-Chōḷa, Aḷagiyaśīyaṅ and Kulōttuṅga-Chōḷa respectively. The adoption of the epithet Puviāḷappirandāṅ by Nilagaṅgaraiyaṅ only shows his subordination to the Kāḍava chief.

Further, Mr. Vaidyanathan accepts that this Nilagaṅgaraiyar hailed from Āmūr in the Chingleput District, far away from the Kūḍal of Kōpperuṅjiṅga. He also feels that the epithet *Pañchanulivāṅaṅ* applied to this officer is not favourable to his identification, yet he takes him as another son of Kōpperuṅjiṅga, admitting at the same time that Nilagaṅgaraiyar may not be a member of the Kāḍava family. It will thus be evident that the genealogy given by Mr. Vaidyanathan needs modification.

Finally, I may also point out a few errors that have crept into his article.

(1) The Pallavarāyaṅpēṭṭai record of Kōpperuṅjiṅga is not dated in the 26th, but only in the 16th regnal year of the chief. The statement in the *Annual Report* in this connection has to be corrected.

(2) In No. 439 and 443 of 1921 the title Tribhuvanachakravartin noticed as having been assumed by Kōpperuṅjiṅga has likewise to be corrected into [Sakalabhuvanachakra]vartin.

(3) The interpretation of No. 514 of 1918 has also to be altered. It was Kōpperuṅjiṅga, and not Sōmēśvara, who built the fortifications along the north bank of the Kāvērī.

(4) There is no evidence for taking Rājendra-Chōḷa III as the son of Rājarāja III.

(5) The utmost northern limit of Kōpperuṅjiṅga's dominion is taken as Drākshārāma in the Godavari District. The mere existence of Kōpperuṅjiṅga's inscription at that place does not prove that he had really extended his territory so far north, overthrowing the Telugu-Chōḷas and the Kākatiyas.

## No. 28—GOKARNA PLATES OF KADAMBA KAMADEVA : SAKA 1177

P. B. DESAI, OOTACAMUND

This set of copper plates was secured for study during my annual tour in the Bombay Karnatak, in February 1940, through a resident of the place, at **Gōkarṇa**, North Kanara. It is noticed in the *Annual Report on South Indian Epigraphy* for the year 1939-40. I am editing it here for the first time with the kind permission of the Government Epigraphist for India.

The set consists of **four copper-plates**, each measuring  $8\frac{1}{2}$ " by  $5\frac{1}{4}$ ", with their rims slightly raised to preserve the writing. All the plates are engraved on both the sides. The writing is in a fair state of preservation except in a few places; e.g., ll. 7-9. Ll. 44-45, 54-60 and 67-69 are palimpsest. The plates are numbered at the left top of the ring-hole on the reverse of each plate. They are held together by a circular copper ring measuring about  $2\frac{1}{2}$ " in diameter, which passes through a ring-hole about  $\frac{1}{2}$ " in diameter near the left margin. The ends of the ring are soldered into the bottom of an oval seal measuring about  $2\frac{1}{2}$ " in length. The **seal bears** in relief the figure of a **couchant bull** with a chain and a bell round its neck, facing the proper left. There is no reference to this emblem in the text of the record. The Pallavas of Kāñchī had the figure of a couchant bull on the seals of their copper plates.<sup>4</sup> The Kaḷachuryas that ruled in Kaṛṇāṭaka had the same emblem on the seals of their copper plates. It is referred to in their records as **Suvarṇa-viṣhabha**.<sup>5</sup>

<sup>1</sup> A. R. No. 487 of 1921.

<sup>2</sup> A. R. No. 57 of 1908.

<sup>3</sup> A. R. No. 440 of 1913.

<sup>4</sup> Above, Vol. XXIV, p. 297.

<sup>5</sup> Above, Vol. XV, p. 320.

The **alphabet** is Kannāḍa of the 13th century and agrees with the general formation of the period. The medial *ē* sign is shown independently above the letter *ya* in *patayē*, l. 1. Attention may be drawn to the cursive form of *ma* which is used occasionally, e.g., *Madhukēśvara*, l. 14. A few instances of **orthographical** peculiarities and faulty spelling may be noticed. *Gōkarṇa* is written as *Gōkamrṇa*, ll. 16 and 28. The form *Chandā-ura* of the place-name (l. 25) is noteworthy. *ḷa* is written for *ḷa* in *kaligāḷa*, l. 19 : *Rādēya* is a mistake for *Rādḥēya* l. 20 : *Imḍhyā-tavē* for *Vimḍhyā-tavē*, l. 78.

The **language** of ll. 1-12 and 75-80, containing invocation, description of Kāmadēva's genealogy and imprecation, is Sanskrit ; all the remaining lines are in Old Kannāḍa.

A post-script in late characters of about the 17th century is engraved in the space remaining after the end of the main record. It runs from l. 80 to l. 88 and records in modern Kannāḍa, the grant of several privileges to certain Brāhmanas for the worship of the god Mahābalēśvara, with the alleged authority of the chief Vīra-Kāvadēvarasa of the early record.

The **object** of the record is to register a *sarvamānya* gift of lands by **Kādamba-chakravarti Vīra-Kāvadēvarasa** to Āhitāgni Mahēśvara-Bhaṭṭa of the Viśvāmītra *gōtra* and others at the *agrahāra* village of **Mūrūr** (ll. 24-68). The gift was made in the presence of the god Mahābalēśvara of Gōkarṇa in the **Śaka year 1177**, the cyclic year being **Rākshasa, on Māgha śuddha 15, Guruvāra**, on the occasion of a **lunar eclipse** (ll. 26-28). The details of the date regularly correspond to **A.D. 1256, January 13, Thursday**.

The record happens to be a royal grant and the donor chief Kāmadēva is described with a long string of epithets and titles (ll. 12-24), some of which are significant. That the chief, notwithstanding his assumption of the high-sounding title of *Chakravartin* (l. 23), was only a petty ruler is partly disclosed by the epithet *Samadhigatapañchamahāśabda* (l. 12), indicative of his subordinate status. The epithets, **Banavāsipuravarādḥīśvara** and **Jayantī-Madhukēśvara-dēva-labdha-varaprasāda**, in conjunction with **Kādamba**, prove his connection with the later branches of the Kadamba lineage. The earlier stock of the Kadambas split up subsequently into a number of families that are known to have ruled in the western and southern parts of ancient Karṇāṭaka from the 10th century onwards.<sup>1</sup> The better known of these are the Kadambas of Hānagal,<sup>2</sup> of Goa,<sup>3</sup> of Bayalnād,<sup>4</sup> of Bēlūr,<sup>5</sup> of Bankāpur<sup>6</sup> and of Nāgarakhaṇḍa.<sup>7</sup> But the family to which Kāmadēva of the present record belonged, seems to be different from any of those hitherto known. His genealogy as given in this record (ll. 7-12) consists of the following three names :

Vīra  
|  
Taila  
|  
Kāmadēva

A chief named *Mahāmaṇḍalēśvara* Kāmadēva, who is called *Tailamana-anakāra* was a scion of the Hānagal branch of the Kadambas, who governed Banavāsi and other districts.<sup>8</sup> The latest date available for him is A.D. 1211.<sup>9</sup> This precludes the possibility of identifying him with the Kāmadēva of the present record. Another Kāmadēva, who is almost contemporaneous

<sup>1</sup> Rice : *Mysore and Coorg from inscriptions*, p. 27.

<sup>2</sup> *Bom. Gaz.*, Vol. I, pt. II, p. 558.

<sup>3</sup> *Ibid.*, p. 564.

<sup>4</sup> *Ep. Carn.*, Vol. IV, Intro. p. 3.

<sup>5</sup> *Ibid.*, Vol. V, Intro. p. iv.

<sup>6</sup> Above, Vol. XIII, p. 169.

<sup>7</sup> *Ep. Carn.*, Vol. VII, Intro. p. 11.

<sup>8</sup> *Bom. Gaz.*, Vol. I, pt. II, p. 563.

<sup>9</sup> *Ep. Carn.*, Vol. VIII, Sb. 59.

with the chief of our record is found associated in administration with Shashṭhadēva II of the Goa branch.<sup>1</sup> But his parentage and marriage alliance with the Goa chief prove that he was not a Kadamba prince. A few more Kadamba chiefs bearing the name Kāmadēva are met with in inscriptions; but the disparity of dates and other details stand in the way of establishing their identity with this chief.

The seal of our record, which is described above, lends additional support to the view that this Kāmadēva is not connected with any known families of Kadamba rulers. All the Kadamba families, as a rule, had the emblem of lion depicted on their seals (*siṃha-lāñchhana*).<sup>2</sup> None of them, on the contrary, appears to have used the bull-symbol on their seals. This indicates that he belongs to a hitherto unknown line of Kadambas.

A glance at the political condition of the country during this period may help us to understand the circumstances of the rise of the new chiefdom of this Kāmadēva in the neighbourhood and at the expense of the already existing two other principalities of Goa and Hānagal in the region of the West Coast. The last quarter of the 12th century witnessed the downfall of the mighty Chālukyas of Kalyāna and the growth of the two powers that contended for the mastery of their dominions from the north and the south, *viz.*, the Yādavas of Dēvagiri and the Hoysaṣas. The Yādavas under their resourceful ruler Siṅghaṇa II overran the territory south of the river Kṛishṇā as far as the banks of the Kāvērī before A.D. 1237-38.<sup>3</sup> The Kadambas of Hānagal who were governing the strategic province of Banavāsī as semi-independent rulers had eventually to submit to the suzerainty of the Yādavas.<sup>4</sup> The Kadambas of Goa also were reduced to the same fate as indicated by the Haralahaḷi record which says that Viḥaṇa, the victorious general of Siṅghaṇa vanquished the Kadambas who were glorious in the Kōṃikaṇa.<sup>5</sup> Taking advantage of this disturbed political situation in the wake of the Yādava invasion, Kāmadēva of this record seems to have carved out a small kingdom for himself. It cannot be said when exactly this event took place; but it is clear that it must have happened sometime before A.D. 1256, the date of the present record.

Of the two ancestors in the above genealogy of Kāmadēva, the first member appears to be more or less legendary and is reminiscent of the progenitor of the later Kadamba records, who is often described as a warrior and variously styled Jayanta, Trinētra or Mukkaṇṇa.<sup>6</sup> The second member, Taila, is a name more than once met with in the Hānagal line and it is probable that he was in some way connected with that branch. This suggestion gains support from one of the titles borne by Kāmadēva, *viz.*, *Kādamba-chakravartin*, which is found applied to more than one ruler of the Hānagal family.<sup>7</sup>

An inscription on stone at Kambalikoppa in the Sagar taluk, Shimoga District, Mysore State, refers to *Kādamba-chakravartin* Kāmadēva, son of Taila of Chandāvura (*Kādamba-chakravarti Chandāvurada Tailapadēvanu maga*).<sup>8</sup> It is known from the present record that Taila was the father of Kāmadēva and that **Chandāvura was his capital** (ll. 10-11 and 24-25). It appears that there were more rulers than one bearing the name Kāmadēva at the time and hence the author of the Kambalikoppa record distinguishes his Kāmadēva with a specific reference to the latter's father and the place from where he hailed, which was probably his capital also. Unfortunately

<sup>1</sup> *Ind. Ant.*, Vol. XIV, p. 288.

<sup>2</sup> *Bom. Gaz.*, Vol. I, pt. II, p. 560 and 566; *Ep. Carn.*, Vol. IV, Hg. 75; above, Vol. XIII, p. 170, etc.

<sup>3</sup> *J.B.B.R.A.S.* Old Series, Vol. XV, p. 384.

<sup>4</sup> Mallidēva who styled himself *Kādamba-chakravartin* in earlier records uses the subordinate title *Mahā-maṇḍalēvara* in a record of 1231 A.D. (*Ep. Carn.*, Vol. VIII, Sb. 224, 188 and *Bom. Gaz.*, Vol. I, pt. II, p. 564.).

<sup>5</sup> *J.B.B.R.A.S.* Old Series, Vol. XV, p. 385.

<sup>6</sup> *Bom. Gaz.*, Vol. I, pt. II, p. 566.

<sup>7</sup> *Ep. Carn.*, Vol. VIII, Sb. 59, 224 and 439.

<sup>8</sup> *Ibid.*, Sa. 30.



the inscription at Kambalīkoppa bears no date which would have helped to establish his identity ; but as other details coincide it is tempting to identify the Kāmadēva of our record with that of the Kambalīkoppa inscription.

A rough idea of the extent of the territory under Kāmadēva may be formed from the geographical references occurring in this record. **Chandāura**, his capital should be identified with the modern Chandāvar, an old town of strategic importance, situated in the Honavar taluk and about five miles south-east of Kumta, North Kanara District.<sup>1</sup> **Mūrūr**, the village granted by the chief is the same as modern **Mūrūr** about ten miles north of Kumta, in the Kumta taluk of the same district. As the chief styles himself **Lord of the Western Ocean** (*Paśchima-samudrādhipati*),<sup>2</sup> it is likely that he held a strip of land on the west coast. It is possible to conclude from this that Kāmadēva's principality extended over portions of the modern taluks of Kumta and Honavar including the west coast ; and, if his identity with the namesake of the Kambalīkoppa inscription be correct, over a part of the Shimoga District of the Mysore State.

The Śaivite persuasion of Kāmadēva is attested by the **bull-symbol** on his seal, and his epithet Mahāmāhēśvara (l. 13). This in no way conflicts with his devotion to the god Madhukēśvara (l. 14) of Jayantī, *i.e.*, Banavāsi,<sup>3</sup> who was the tutelary deity of the early Kadambas,<sup>4</sup> as well as of the later branches of the family, as evidenced by the epithet. Jayantī-Madhukēśvara-labdha-vara-prasāda. The god worshipped at Banavāsi under the name of Madhukēśvara from early times is Śiva in the form of a *liṅga*, said to have been installed by Viṣṇu after his destruction of the demon Madhu or Madhuka.<sup>5</sup> It is clear from this and numerous allusions in inscriptions that the Kadambas, early as well as later, were devotees of Śiva. In the light of this, the statement of the late Dr. Fleet that " their family god was Jayantī-Madhukēśvara or Viṣṇu under the name of Madhukēśvara " requires correction.<sup>6</sup>

The phrase, *Hara-Dharaṇī-prasūta-Trilōchana-Kadambarum=appa*, occurring among the epithets of Kāmadēva needs explanation. The chief is here metaphorically identified with Trilōchana-Kadamba, who, according to a legend which gained currency in the later Kadamba records of 11-12th centuries, was the first ancestor of the Kadamba family.<sup>7</sup> This mythological personage is represented to have been born from the union of Śiva and Earth in the records of both the branches of the Kadambas, Hānagal and Goa ; and there exists little material difference in the accounts of his origin as imagined by Dr. Fleet.<sup>8</sup> This observation is substantiated by the occurrence of the expression *Hara-Dharaṇī-prasūta* in some records of the Goa branch as well as in those of the Hānagal branch.<sup>9</sup>

#### TEXT<sup>10</sup>

##### *First Plate ; First Side*

- 1 Śrī-Gaṇādhipatayē namaḥ [j\*] Namaḥ(s)=tuṅga-śiraś-chuini-
- 2 bi-chandra-chāmara-chāravē [i] trailōkya-nagar-āraṁbha-
- 3 mūla-staṁbhāya Śaṁbhavē || [i\*] Sa jayati Ma-

<sup>1</sup> *North Kanara Gazetteer*, Pt. II, p. 277.

<sup>2</sup> Unless it be a formal title with no particular significance.

<sup>3</sup> *Bom. Gaz.*, Vol. I, pt. II, p. 278, fn.2.

<sup>4</sup> *Mysore and Coorg*, p. 26.

<sup>5</sup> Local tradition and *sthala-purāṇa*. That the god Madhukēśvara of Banavāsi is a *liṅga* is self-evident to those who have visited the place in person.

<sup>6</sup> *Bom. Gaz.*, Vol. I, pt. II, p. 560.

<sup>7</sup> *Ibid.*, p. 566.

<sup>8</sup> *Ibid.*

<sup>9</sup> *E.g.* above, Vol. XIII, p. 308.

<sup>10</sup> From the original plates.

- 1 hāvarāhō ya(d)-dām-shṭrā-kōṭi-dhāritā dha-  
 5 raṇi [1\*] rajatanaya-damṭa-maṇḍita-b[ā]hā-clha-  
 6 tra-sriyam vahati || [2\*] Pratita-uri(ri)pa-santāuē **Vi-**  
 7 **ra-nāmā** narādhipaḥ [1\*] babhūva bhūpati-brātaḥ(vrāta)-  
 8 mastakam(ka)-nyasta-sāsanaḥ || [3\*] Tasmāt = **Taila**-mahipālah  
 9 pālī-āvani-maṇḍalah [1\*] [Sa]d-asad-vṛitta-sad-yōgaḥ  
 10 pratāpa iva Bhāsvaraḥ || [4\*] Tasy = ātmabhūr = abhū-

*First Plate ; Second Side*

- 11 d=ātma-kāya-kānti-jit-ātmabhūḥ [1\*] **Kāmadēvaḥ** kavi-  
 12 stōma-padma-rājivini-patiḥ || [5\*] Svasti samadhigata-pam-  
 13 cha-mahā-śabda mahā-māhēśvaraṁ Banavā-  
 14 si-puravar-ādhiśvaraṁ Jayanti-Madu(dhu)kēśvara-dē-  
 15 vara(va)-labudha-vara-prasādam sahaja-mṛiga-ma-  
 16 d-āmōdam Śrī-Gōkairṇna(karṇa)-Mahābaḷadēvara dibya-śrī-  
 17 pāda-padm-ārādhakarum parabaḷa-sādhakarum hu-  
 18 sivara-sūla nigalaṁka-malla chaladaṁka-Rāma rāya-ga-  
 19 mḷara-dāvaṇi kaligala(ḷa)-mokhada-kai snbhaṭa-chū-  
 20 dāmaṇi sāhasōttuṅga satya-Rād(dh)ēya śaraṇāga-  
 21 ta-vajra-paṁjaraṁ

*Second Plate ; First Side*

- 22 paśchima-samudrādhipati Hara-Dharaṇi-prasūta-Trilōcha-  
 23 na-Kadambarum = appa Śrīma[t\*]-tribhuvana-pratāpa Kādamba-cha-  
 24 kravartti kaliga = amkusam **Śrī-Vira-Kāvadēvarasaru rājadhā-**  
 25 **ni-Chandāuradalu** sukha-simhāsan-ādhirūḍharāgi  
 26 rājyaṁam pratipālisuttav-idda **Śaka-samvatsarada 1177 ne-**  
 27 **ya Rākshasa-samvatsarada Māgha śuddha 15 Guruvā-**  
 28 **ra Sōma-grahaṇadalu** Śrī-Gōkairṇna(karṇa)-Mahā-  
 29 baḷēśvaradēvara samnidhiyalli Śrīmad-anādi-agrahā-  
 30 raṁ Mūṛūra grāmadolage tamma haravariya bhū-  
 31 miya kēragaddeyolage Vōṭūra Gokamḍada Viśvāmi-  
 32 tra-gōtrada Śaṁkarabhaṭṭ-āhitāgnigala makkaḷu Ma-

*Second Plate ; Second Side*

- 33 hēśvarabhaṭṭ-āhitāgnigaliṁge Muḍitinihalasina-gadde go-  
 34 raṇṭe-araṭi-kamḍa sahita gadde mūḍe 10 avara  
 35 tammaniduru Gaṁgādharabhaṭṭarīṁge Muḍitini-muṁ-  
 36 ḍageṛe Koḍali-gadde sahitavāgi mūḍe 10 matiam avara  
 37 tammaniduru Purushōttamabhattara maga Nārāyaṇabhaṭṭa-  
 38 riḡe Kappāse-gadde mūḍe 10 Sūgāniya-Manaliya  
 39 Bhārggava-gōtrada Kēśava-bhaṭṭōpādhyāyara maga Vā-  
 40 sudēva-bhaṭṭōpādhyāyarige Homneya-māu(vu) a-  
 41 raṭi-kamḍa Ekkala-gadde Baṭṭa-gadde Kāḷuva-gadde sahitavāgi ga  
 42 dde mūḍe 12 ā gaddeya mēlaṇa tōṭa mane makke ā-  
 43 rave sahitavāgi Vōṭūra Vasishṭha-gōtrada Edā-  
 44 rakuliya Madūsūdanabhaṭṭara maga [Vi]-shṇu-bhaṭṭō-  
 45 pādhyāyarīṁge Konigāra-gaddeyolage]

*Third Plate ; First Side*

- 46 daḍiga-mūḍe 3 Kallajjana kaḍahu-mūḍe 1 Nāriya-gum-  
 47 ḍi-mūḍe 1 Dala-mābalana kaḍahu-mūḍe 2 mūḍa-  
 48 ṇa heggadde adara mēgana koḍamge eraḍaṇalliyū mū-  
 49 ḍe 2 Baṁṇaṭe mūḍe 2 Muṁḍina-māḍuva-baḷu  
 50 mūḍe 1 chikka-biṭṭuva-koḍamge mūḍe 1 adara mēgana  
 51 tōḷa ārave kambī sahitavāgi || Karuvada  
 52 Āṁgīrasa-gōtrada I(Ī)śvarana Kattigana makaḷu Nā-  
 53 rāyana-bhaṭṭavimge Bāḷeyagumḍi koli-  
 54 kaṁḍa kalla-gadde aṁtu mūḍe 10 ||.....  
 55 [Āṁgīrasa-gōtrada mūḍakō].....  
 56 [bhārata maḍidalli] .....

*Third Plate ; Second Side*

- 57 .....(palimpsest)  
 58 Śrī-Vīra-Kāvadēvarasaru.....(palimpsest)  
 59 .....(palimpsest)  
 60 .....aṁtu ā[ḷu] manusya Brāhmaṇariṁgū  
 61 gadde mūḍe 69 ā bhūmige baṁḍa tōḷa  
 62 ārave kambī mane sahitavāgi ā Mūrū-  
 63 ra grāmānumatadiṁḍa ā āḷu manusyariṁguṁ  
 64 vīrtti(vīrtti)gaḷanu nidhi nikshēpa sahitavāgi siddhā-  
 65 ya ye(o)sage kāṇike bhēḍuṁḍoḷu akara sarva-  
 66 bādhā-parihī(hī)tavāgi sarvvanamaśyavāgi ā ā[ḷu]

*Fourth Plate ; First Side*

- 67 manusyariṁgū Śrī-Vīra-Kāvadēvarasaru hiraṁ-  
 68 ṇyōdaka-dhārāpūrvvakavāgi koṭṭaru im-  
 69 tī dharmava āvanū obba pratipāḷisidavaru  
 70 Śrī-Gaṁge Vāraṇāsi Sētu Kurukshētra Śrī-Gōkaṁ-  
 71 ṇṇa(karṇa) Gae(ve) Prayāge eṁba puṇya-kshētraṁga[ḷo\*]lu graha-  
 72 ṇa saṁkramaṇa bya(vya)tīpātav-eṁba puṇya-kālaṁgaḷa-  
 73 lu sāvira Vēda-pāraḡar-appa Brāhmaṇarḡge sāvira  
 74 kavīya alaṁkāra dakshīṇe sahitavāgi dā-  
 75 navam koṭṭa pa(pha)luṁgaḷ-aku(akkum) || Sva-dattāṁ para-dattāṁ vā(vā).  
 76 yō haiṛēta vasuṁḍharām || śhaśṭīṁ rvva(vaśśha(rśha)-saha-  
 77 srāṇi vittāvām (śhāyām) jāyatē krimi[ḷ\*] || [6\*]

*Fourth Plate ; Second Side*

- 78 I(Vi)ṁḍhy-āṭavīsu(-svy)=atōyāsu śukha(-hka)-kōṭara-  
 79 vāsinaḷ [ ] kriṣṇa(kṛi-ṣṇa)- appā(-sarppā) lu jāyamētē  
 80 Brāhmaṇa-ḍraḷ (v)ya-hāriṇaḷ [ ] 7\*] <sup>1</sup>Bhārgava-gōtrada-  
 81 vaṁge trikāḷaḷa Śrī-Mahābalēśvaradēvara mahāpūje-  
 82 I=agramarvā[de] [V]vāmītra-gōtradavaṁge sarvake[ḷa]sadaḷu svaiha(ta)-  
 83 mītraṁgi Gāvakāriko-Bijōra-maryāde Vasī[śṭha]-gōtradavaṁge patiḥā-  
 84 ṁga-maryāde Āṁgīrasa-gōtradavaṁge pāṭhaka-maryādegaḷanu  
 85 ..Śrī-Mahābalēśvaradēvara savimḍhiya Brāhmaṇariṁgrāṁ mānū-  
 86 linante Śrī-Vīra-Kāvadēvarasaru āchaṁḍrārkavāgi Mūlūra  
 87 grāmānumatadiṁḍ=ārājaru koṭṭaru sarva-kāryaṁgaḷan yaliva-  
 88 ru pratēpāḷisīvaru rāja-mudrā-sahita tāṁbra-sādana koṭṭaru [ ]\*

<sup>1</sup> The remaining lines from here are inscribed in late and indifferent characters and faulty language.

## ABSTRACT OF CONTENTS

Lines 1-6 Invocation to Gaṇapati, Śiva and Mahāvarāha.

L1.6-12 In the renowned line of rulers was born a king named Vīra, who established his command on the heads of multitude of kings. To him was born king Taila, who protected the earth. Kāmadēva is his son, who surpasses in form the mind-born (God of Love) and is the sun to the lotuses in the form of poets.

L1.12-69 The illustrious **Kādarṅba-chakravarti Śrī-Vīra-Kāvadēvarasa**, while he was protecting the kingdom, seated on the throne in happiness at his capital **Chandāura** endowed (*on the specified date*), in the presence of the god Śrī-Gōkarṇa-Mahābaḷēśvara, lands as *sarvamānya* in the *agrahāra* village of Mūṅūr, wet land, *mūde* 10 to Mahēśvarabhaṭṭa Āhitāgūi of the Viśvāmitra *gōtra*; *mūde* 10 to his brother's son Nārāyaṇabhaṭṭa; *mūde* 12 to Vāsudēva Bhaṭṭōpādhyāya of the Bhārgava *gōtra*; *mūde* 10 to Nārāyaṇabhaṭṭa of the Āṅgīrasa *gōtra*; etc., in all *mūde* 69 including the garden area and other adjuncts.

L1.69-80 Imprecation.

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**No. 29 - SAUGOR STONE INSCRIPTION OF SANKARAGANA**

(1 Plate)

V. V. MIRASHI, AMRAOTI

This inscription, though listed in the first edition of R. B. Hiralal's *Inscriptions in C. P. and Berar*, published in 1916, was very briefly noticed only in the second edition of that work, published in 1932. It is edited here for the first time from the original stone which I examined *in situ* and from inked estampages kindly supplied by the Superintendent, Archaeological Survey, Central Circle, and by the Government Epigraphist for India.

At **Saugor**, the chief town of the Saugor District in the Central Provinces, a number of sculptures were collected from the neighbouring places many years ago and built up into small imitation kiosks in the four corners of the garden of the military mess-house.<sup>1</sup> The inscription is incised on a slab of red sandstone fixed on the top of a panel of the same kind of stone which is built into one of these kiosks. In the panel below, the principal figures are those of a man who has folded his hands in salutation, and a woman, probably his wife, who has placed her right hand on the head of a small figure, evidently their daughter, who also stands with folded hands. Behind the male figure appears a horse and behind the latter, another male figure, apparently a groom, holding the reins of the horse.

The record has very much worn away by exposure to weather. It consists of five lines, of which the last one commences in the centre. Several *aksharas* in the last three lines have become more or less indistinct. The average size of letters is 1". The **characters** are of the proto-Nāgarī alphabet, resembling those of the stone inscription at Chhoti Deori.<sup>2</sup> The form of the initial *i* is, however, different, since the curve below the two dots is here open at the top; *ḥ* has not yet developed a vertical at the top; in some cases the letter is laid on its side, see *Bhaṭṭāraka*-, in 1. 2; *j* still retains its three horizontal bars, see *Mahārājādhirāja*-, 1. 1; *p* is open at the top, while *v* which resembles its upper portion, is closed, see *pravarāddhamāna*-, 1. 2; the lower end of the wedge of *r* is in some cases very much elongated, see *Paramēśvara*-, 1. 3. These palæographical peculiarities

<sup>1</sup> *Saugor District Gazetteer*, p. 237.

<sup>2</sup> See below, p. 171 and plate.

indicate that the record probably belongs to the middle of the eighth century A. D.<sup>1</sup> The **language** is Sanskrit and the record is in prose throughout. The **orthography** does not call for any special notice.

The inscription opens with an obeisance to Śiva. It refers itself to the reign of the *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara*, the illustrious **Śaṅkaragaṇadēva** who meditated on the feet of the *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara*, the illustrious **Vāmarājadēva**.<sup>2</sup> The **object** of the inscription is to record some meritorious work (*kīrti*) done by a lady named Kṛṣṇadēvī for the religious merit of her mother and father. This appears to have been a temple which, as the opening words show, was probably dedicated to Śiva. If this conjecture is correct, the panel with the present inscription at the top may have been originally put up at the temple. The male and female figures in it are evidently intended to represent the father and the mother of the donor who herself is represented by a small female figure between them. She calls herself the wife of the illustrious Dēuka who was the son of a king whose name I have doubtfully read as Rāvārya. The latter was born in the family of Kālārēya and was the Emperor of Kaśapura (Kāśīpura ?).<sup>3</sup>

The inscription contains no date, but as stated above, it may be assigned on palæographic grounds to the middle of the eighth century A. D. It is thus one of the earliest Kalachuri records in C. P. and Berar and is of the same age as the Chhoṭi Deori inscription which also belongs to the reign of the same Śaṅkaragaṇa. But apart from its age, the chief interest of the present inscription lies in this that it offers for the first time a satisfactory explanation of the expression *Vāmadēva-pād-ānudyāta* which has till now baffled the attempts of scholars. As stated above, Śaṅkaragaṇa during whose reign it was put up meditated on the feet of the *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara*, the illustrious Vāmarājadēva. A similar statement occurs in several later Kalachuri inscriptions in connection with five Kalachuri kings, *viz.*, Karṇa, Yaśaḥkarṇa, Narasiṃha, Jayasiṃha and Vijayasiṃha,<sup>4</sup> with only this difference that the name of Vāmarājadēva is shortened into Vāmadēva. Again, in the records of some feudatory princes of Karkarēḍi (modern Kakreri in the Rewah State) the same statement occurs in the description of the contemporary Kalachuri Emperor,<sup>5</sup> with the addition of one more epithet, *viz.*, *Paramamāhēśvara*, which is prefixed to Vāmadēva. The statement is again repeated in connection with the Chandēlla king Trailōkyavarman in the Rewah plates of his feudatory Kumārāpālavarman.<sup>6</sup> Judging from other records, the expression *pād-ānudyāta* should ordinarily indicate immediate succession such as that of a son to his father or of one brother to another. But Vāmadēva could not plainly have been the immediate predecessor of all these kings. A similar difficulty had presented itself in connection with some Valabhī records which mentioned that certain kings meditated on the feet of the *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara*, the illustrious Bappa, but Dr. Fleet who noticed an analogous expression in the records of some other dynasties also, solved it satisfactorily by taking the statement to mean that these kings meditated on the feet of their father.<sup>7</sup> Such an

<sup>1</sup> R. B. Hiralal also called this inscription the oldest Kalachuri record (in the Central Provinces), but he referred it to the fourth quarter of the ninth century A. D., as he thought that the king Śaṅkaragaṇa mentioned in it was identical with the homonymous prince who was the son of Kōkalladēva (I). See his *Inscriptions in C. P. and Berar* (second ed.), p. 49.

<sup>2</sup> R. B. Hiralal doubtfully read this name as *Vāgharājadēva*. *Ibid.*, p. 49. My personal examination of the record *in situ* has convinced me that the name is undoubtedly Vāmarājadēva.

<sup>3</sup> The horse and the groom are perhaps intended to indicate that Kṛṣṇadēvī's father did not belong to the locality where the panel was put up, but had come from some distant place.

<sup>4</sup> Above, Vols. II, p. 309 and XI, p. 144; Vols. II, p. 5 and XII, p. 213; *Ind. Ant.* Vol. XVIII, p. 212; above, Vol. XXI, p. 95; *J. A. S. B.*, Vol. XXXI, p. 119.

<sup>5</sup> *Ind. Ant.*, Vol. XVII, pp. 224 ff.

<sup>6</sup> *Ibid.*, Vol. XVII, pp. 230 ff.

<sup>7</sup> *Bappa* (*Bāp* in Marāṭhī) means father. See *C. I. I.*, Vol. III, pp. 186 ff, n. 1.

explanation is impossible in the present case as Vāmadēva does not denote the sense of any relative, but is apparently a proper name. Scholars have therefore offered several explanations of the expression **Vāmadēva-pād-ānudhyāta**, some of which are noticed below :—

(1) In translating the Khairhā plates of Yaśaḥkarṇa, R. B. Hiralal took Vāmadēva to be a name of Śīva. Most of the Kalachuri princes were devotees of Śīva.<sup>1</sup> The expression *Vāmadēva-pād-ānudhyāta* could therefore have been used in the sense of 'meditating on the feet of Śīva'. But in all these records Vāmadēva is mentioned with the paramount titles *Paramabhāṭṭāraka*, *Mahāvājādhirāja* and *Paramēśvara* which are not known to have been used elsewhere in connection with the names of gods. It may perhaps be argued that the paramount titles were prefixed to the name of Vāmadēva (Śīva), because these Kalachuri kings believed that the kingdom belonged to the god and they only administered it on his behalf.<sup>2</sup> There is, however, no evidence of such a belief in any of their inscriptions. Besides, all these records describe the reigning king as *Paramamāhēśvara*, 'a devout worshipper of Śīva', which would thus be superfluous. Again, as already stated, Vāmadēva himself is called **Paramamāhēśvara** in the records of the Kakreri princes, which clearly shows that Vāmadēva was a devotee of Śīva, and not identical with Śīva himself.

(2) Dr. Barnett suggests that these princes who are called Vāmadēva were perhaps so noted for their devotion to that deity that in the reign of their successors they were considered to have become a part of that god himself.<sup>3</sup> This would, in a way, explain the use of paramount titles as well as the epithet *Paramamāhēśvara* in connection with the name Vāmadēva, but it is doubtful if such a belief was current at the time. Besides, it is unlikely that all these princes were so fervent devotees of Śīva that they came to be identified with that god immediately after their death. There is certainly nothing to warrant it in the eulogistic portions of their successors' grants.

(3) It has been recently suggested that Vāmadēva was the name of a Śaiva ascetic. While editing the Malkāpuram stone pillar inscription<sup>4</sup> of Rudradēva (Rudrāmbā), Mr. J. Ramayya Pantulu first put forward the conjecture that Vāmadēva was identical with the Śaiva pontiff Vāmaśambhu mentioned in that record. This inscription, which is dated Śaka 1183 (A. D. 1261-62), says that Vāmaśambhu's feet were caressed by the garlands on the heads of kings and that even now (*ady-āpi*) the Kalachuri kings are honoured for worshipping his feet.<sup>5</sup> This Vāmaśambhu was second in *spiritual* descent from Sadbhāvaśambhu, the founder of the Gōlakī *maṭha* in the Dāhala country, who obtained the gift of three lakhs of villages from the Kalachuri king Yuvarājadēva.<sup>6</sup> Dr. D. C. Sircar has recently suggested that this Vāmaśambhu was the spiritual preceptor of the Kalachuri king Karṇa and flourished in the middle of the eleventh century A. D.<sup>7</sup> The description in the Malkāpuram inscription that even then (*i.e.*, in the middle of the thirteenth century A. D.) the feet of Vāmaśambhu were worshipped by Kalachuri kings squares with the fact that the expression *Vāmadēva-pād-ānudhyāta* occurs in almost all records of the Kalachuris of Tripurī from Karṇa downwards.

It is, however, doubtful how far the statements in the Malkāpuram inscription about the early Śaiva *ūchāryas* of the Gōlakī *maṭha* can be taken to be correct. The name of Sadbhāvaśambhu

<sup>1</sup> Above, Vol. XII, p. 216.

<sup>2</sup> A similar belief is held by the Rāṇās of Udaipur and the kings of Travancore. The former believe that the kingdom belongs to the god Ekalingaji and the latter to Padmanābhāsvāmin.

<sup>3</sup> H. C. Ray, *The Dynastic History of Northern India*, Vol. II, p. 776.

<sup>4</sup> *J. A. H. R. S.*, Vol. IV, pp. 147 ff.

<sup>5</sup> अथ नृपशेखरमालालितपादोत्र वामशंभुरभूत् ।

अद्यापि कलचुरीशा यच्चरणाराधकाः प्रशस्यन्ते ॥

<sup>6</sup> *J. A. H. R. S.*, Vol. IV, p. 157.

<sup>7</sup> *I. H. Q.*, Vol. XIV, pp. 96 ff.

does not occur in any record of the time of the Kalachuris, nor is the magnificent gift of practically one third of the Dāhala country<sup>1</sup> mentioned in any of them. Further, it is not stated whether it was Yuvarājadēva I or Yuvarājadēva II who made this gift. Yuvarājadēva I is indeed known to have invited some Śaiva ascetics to his country,<sup>2</sup> but he and his queen Nōhalā<sup>3</sup> donated only a few villages to them. If the Śaiva pontiffs had obtained such a magnificent gift from the Kalachuri Emperor, they would, in all probability, have mentioned it in their records. As for Yuvarājadēva II, none of his gifts is indeed recorded, but it is certain that the Gōlakī *maṭha* was founded long before his time, if it was identical with the hypaethral temple at Bherā-Ghāt near Jubbulpur;<sup>4</sup> for the inscriptions on the pedestals of the Yōginīs installed in it are in characters of about the beginning of the tenth century A. D.,<sup>5</sup> and therefore belong to the reign of Yuvarājadēva I, not to that of Yuvarājadēva II. Again, it is doubtful if Vāmaśambhu was a contemporary of Karṇa. The Malkāpuram inscription states that more than a thousand disciples and disciples' disciples of Vāmaśambhu lived in the Gōlakī *maṭha* and that *in that time, in course of time*, there was Kīrtiśambhu, the disciple of Śaktiśambhu.<sup>6</sup> The tenor of the description suggests that Śaktiśambhu was separated from Vāmaśambhu by several generations of Śaiva pontiffs. From the Jubbulpur stone inscription of Vimalaśiva, however, which I have recently edited in this journal,<sup>7</sup> it appears clear that Śaktiśiva (who is plainly identical with Śaktiśambhu) was the *rājaguru* of Gayākarṇa. He must therefore have been separated from Vāmaśambhu or Vāmadēva, the supposed *rājaguru* of Gayākarṇa's grandfather Karṇa, by one generation only. Besides, the Malkāpuram inscription does not state why Vāmaśambhu was so much venerated by Kalachuri kings. Its statement that even in A. D. 1261 the Kalachuri kings were worshipping Vāmaśambhu's feet is not supported by what we know of the history of the Kalachuris of Dāhala. The last known Kalachuri king of Dāhala was Vijayasimha who was ruling in the Kalachuri year<sup>8</sup> 96(?) (cirea 1210 A. D.). Within two or three years afterwards, we find the Chandēlla king Trailōkyavarman had annexed his kingdom and the Śaiva *āchārya* too had become his preceptor.<sup>9</sup> That the petty rulers who held parts of Dāhala continued to acknowledge the suzerainty of the Chandēllas appears plain from the Išvaramaū (Hiṇḍariā) inscription, dated V. 1344 (A. D. 1287) which mentions Vāghadēva as a feudatory of Bhōjavarmān of Kālānjara.<sup>10</sup> It is therefore doubtful if there was any Kalachuri king ruling in Dāhala<sup>11</sup> in A. D. 1261 who in his records described himself as *Vāmadēva-pād-ānudhyāta*. For

<sup>1</sup> In the *Skandapurāna* the Dāhala country is said to have contained nine lakhs of villages.

<sup>2</sup> The Śaiva *āchārya* invited by Yuvarājadēva I was named Prabhāvaśiva, above, Vols. XXI, p. 149, and XXII, p. 139.

<sup>3</sup> The Śaiva *āchārya* to whom Nōhalā made gifts of villages was Išvaraśiva, above, Vol. I, p. 238.

<sup>4</sup> R. B. Hiralal identified the Gōlakī *maṭha* with this temple at Bherā-Ghāt. *J. B. O. R. S.*, Vol. XIII, pp. 137-40.

<sup>5</sup> The characters of these inscriptions are much earlier than those of the Bilihāri stone inscription which belongs to the reign of Yuvarājadēva II. See also, Banerji, *Haihayas of Tripurī and their Monuments*, (*M. A. S. I.*, No. 23), p. 78.

<sup>6</sup> तस्मिन्मठे तस्य गुरोर्बभूवृशिशिष्याः प्रशिष्याश्च परः\*]सहस्राः । विनिग्रहीतुं समनुग्रहीतुं  
क्षोणीश्वरान्दक्षकटाक्षपातः ॥ इत्थं काले याति सत्संप्रदाये सन्तानेस्मिन्नर्थिसन्तानकल्पे ।  
शैवाम्भोधेशक्तिशम्भोरुदारच्छिष्यः श्रीमान् कीर्तिशम्भुर्बभूव ॥

<sup>7</sup> Above, Vol. XXV, p. 312.

<sup>8</sup> The last figure of the date is illegible. Dr. N. P. Chakravarti has read it as 2. *An. Rep. A. S. I.*, 1935-36, pp. 89-90.

<sup>9</sup> Above, Vol. XXV, pp. 1 ff. See the expression *tri-sati(ti)-rājy-ādhīpati-srinvat-Trailōkyamalla-pād-a(ā)rchana-ratak* which is incorrect for—*Trailōkyamall-ārchitupālaj* in l. 12 of the Rewah plates of Trailōkyamalladēva, *loc. cit.*, p. 6.

<sup>10</sup> Hiralal's *Inscriptions in C. P. and Berar* (second ed.), p. 56.

<sup>11</sup> The kings of Dāhala defeated by the Yādava princes Singhaṇa and Rāmachandra appear to be Chandēllas and not the Kalachuris as I had thought before.

all these reasons I am inclined to look with suspicion on the statements in the Malkāpuram inscription about the early Śaiva pontiffs of the Gōlakī *maṭha*.<sup>1</sup> Even if Vāmadēva was a Śaiva pontiff, the use of imperial titles in connection with him would be difficult to explain, for we have not till now come across a single instance of the assumption of such titles by spiritual teachers.

An insuperable objection to the identification of Vāmadēva with Vāmaśambhu is that the former is mentioned with the same imperial titles in the present inscription which is nearly three centuries *earlier* than the time of Karṇa whose *rājaguru* Vāmaśambhu is supposed to be. The form Vāmarājadēva of his name which occurs here plainly indicates that he was a king and not a Śaiva pontiff. In a subsequent record the name Vāmarājadēva was probably contracted into Vāmadēva which seems to have been copied in all later inscriptions.<sup>2</sup>

When did this Vāmarāja flourish? Though the present inscription states that Sankaragana meditated on his feet, it would be rash to assert that he was his immediate predecessor: for we find the expression *Vāmadēva-pād-ānudhyātu* repeated in connection with as many as five other kings. The history of Dāhala or modern Bāghelkhaṇḍ after the overthrow of the Uchchakalpa and Parivrājaka Mahārājas is enveloped in obscurity. Towards the close of the sixth and in the beginning of the seventh century A. D. the Kalachuris were ruling over an extensive empire comprising Malwa, Gujarāt, Koṅkan and Mahārāshtra from their capital Māhishmatī. After the defeat of Buddharāja by Pulakēsin II they seem to have remained for some time in obscurity:<sup>3</sup> for we have no information about the successors of Buddharāja. As the Chālukyas and thereafter the Rāshtrakūṭas were supreme in the south from the seventh century onwards, the Kalachuris seem to have turned their attention to the north where there was no great king to check their advance after the death of Harsha in A. D. 647. Vāmadēva seems to be the founder of this northern Kalachuri power. He overran Bundelkhaṇḍ and Bāghelkhaṇḍ and established himself at Kālāñjara, the impregnable fort in the Banda District, 90 miles west-south-west of Allahābad. This fort has from very ancient times been sacred to Śiva. It is mentioned as one of the nine holy places in north India. In the fifth century A. D. it was in the occupation of Udayana, the founder of the Sōmavansī dynasty, who was probably a feudatory of the Maukharis.<sup>4</sup> The subsequent history of

<sup>1</sup> As shown before, Śaktiśambhu and his disciple Kīrtiśambhu are probably identical with Śaktiśiva and Kīrtiśiva. The latter's successor Vimalaśiva is also mentioned in a Kalachuri record. Other names do not agree.

<sup>2</sup> Vāmadēva was not an ancestor of the Chandēllas. It may therefore be asked how his name is mentioned in connection with the Chandēlla prince Trailōkyavarman in a record of his feudatory Kumārāpālavarman of Karakārēdi. The ancestors of Kumārāpālavarman were the feudatories of the Kalachuris. Two of their records, which have been published, naturally contain the expression *Vāmadēva-pād-ānudhyātu* in connection with the name of their suzerain. The drafter who wrote the aforementioned grant of Kumārāpālavarman has blindly copied the expression from the earlier records of the family and used it to describe the Chandēlla suzerain. It may be noted that he has done the same in regard to the title *Trailōkyādhipati* also which is not met with in the records of the Chandēllas themselves.

The identification of Vāmadēva was discussed by me in an article entitled 'Vāmadēva, An Early Kalachuri King' in the *F. W. Thomas Festschrift Volume*, pp. 152 ff. Dr. D. C. Sircar has recently objected to the identification of Vāmarājadēva with Vāmadēva on the ground that 'it is difficult to believe that Vāmarājadēva of the Saugor record was remembered after full three centuries by Karṇa and his successors who called themselves of the *Vāmadēva-pād-ānudhyātu* in their records.' (*New Ind. Ant.*, Vol. III, pp. 36-7). In this connection we must remember that the expression *Vāmadēva-pād-ānudhyātu* generally occurs in the copper-plate grants of the Kalachuris of Tripurī. The earliest known official grant of the Kalachuris of Tripurī is the Benares copper-plate inscription of Karṇa. In the absence of the grants of earlier kings it is not safe to assume that Vāmadēva was forgotten in the meanwhile.

<sup>3</sup> They seem to have tried to rehabilitate themselves during the reign of the Chālukya Vinayāditya, but the attempt was not attended by success and they were reduced to the same state of servitude as the Ājuvas, Gaṅgas and others, who had already become the hereditary servants of the Chālukyas.

<sup>4</sup> A stone inscription of this king recording the erection of a temple of Viṣṇu has been found at Kālāñjara. Cunningham, *A. S. I. R.*, Vol. XXI, p. 40 and pl. IX. His descendants removed to Chhattisgarh where we find them ruling in the sixth and seventh centuries A. D.



the fort is not clear until its occupation by the Kalachuris. It seems to have remained in their possession up to the end of the eighth century A. D. Afterwards it was occupied successively by the Pratihāras,<sup>1</sup> Rāshtrakūtas,<sup>2</sup> Chandēllas<sup>3</sup> and Muhammadans,<sup>4</sup> but the connection of the Kalachuris with the fort was remembered for a long time. The Kalachuryas of South India mention in their records with pride the title *Kālañjara-pura-var-ādihīvara* 'the lord of Kālañjara, the best of cities.'<sup>5</sup> This, like other similar titles, must be interpreted to mean that these princes were descended from a Kalachuri king who formerly ruled at Kālañjara.

The Kahlā plates of Sōḍhadōva state that an illustrious Kalachuri prince established himself at Kālañjara from where he raided and conquered Ayōmukha (modern Partabgarh and Rai Bareilly Districts of the U. P.).<sup>6</sup> We are further told that having defeated his enemies, he gave the kingdom to his younger brother Lakshmanarāja. As I have shown elsewhere,<sup>7</sup> this Lakshmanarāja was identical with the first prince of that name mentioned in the Kasiā stone inscription.<sup>8</sup> As the great-grandson of the latter, viz., Lakshmanarāja II *alias* Rājaputra, flourished about A. D. 775, Lakshmanarāja I can be placed in *circa* A. D. 700. The elder brother who placed him in charge of the territory round Kālañjara is unfortunately not named in the Kahlā plates, but in view of what has been said above, he may be identified with Vāmarāja. Vāmarāja may therefore be referred to the close of the seventh century A. D.

Vāmarāja thus ruled over a large kingdom extending from the Gunti in the north to the Narmadā in the south and comprising the modern Bundelkhaṇḍ and Bāghelkhaṇḍ, the Saugor and Jubbulpur Districts of the Central Provinces and the central portion of the United Provinces. He assumed the imperial titles *Paramabhāṭāraka*, *Mahārājādhirāja* and *Paramēśvara*. As the founder of the northern Kalachuri empire, he seems to have been held in great veneration by all his successors who ruled at Tripurī and so we find it stated in almost all subsequent official records that they meditated on his feet. As no records of his time have yet been discovered, we have no further knowledge of the political events of his reign.

Since the time of Vāmarāja, the Kalachuris came to be known as Chaidyas or lords of the Chēdi country. As Pargiter has shown, Chēdi was originally the name of the country along the southern bank of the Jumna from the Chambal on the north-west to the Karvi (which flows north-east of Chitrakūṭa) on the south-east. Its limits southwards were the plateau of Malwa and the hills of Bundelkhaṇḍ.<sup>9</sup> In later times Chēdi came to signify the modern province of Bāghelkhaṇḍ which remained in the possession of the Kalachuris till their downfall. Vāmarāja seems to have transferred his capital from Māhishmatī to Tripurī, modern Tewar, 6 miles from Jubbulpur. This city dates back to very ancient times. It is mentioned in the *Mahābhārata* and is also known from very rare copper coins with the legend *Tipurī* (Sanskrit, Tripurī) in Brāhmī characters of the late third or early second century B. C.<sup>10</sup> Varāhamihira places the city in the south-eastern division<sup>11</sup>

<sup>1</sup> The Barah plate of Bhōjadēva shows that in the beginning of the ninth century A. D. the Kālañjara-maṇḍala was ruled over by Śarvavarman who was a feudatory of Nāgabhata II.

<sup>2</sup> In the tenth century A. D. the Pratihāras lost both Chitrakūṭa and Kālañjara which were occupied by the Rāshtrakūtas probably during the northern campaign of Indra III. The two forts were in the occupation of the Rāshtrakūtas in the time of Kṛishṇa III. Above, Vol. V, p. 194.

<sup>3</sup> According to the Khajuraho stone inscription (above, Vol. I, pp. 127-28) the fort of Kālañjara was occupied by the Chandēllas during the reign of Yaśovarman (circa A. D. 930-950).

<sup>4</sup> It was taken by Kutub-ud-din Aibak in April A. D. 1203, but was soon recovered by the Chandēllas.

<sup>5</sup> See, e.g., *J. B. B. R. A. S.*, Vol. IX, p. 330.

<sup>6</sup> Above, Vol. VII, p. 89.

<sup>7</sup> Above, Vol. XXIII, p. 259.

<sup>8</sup> Above, Vol. XVIII, pp. 128 ff.

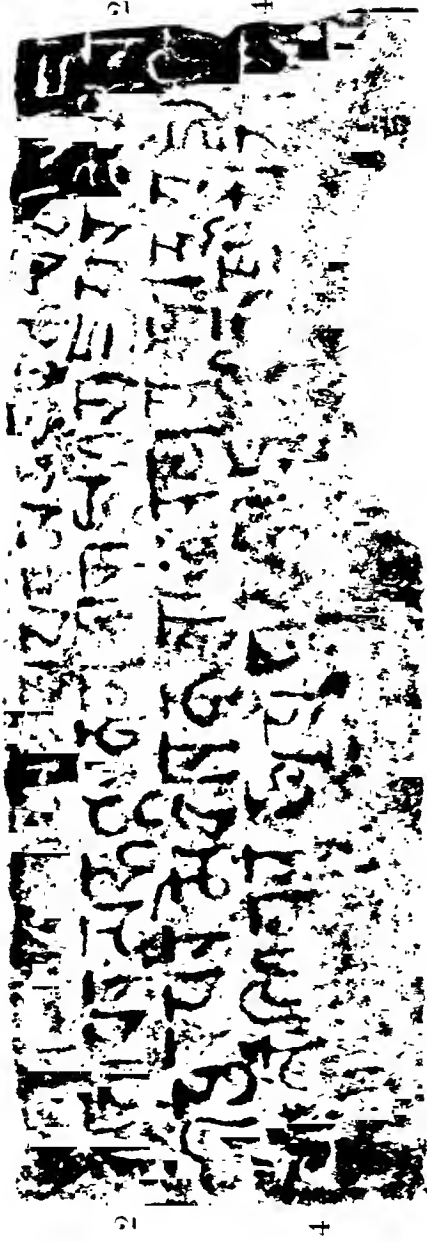
<sup>9</sup> *J. A. S. B.*, Vol. LXIV, pp. 249 ff.

<sup>10</sup> Allan, *Catalogue of Coins in the British Museum, Ancient Coins, Introduction*, p. cxi.

<sup>11</sup> *Bṛihatsamhitā*, adhyāya XIV, v. 9.



Left Half



Right Half



and Hēmachandra calls it Chēdi-nagarī 'the capital of the Chēdi country'. The surrounding country called Traipura is mentioned in the *Mahābhārata*<sup>1</sup> and the *Matsyapurāṇa*.<sup>2</sup> The Tripurī *viśaya* (the district of Tripurī) is mentioned in the Betul plates of Śaṅkshōbha as situated in the Dabhālā (i.e., Dāhala) country, which was under the rule of the Parivrājaka kings down to A. D. 528 at least. It is, however, not known who was ruling the country when Vāmarāja invaded it and annexed it to his kingdom.

Two or three generations seem to have separated Vāmarāja from Śaṅkaragaṇa. We do not know the names of the princes who ruled in the meanwhile. Perhaps Māyurāja, the author of the Sanskrit play *Udāttarāghava* was one of them. He is described by Rājaśekhara as the best Kālāchuri poet.<sup>3</sup> Another Sanskrit poet Bhīmaṭa whom Rājaśekhara mentions as the lord of Kālāchuri perhaps belonged to the same royal family. Rājaśekhara tells us that he composed five plays of which *Śrapadaśānava* was judged to be the best.<sup>4</sup>

Śaṅkaragaṇa during whose reign the present inscription was put up belonged to the main Tripurī branch of the great Kālāchuri dynasty. He must therefore be distinguished from the homonymous princes mentioned in the Kasiā stone inscription and the Kahlā plates, who were ruling over the Gorakhpur District. This Śaṅkaragaṇa is, again, the earliest prince of this name in the Tripurī branch and may therefore be called Śaṅkaragaṇa I. Two other princes of the same name ruled at Tripurī, viz., (i) Śaṅkaragaṇa II who bore the *hīrudas Maṅghatvāga*, *Prasādhadhavala* and *Raṇavīgraha*<sup>5</sup> and was the son and successor of Kōkalla I, and (ii) Śaṅkaragaṇa III<sup>6</sup> who was the son and successor of Lakshmanarāja II and the elder brother of Yuvarājadhōva II. The former may be referred to the period *circa* A. D. 890—910 and the latter to *circa* A. D. 970—980.

## TEXT

- 1 सिद्धिः<sup>8</sup> [१\*] ओं नमः शिवाय । [स्वस्ति] परमभट्टारकमहाराजाधिरा[ज]पर[मे]श्वरश्रीवा-  
[म<sup>9</sup>]राजदेवपा[दानु]-
- 2 [ध्या]त ।<sup>10</sup> परमभट्टारकमहाराजाधिराजपरमे[श्व]रश्रीशङ्करगणदेवप्रवर्द्धमानविजयराज्ये क-
- 3 [श]पुरपरमेश्वरकलाइरेयवंशोद्भवज्योतिस(स्स)न्ततिरा[वा]र्यराजपुत्रश्रीदेउक[:\*] । तस्ये(स्यं)व भा-
- 4 र्या लोणियवंशे प्र[सूता राज्ञी] श्रीकृष्ण[दे]वी या [चं]तौ<sup>11</sup> मातापितृपुण्ये<sup>12</sup> क्षितितले कीर्त्ति  
प्रख्या-
- 5 पयतिः<sup>13</sup> । <sup>14</sup>तवालोका म...॥

<sup>1</sup> Sabhāparvan (Chitraśālā Press), adhyāya, XXXI, v. 60.

<sup>2</sup> *Matsyapurāṇa*, adhyāya 114, v. 53

<sup>3</sup> *Sūktimuktāvalī* (Gaekwad's Oriental Series), p. 46; *Ind. Ant.* Vol. XLI, pp. 139 ff.

<sup>4</sup> *Sūktimuktāvalī*, p. 46.

<sup>5</sup> He is called Śaṅkaragaṇa and Raṇavīgraha in some Rāshtrakūta records. His *hīrudas Maṅghatvāga* and *Prasādhadhavala* are mentioned in the Bihāri stone inscription and the Benares plates respectively.

<sup>6</sup> He is mentioned in the Kāritālī stone inscription of Lakshmanarāja II as well as in the Benares plates. See also above, Vol. XXV, p. 280.

<sup>7</sup> From the original stone and inked estampages. I am obliged to Dr. B. Ch. Chhabra and Mr. N. L. Rao for the readings of a few words in this transcript.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> The loop on the left of this *akṣara* has now become somewhat indistinct, but it is there.

<sup>10</sup> This *danḍa* is superfluous.

<sup>11</sup> The context requires a reading like *ch=aitan=māta-pitri* ...

<sup>12</sup> One would expect a reading like *pony-ārthan* here.

<sup>13</sup> This *visarga* is superfluous. Notice that a similar *visarga* occurs at the end of the Chhotī Deori record, below, p. 172.

<sup>14</sup> I am not certain about these eight *akṣaras* at the end of the present record.

## TRANSLATION.

Success : Ōm ! Adoration to Śiva ! Hail ! During the increasingly victorious reign of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara*, the illustrious Śaṅkaragaṇadēva, who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara*, the illustrious Vāmarājadēva—

(There is) the illustrious Dēūka, the son of Rāvāryarāja, the mass of light sprung from the family of Kalāirēya (*who is*) the *Paramēśvara* (*ruler*) of Kaśapura. The wife of the same is the queen, the illustrious Kṛishnadēvī, born in the family of Lōṇiya, who announces this meritorious work (*kīrti*)<sup>1</sup> on the surface of the earth, for the religious merit of these, (*her*) mother and father. . .

## No. 30—CHHOTI DEORI STONE INSCRIPTION OF SANKARAGANA

(1 Plate)

V. V. MIRASHI, AMRAOTI

This inscription was first brought to notice by General Sir Alexander Cunningham in his *Archaeological Survey of India Report* for 1883-84. He again referred to it in the next year's report and published a lithograph of it.<sup>2</sup> The inscription was subsequently noticed by Dr. (then Mr.) D. R. Bhandarkar in Mr. Cousens' *Progress Report of the Archaeological Survey of Western India* for 1903-4, p. 54, and by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>3</sup> Though noticed several times, the inscription has defied all attempts at interpretation: for, Cunningham was told that the language of the inscription was not Sanskrit. Dr. Bhandarkar also has remarked: 'What the language of the inscription is cannot be made out.' The inscription is edited here for the first time from ink impressions kindly supplied by the Superintendent, Archaeological Survey, Central Circle, Patna.

**Chhoti Deori** (Small Deori) is situated on the left bank of the Ken, about 16 miles to the west of Jokāhi, in the Murwārā *tahsil* of the Jubbulpur District in the Central Provinces. The village is so called probably to distinguish it from the larger village named Deori which lies about five miles to the west. It is also called Mādjhā Deori on account of a number of small temples (*mathās*), from thirty to forty in number, which lie buried in dense jungle. According to Cunningham, all these were most probably Śaiva shrines. The pillar on which the present inscription is incised must have also belonged to a Śaiva temple as is indicated by its contents. The pillar is 7 feet 2 inches high and 1 foot square. The inscription of 11 lines is near the top; in the middle there are two seated figures, male and female,<sup>4</sup> and below there is a standing male figure.<sup>5</sup>

As stated above, the inscription consists of eleven lines. It covers a space 1' ½" broad by 1' 2" high. It is in a state of fair preservation. The **characters** belong to the proto-Nāgarī alphabet, resembling those of the Saugor stone inscription.<sup>6</sup> They are very carelessly written. Several groups of *aksharas* are unnecessarily repeated in 11.4 and 5 as well as in 11.10 and 11. The marks for the medial vowels and *visarga* are omitted in many cases. The form of *kh* in *kham[d]a-*, 1.1, *likhatam*, 1.9, and *likhatam*, 1.10 is peculiar. It resembles somewhat the conjunct *ksha*, with

<sup>1</sup> This probably refers to the temple of Śiva where the inscribed panel was apparently put up.

<sup>2</sup> Cunningham, *A. S. I. R.*, Vol. XXI, pp. 100 and 159, plate XXVIII.

<sup>3</sup> Second edition, p. 38.

<sup>4</sup> R. D. Banerji identified these with Śiva and Pāravatī. See his *Haihayas of Tripurī*, etc., (*M. A. S. I.*, No. 23), p. 77.

<sup>5</sup> Cunningham *A. S. I. R.*, Vol. XXI, p. 100. For a photograph of the pillars see R. D. Banerji, *Haihayas of Tripurī*, etc., plate XXVIII.

<sup>6</sup> Above, pp. 163 ff.





this difference that the lower curve is turned to the left instead of to the right. The form of *p* in *kapali*, l.2 and *puna*, l.9. which closely resembles that of *d* is also noteworthy. *L* has three different shapes in *lighatam*, l.8. *likhatam*, l.9 and *likhitam*, l.10. The form of *ś*, the left limb of which has developed a curve separated from the vertical on the right and that of *k* which has a triangle on the left show that the inscription is not earlier than the seventh century A.D. On the other hand, *j*, though slanting, has not yet turned its middle horizontal bar into a vertical: *d* and *r* show no tail and the upper part of *p* is not closed. In these respects the characters of the present inscription show a much earlier stage than those of the Kārītalāi stone inscription of Lakshmanarāja I. dated K. 593 (A.D. 841-42).<sup>1</sup> It does not, therefore, appear to be later than the middle of the eighth century A.D.<sup>2</sup>

The **language** is very incorrect Sanskrit, being probably influenced by the local dialect. *Viśhayē* for instance is written as *viśē*, l.6. and *hāike* used in the sense of *ihā*. Except for a verse in praise of Śiva, the whole record is in prose. The **orthography** does not call for any special notice.

After the opening *Siddhiḥ namah*, the inscription has a verse in praise of Śiva which indicates that the temple to which the inscribed pillar belonged must have been dedicated to Śiva. We are next told that during the reign of the illustrious Śankaragana, there was Chutu Nāgaka in (charge of) the *viśaya* of Kakandakuṭu. The next two lines are somewhat obscure, but they seem to record his donation of a granary (*kāḍaru*, Sanskrit *kṛidara*) in Karikatim and Asēkatim which appear to be the names of two villages in the neighbourhood.

From the palaeography of the present inscription detailed above, it is clear that the king Śankaragana mentioned in it is identical with the homonymous ruler mentioned in the Saugor stone inscription. As shown in the article on that inscription, he probably flourished about the middle of the eighth century A.D.

There are three place-names mentioned in the present record, but none of them can be satisfactorily identified. **Kakandakuṭu** may be identical with Khatunda about 6 miles to the east of Deori, if we suppose that the original name has lost its initial part. **Karikatin**, which in its initial portion resembles Kārītalāi (situated about 30 miles to the east), is perhaps represented by Khurai, 4 miles to the south of Deori Māḍhā. **Asēkatim** cannot be identified.

#### TEXT

- 1 सिद्धिः<sup>1</sup> [।\*] नमः [।\*] जटाधरः[\*] खं[ड]शशं<sup>2</sup>(शां)का।<sup>3</sup>[शे]-
- 2 [ख]रः[\*] कप(पा)लि(ल)[मालः\*] स(सि)तभस्मंधु(धू)सरः[\*] दुरा-
- 3 न्मनहा<sup>4</sup> पनगध[र]ककण<sup>5</sup> सब(दा) शि-

<sup>1</sup> Above, Vol. XXIII, p. 255 ff.

<sup>2</sup> Cunningham thought that the characters of the inscription are perhaps as early as the 7th century. See his *A. S. I. R.*, Vol. XXI, p. 159. R. D. Banerji, on the other hand, identified the king Śankaragana mentioned in it with the homonymous son of Lakshmanarāja (II) whom he placed in the middle of the tenth century A. D. See his *Harshyas of Tripurī*, etc. (*M. A. S. I.*, No. 23), p. 13. But the characters of the inscription are too early for such a late date.

<sup>3</sup> From inked stampages.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> The *anusvāra* on *kha* and *śa* is very faint.

<sup>6</sup> This *dhūda* is superfluous.

<sup>7</sup> What looks like an *anusvāra* on *bha* and *ra* is a fault in the stone.

<sup>8</sup> Read *durātmahā*.

<sup>9</sup> Perhaps *pannaya-dhāri-kamkanih* is intended, but it does not yield a good sense. Read *pannaya-hasta-kamkanih*.



- 4 वं व(वो) विदध(धा)तु सं(शं)कर[:\*] । [1११]\*<sup>1</sup> क<sup>2</sup>कदकुटु-  
 5 धुतु शकर<sup>3</sup> श्रि(श्री)शंकरगणदे-  
 6 वरज्य(राज्ये) ककंदकुटुवुशे<sup>4</sup> सि(श्री)चु[टु<sup>5</sup>]  
 7 नागकः । करीकतिनि असेक-  
 8 तिनि अमुकेनैव<sup>6</sup> लिधतं<sup>7</sup> कद-  
 9 ह<sup>8</sup> पुन लि<sup>9</sup> खतं त<sup>10</sup> सर्वं प्रमामिति<sup>11</sup>[1\*]  
 10 हइके<sup>12</sup> लिखितं त<sup>10</sup> सर्वं प्रम(मा)ण-  
 11 मितिः<sup>13</sup> ।

## TRANSLATION

Success ! Adoration !

(Verse 1) May that Śaṅkara,—who wears matted hair, who has the crescent moon on his head, who wears a garland of skulls, who is grey with white ashes, who destroys the evil-minded, who has a bracelet of serpents —always cause your welfare !

(Line 4) During the reign of the illustrious Śaṅkaragaṇa (*there is*) the illustrious Chuṭu Nāgaka in (*charge of*) the *riṣaya* of Kakandakūtu.

(Line 7) He has himself recorded (*the gift of*) a granary in (*the villages of*) Karīkatini and Asūkatini. It is again written that all that is authoritative. Whatever is written here is authoritative.

<sup>1</sup> Metre : *ṣaṁśasṭha*. Some of the epithets of Śiva in this stanza occur in the following verse in lines 8 and 9 of an unpublished stone inscription of Brahmādēva from Raipur, now preserved in the Nagpur Museum.

जटाघ[रं] खंडशशांशेखरं सदामहापन्नगवत्स(स्त्र)कंकर्ण(णम्) [1\*]

कपालमालासितभ[स्म]भूख(ष)णं न पुन्य(ण्य)हि(ही)ना[:\*] प्रणमंति शंकरं(रम्) ॥

<sup>2</sup> There is a curve on this *akṣara* here and in line 6 where the same name is repeated. The word is superfluous here.

<sup>3</sup> These five *akṣaras* are unnecessarily repeated.

<sup>4</sup> Read *Kakandakūtu-riṣayā*. The name of this *riṣaya* is written as *Kakandakūtu* in line 4.

<sup>5</sup> I am not certain about this letter. It differs from *ṣa* which occurs in lines 4 and 6 in that it has a horizontal stroke at the top and has not a perfectly round back. Nor is it exactly like *ḍ*, for the form of which, see *darānmanahā*, II. 2-3.

<sup>6</sup> *Amukēn=ava* seems to be written here in the sense of *amun=ava*.

<sup>7</sup> Read *likhitam*.

<sup>8</sup> The medial *u* of *ru* is very faint. Read *kṛitaram*. This word occurs in another Kalachuri record discovered at Bargaon, not far from the findspot of the present inscription. See above, Vol. XXV, p. 280.

<sup>9</sup> This *daṇḍa* is superfluous. Read *puṇar-likhitam*.

<sup>10</sup> Read *tal*.

<sup>11</sup> Read *suṁam puṁmāgam=iti*.

<sup>12</sup> This appears to be a Prakrit word meaning *tha*.

<sup>13</sup> This *visarga* is superfluous.

## No. 31—BONANGI COPPER-PLATE GRANT ; SAKA 1508

G. RAMADAS, JEYPORE

Sewell in his *Lists of the Antiquarian Remains in the Presidency of Madras* Vol. I, p. 13. gives the following note under Śringavarapukōṭa :—

“ Bōnaṅgi ;—6 miles north-east of Śringavarapukōṭa. A copper-plate grant in possession of Karikari Jānki Rāmayya. It records a grant in Śaka 1508 (=A.D. 1586) to a Brahman by a local chief.”

Several times I tried to see it but failed. I found it noticed as No. 3 of Appendix A of the *Annual Report on South Indian Epigraphy* for 1937-38. On my request the Government Epigraphist lent me the excellent impressions of the said plate and I now edit the same from those impressions.

The **language** of the record is Telugu written in Telugu **characters**. The few peculiarities in the script will be shown in the foot-notes to the text. It is written on a single plate about 5¼" by 3½". The mode of writing is peculiar to the copper-plate charters issued by the Nandapur Bhūpatīs and their vassals. The first three lines of the record which give the date of the gift are written lengthwise on the obverse and the writing, which is breadthwise there-after, then continues on the reverse of the plate. The donor's name, the donees and the object of the gift are mentioned there. The concluding part of the record again runs on to the obverse.

The document begins with an invocation to Umāmahēśvara. It is **dated** Śaka 1508, Vyaya, Māg[h]a ba. 14, Monday. But the details do not correspond to any date in the month of Māgha in Vyaya. In the previous year (Pārthiva), however, they do work out correctly for Monday, 7th February A. D. 1586, the month being *amānta*.

The donor was Vijaya-Raṇa-siṅha Chaubaḷa-Mahāpātra Śrī-Soṭrāvu Vīra-Uddaṇḍa-Rāya. Raṇa-siṅha means a lion in fight : Chaubaḷa-Mahāpātra seems to stand for the leader of the four sections of the army;<sup>1</sup> Soṭrāvu appears to be a contraction of Chhōṭa (small) Rawoot (horseman), Rawoot being a title conferred on a person who performed a valiant deed. Gāṇadōva of Koṇḍavīḍu was made a Rawoot-rāya when he vanquished two Mahomedan warriors :

“ Rājā Gāṇa-mahāpatiḥ samudabhūt=ta-māu=mahī-va[llabhād=bā]hubhyān vi[ji]tau [Tu]rushka-nṛipatī tad=rautarāy=āhvayaḥ” (*Ind. Ant.*, Vol XX, p. 391, text ll.19-20).

This Uddaṇḍa-Rāya was a minor warrior. Uddaṇḍa was his personal name. With his epithets expanded and re-arranged, his name mentioned in the record under review would read ‘ Chhōṭa-Rawoot-Rāya Vīra-Uddaṇḍa Chaubaḷa-Mahāpātra ’.

On pages 469-70 of Vol. III of the *History of the Rise of the Mahomedan Power in India* by Briggs, a certain Rawoot-Rāya is referred to in the following terms :

“ Rawoot Row, a petty rājā in the command of a body of cavalry and infantry, and who was famed for his courage, had sometime before joined, and subsequently acted in concert with Ameenool-Mulk ; but being offended at some orders issued by him, Rawoot Row quitted the King's camp without permission, and afterwards induced Hurrychundur to quit it also, and to unite with him in an attempt to establish Hurrychundur in the government of his ancestors at Cossimcota. The first display of open violence evinced by Rawoot Row was to collect a force of ten thousand infantry, with which he made night attacks on the King's army, whose vengeance they escaped by taking shelter in the woods and fastnesses in that strong country. They were, however, pursued ; and in a skirmish which took place Rawoot Row lost his life by an arrow-wound.”

<sup>1</sup> Chau is a contraction for *chaturanga, ratha,—gaja,—turaga,—padātayah*—chariots, elephants, horses and footmen. These are the four sections of an army. So Chaubaḷa Mahāpātra means ‘ the leader of the army composed of four sections ’.

This extract furnishes us with an account of Rawoot Row who may be identical with the Mahāpātra Soṭrāvu of our inscription. The dates of the several events narrated above, which would have helped us to confirm the identity are not given. Nevertheless it is possible to work out these dates.

Qulī Kootb Shah determined to remove his seat of government to a newly built town in A. D. 1589. Many years elapsed without any war taking place. The king thereafter extended his conquests south of the Kṛishṇā. His war with an impostor who claimed to be the eldest son of Ibrahim Kootb Shah, and the wars with the younger Mukunda Bhay-bulundar as well as with the king of Beejanagar<sup>1</sup> must have occupied him some eight years, *i.e.* up to 1597 A. D.

An inscription at Śrīkūrmam<sup>2</sup> records the subjugation of Bhay-bulundar and other Hindu rājas. It says :

“ Commanded by Hazarat Mahomad Qulī Padshah, Motab Daulat, etc., Ameen-ool-mulk defeated Mukunda Bāhubalēndra and Vidyādharma, as they refused to pay tribute to the king, and killed Sarvarāja and other great men in the battle fought near Chintapalli ghāt.<sup>3</sup> Mukunda Bāhubalēndra and Vidyādharma ran away leaving their territories and he pursued them as far as Bānapuram (Bānpūr). While returning he halted at Śrīkūrmam in the Śaka year 1521, Vikāri, Chaitra ba. 10, Tuesday.”<sup>4</sup> The details of the date correspond to A. D. 1599, April 10, Tuesday.

Allowing about a year for the Mahomedan leader to pursue the fugitives as far as Bānpūr and return to Śrīkūrmam, we may consider that the **battle of Chintapalli**, which is not mentioned by Briggs, was fought in about A. D. 1598. **Our Uddaṇḍa-Rāya Mahāpātra may have been one of those that fell in the battle or after it.**

The record under review says that a piece of land, eight *garises* in extent, in the village of Bōṇaṅgi located in the Tālru-maṇḍala of the *mokhāsa-samatu* Dēvupalli ' was given away.

The village Bōṇaṅgi is about 6 miles from Śrīṅgavarapukōṭa, the headquarters of a Revenue Taluk in the Vizagapatam District. Tālru that gave its name to the *maṇḍala*, is not found in the map. It may be a contraction of Taṇḍraṅgi, a village which is mentioned in a few inscriptions of Sūnhāchalam and which is 6 miles S. E. of Bōṇaṅgi. Dēvupalli is 18°15' N. Lat. and 82°50' E. Long. and is about 5 miles S. W. of Gajapatmagaram. The *mokhāsa* of this chief extended from Dēvupalli in the north along the foot of the ghāṭs to the upper course of the river Śāradā. In this region lie Dēvupalli, Gōpālapalli, Śrīṅgavarapukōṭa, Lakkavarapukōṭa and other places, all of which were fastnesses indicative of the military strength of the country.

This hilly region is full of Śiva temples and waterfalls. Near Śrīṅgavarapukōṭa is Puṇyagiri, a place of pilgrimage especially on the Śivarātri day. A perennial stream of water falls from a rock about 20 ft. high on a thousand *lūngas* below. Four miles to the South-East of Śrīṅgavarapukōṭa is Dharmavaram where a Jaina image<sup>5</sup> in *Kāyōtsarga* posture is worshipped as *Sanyāsi-ayya*. Up to the loins the whole of the lower part of the image is buried under ground. The portion above ground is about 3 ft. high. The whole image, when taken out stands about 6 feet. Women desirous of progeny make offerings to this Sanyāsayya and if they are blessed with offspring, the child is named Sanyāsi or Sanyāsi-amma according to its sex.

<sup>1</sup> Briggs : *History of the Rise of the Mahomedan Power in India*, Vol. III, pp. 451-469. There was a Bāhubalēndra family to the south of the Kṛishṇā.

<sup>2</sup> *S. I. I.*, Vol. V, No. 1312. This Mukunda Bāhubalēndra was quite different from the one mentioned above. He was the Chief of Casimkōṭa.

<sup>3</sup> Chintapalli is (82° 22' E. long. 19° 50' N. Lat.) in the Golakonda agency, Vizagapatam District.

<sup>4</sup> The same event appears to have been referred to in another record dated Śaka 1526, also from Śrīkūrmam, (No. 1260 of *S. I. I.*, Vol. V.)

<sup>5</sup> Digambara. It is not possible to identify the Tirthankara as the crest on the pedestal is underground. The head is bald as is the case with all Jaina images in this posture.

The **sign-manual** consists of two parts : the first looks like the Telugu syllable *Vṛi* ; it cannot be taken to be the initial letter of the name of the donor : nor can it be understood to be *Śrī*<sup>1</sup> for the main letter in the centre has no form of *s*. The second one is the sign of a weapon, one end of which has a *trident* and the other a *lance* : the handle in the middle is shown in a spiral. This may be the crest of the donor himself. Regarding this kind of sign-manual generally found in the charters issued by the Oriya rulers and chiefs, I propose to write more elaborately when writing on the charters of the rulers of Nandapur.

## TEXT

*First Side ; lengthwise*

- 1 Śrī Vu(U)mā-mahēśvara (a small circle and a line)
- 2 Svasti Śrī [||\*] Śakādbha(bda)ḥ 1508 kāṅgānu agunēṭi
- 3 Vyaya-nāma-saṁvatsara Māga(gha) ba 14 Sō

*Second Side ; breadthwise*

- 4 Vijaya-Raṇa-si(si)mihva(ha) Chauba-
- 5 ḷa-Mahāpātra Śrī-Soṭrā-
- 6 vu Vi(vī)ra-Vu(U)ddayḍa-Rāyiniṅgā-
- 7 ru Kukkara Gōpāḷa-Śāsturlla-
- 8 gāriki dayaśāyan=andhariṅchchi<sup>2</sup>-
- 9 na bhūdāna dharmasāsana-paṭṭa
- 10 ūrnayamu | mā mokhāsā
- 11 samatu Dēvupalli śima(sīma)
- 12 Tāru || maṁ || Bōṅaṅgi<sup>2</sup>ḷō-
- 13 nu Nērēḍu karrivāni yintuvā<sup>3</sup>
- 14 gṅḍḍelu meṭṭupallālu ga 8
- 15 yenimidi garisela bhūmi
- 16 arppitamū<sup>4</sup>
- 17 ganu yistimi ganaka chervu
- 18 chēskuni virivigā bha(ba)laparuchu-
- 19 kr(ko)ni aṁḍḍuvalla phalasāyamī
- 20 putra-pautra-pāraṁparyaya<sup>5</sup> ū anu-

*First Side ; breadthwise*

- 21 bhavinṅstu vmiṅḍi(ḷḍi)li [||\*]Svadattā[ḍ\*]=
- 22 dvigunamī puṅyam pa-
- 23 radatt-ānupālanaṁ (nam) [||\*] para-
- 24 datt-ā apa(āpa)hārēṇa sva-
- 25 dattaṁ nishphalaṁ bhavō-
- 26 t || (sign-manual)

<sup>1</sup> cf. *Śrī* in ll. 1, 2 and 5.

<sup>2</sup> The consonant after *anusvāra* is doubled.

<sup>3</sup> Read *yistuvā*.

<sup>4</sup> Some blank space is left in the beginning of this line : perhaps this line is to be understood to read in continuation of the first line *Śrī Umāmahēśvara*, both together meaning ' dedicated to the god *Umāmahēśvara*.

<sup>5</sup> The second *ya* is redundant. [Perhaps the intended reading is *pāraṁparyaya*.—Ed.]

## No. 32—KOLHAPUR PLATES OF SILAHARA GANDARADITYA ; SAKA 1037

(1 Plate)

G. H. KHARE, POONA

The set of copper plates which I edit here belonged originally to Mr. R. N. Apte, Principal (now retired), Rajaram College, **Kolhapur**. He handed it over to the late Prof. K. B. Pathak, who entrusted it to me with a tentative reading of the same. I edited it in Marāṭhī some years ago in the *Sources of the Medieval History of the Dekkan*, Vol. I, pp. 33 ff. I re-edit it here for the benefit of a wider circle of scholars.

The set consists of **three plates** measuring  $10\frac{1}{2}'' \times 7\frac{1}{8}''$  strung on a circular ring with a diameter of  $2\frac{1}{2}''$ . The two ends of the ring are soldered into the bottom of a rimmed rectangular **seal**, which bears in relief the figure of a flying *Gorūḍa* facing front, with a cobra in his left hand. The first and the third plates are written on the inner side only, while the second is inscribed on both the sides. The rims of the plates being raised, the writing is well preserved. The whole set together with the ring and the seal weighs 278 *tolas*.

The record is written in Kanarese **script** of the 12th century A.D. and calls for only a few remarks. The writing in general resembles that of the Śilāhāra Mārasimha's grant of Ś. 980.<sup>1</sup> Initial short *i* has two forms, the one in *ity-ākhyān* (1.29) and *itī grāma* (1.47), and the other in *Iḍucarādityah* (1.41). The Dravidian *r* occurs only in one place, viz., *Maṛuvakka* (1.39). The end of most of the stanzas is marked by a spiral, sometimes ornamental. The stops of the prose portions in lines 50 and 61 are also indicated by spirals.

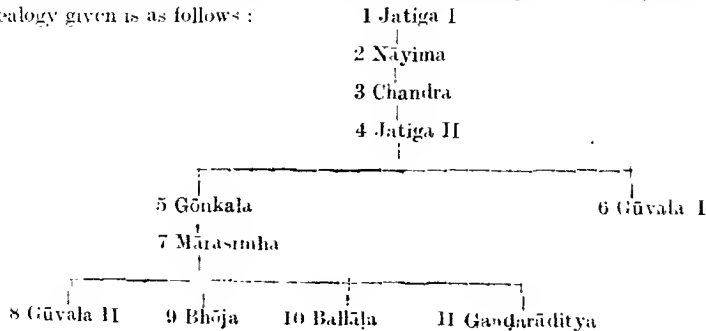
The **orthography** has some peculiarities. Lingual *l* is generally substituted for dental *l*; but in some words such as *Lakshmī*, *Mahālakshmī*, *Gōṅkala*, *Gūvala*, *Bhīllama*, *Ballāla*, the dental *l* is retained. The *upadhvānīya* which resembles *sha* is found in two places: *tanayah=pratāpa* (1.7) and *Lakshmīh pād<sup>2</sup>* (1.9). Consonants preceded by the *rēpha* have been generally doubled; but there are exceptions. Second and fourth letters of the five classes when doubled after a *rēpha* change the prior consonant to the first or the third letter of the same class as in *garbbhair=* (1.35) and *jīvit-ūrtthan* (1.19): but this observance also is not without exception. In *tībra* (1.30) alone *c* has been changed to *b*. In *varmat<sup>2</sup>*, (1.19) and *śsalabhājītaḥ* (1.21) and *saka-* (1.45) we find *n* and *s* substituted for *ṇ* and *ś* respectively. On the other hand in *Maṛuvakka-śarppah* (ll.13, 39) *ś* has been substituted for *s*.

The **language** of the record is Sanskrit intermingled with a few Kanarese words and phrases such as *gampaṇa* for *kampāṇa* (1.46), *-āraṇam* (1.48), *kodeṇam* (1.50), *Maṛuvakka-śarppah* (ll.13, 39), *Aṅṅava-simhaḥ* (1.39), *Iḍucarādityah* (1.41), *nāṅṅūcayādā* (1.48). The portion between the verses 20 and 21 as well as that following the verse 24 is in prose while the rest of the record is in verse.

After invoking the Boar form of Viṣṇu, the record introduces the Śilāhāra dynasty of Karād or rather Kolhapur and gives the genealogy of the family from Jatiga I to Gaṇḍarāditya who issued the present grant.<sup>2</sup> This genealogy has some omissions which it is very difficult to account for.

<sup>1</sup> *Inscriptions from the Cave Temples of Western India* by J. Burgess and Bhagwanlal Indraji, p. 102.

<sup>2</sup> The genealogy given is as follows:



Kirttirāja and Chandrāditya who are mentioned in other records of the dynasty<sup>1</sup> as the younger brothers of Gōṅkala (I) and Gūvala II are omitted here. Further, Gaṅgadēva who is stated to be a younger brother of Gūvala II in the Kolhapur inscription of Vijayāditya does not find a place in the present grant. This grant is not also of much help to decide the priority of Gōṅkala (I) to Gūvala I, though it seems to imply that the former was the elder of the two.<sup>2</sup> It was not certain so far whether Bhōja (I) or Ballāḷa was the elder brother. This record clearly states that Ballāḷa was younger.<sup>3</sup>

Let us now turn to the historical information contained in this grant. About Jatiga I, the earliest member of the family, two facts have been noted: (1) he was the commander of the fort Gōmantha and (2) he was the maternal uncle of Permānaḍi Gaṅga. (1) It is very difficult to identify Gōmantha. The word might possibly have some connection with Gōmantaka; but it must be remembered that the former is the name of a fort and the latter signifies a small tract of country. Moreover in a copper-plate grant from Kotavalli dated Śaka 1268 (A.D. 1347) Chandragupti or modern Chandragutti (Sorab Taluk, Shimoga District, Mysore) is stated to be situated on the Gōmanta mountain and that its other name was Gōmanta mountain itself.<sup>4</sup> Its antiquity can be traced back to at least the 3rd quarter of the 12th century A. D.<sup>5</sup> It is, therefore, probable that Chandragutti might have been meant by the Gōmantha fort of our record. There are remains of an old fort there in addition to a new fort.<sup>6</sup> The Permānaḍi Gaṅga referred to here should be identified with the second son of Gaṅga Būtuga, whose period of governorship extended at least from Śaka 885 (A.D. 963-4) to Śaka 895 (A.D. 973-74).<sup>7</sup> Nothing particular has been said about Nāyima or his successors down to Bhōja. The following events about Bhōja are described: (1) he worshipped the feet of the emperor Vikramāditya (probably the sixth prince of that name of the Chālukya family) with the lotus, viz., the head of Kadamba Śāntara; (2) the Kōṅgaja king fell a victim to his wrath; (3) Bijjana, of the solar race, went to the abode of the gods, through his rage; (4) Kōkkala became a moth to the lamp, his anger; (5) he was a wild fire to Vēṇugrāma (Belgaum); (6) he was a very deluge to Gōvinda; (7) he was a thunderbolt to the mountain Kuraṅja; (8) he conquered Koṅkaṇa; and (9) he liberated Bhillama. The Śāntara Kadamba mentioned herein seems to be the same as Kadamba Śāntivarman (II), called also Śānta or Śāntayya whose latest known date recorded by Fleet appears to be A.D. 1089.<sup>8</sup> If the verse implies that Bhōja killed Śāntara and took his head to Vikramāditya, then the event could not have happened before A.D. 1089. But if it simply means that Bhōja overpowered him and took him to Vikramāditya, then the incident might have taken place at any time between 1076 A.D. when Vikramāditya ascended the throne and A.D. 1089.<sup>9</sup> I am able

<sup>1</sup> See *J.B.B.R.A.S.*, Vol. XIII, p. 2; above, Vol. XXIII, p. 30; *Transactions of the Literary Society of Bombay* Vol. III, p. 393. The Kaśēḷi plates published in the *Annual Report of the B. I. S. Maṇḍala* for Śaka 1835, pp. 222 ff., seem to be identical with the Satara plates; above, Vol. III, pp. 209 ff.

<sup>2</sup> The third line of verse 6, wherein occur the names of the two brothers, runs thus: *Tasy-ātmaṃjau Gōṅkalu-Gūval-ākhyau*. Here the metre would not have stood in the way of the composer had he wished to place the name of Gūvala first. Hence he seems to have held that Gōṅkala was older than Gūvala.

<sup>3</sup> It may, however, be noted that if the reference in the Kolhapur inscription to the five sons of Māraśimha is considered to be in a chronological order, then it contradicts the statement in the present plates. But it is not necessary to suppose that way.

<sup>4</sup> *Ep. Carn.*, Vol. VIII, Sorab 375.

<sup>5</sup> *An. Rep. of the Mysore Archaeological Department* for 1923, p. 121.

<sup>6</sup> *Ibid.* for 1931, p. 55.

<sup>7</sup> *Bombay Gazetteer*, Vol. I, part ii, p. 305 *et. seq.*

<sup>8</sup> *Ibid.*, p. 561. Prof. Moraes in his *Kadambakula* has shifted this date to Śaka 1016 (genealogical tree facing p. 93). But I could not trace any evidence in support of this statement.

<sup>9</sup> *Ibid.*

neither to identify the Kōṅgaja king nor to say with certainty whether the word should be connected with the Koṅgu country. Bijjana of the solar race seems to belong to the Kaḷachurya family of Kalyāṇī. For the Harihar inscription of Kaḷachurya Bijjala expressly states that Jōgama, the grandfather of the former, had a paternal uncle by name Bijjala.<sup>1</sup> The Hire-Muddanūr inscription of A.D. 1105-06 clearly states that this Jōgama or rather Jōgamarasa and Jōgamarāṇa, as he is named there, was the *Maṅḍalēśvara* of Maṅḡalavāḍa, *i.e.*, Maṅḡalavēḍhē<sup>2</sup> and belonged to the *sūryavamāśa* or the Solar race. His uncle Bijjala or Bijjana thus belonged to the same race.<sup>3</sup> As Jōgama flourished, it seems, in the last quarter of the 11th century, his uncle must have lived in the 3rd quarter of the same century, *i.e.*, about Śaka 1000, which is the approximate date of Bhōja's exploits. I am unable to identify Kōkkala. Unfortunately the grant does not tell us why Bhōja destroyed Vēṅugrāma; but it may be due to the enmity that existed between the Śīlāhāras and the Raṭṭas of Saundatti who were trying to extend their power and who had most probably brought Vēṅugrāma (Belgaum) under their sway. I cannot identify Gōvinda with certainty; but I would like to connect him with either Gōvindarāja, the last member of the Maurya family referred to in the Vaghli inscription<sup>4</sup> of Yādava Sēuṇa dated Śaka 991 or with Gōvindarāja of the Nikumbha family mentioned in the Pāṭaṅ epigraph<sup>5</sup> dated Śaka 1075 and who might be reasonably ascribed to the period *circa* Śaka 1000. The cause of his destruction is not known. Kuraṅja remains unidentified. The name Bhillama tempts one to relegate him to the early Yādava family; he may perhaps be identified with Bhillama III though there is some difficulty in doing so, for his date is prior to Śaka 991, the date of the Bassein grant<sup>6</sup> of Sēunachandra (II), the successor of Bhillama III, but of unknown relationship to him. The foregoing conjectures of mine may prove correct or otherwise; but one thing appears to me quite certain. All the antagonists of Bhōja whom he vanquished must have sided with Sōmēśvara II or Jayasiniha III against Vikramāditya VI, in the fratricidal wars fought before and after the latter's accession to the throne in Śaka 998. Bhōja, probably owing to the matrimonial connection between him and Vikramāditya VI, joined the latter in his attempts to retain the throne and the subjugation or annihilation of hostile feudatories. Hence all his exploits that are enumerated here should be relegated to the period about Śaka 1000. Bhōja's younger brother was Ballāja about whom the plates tell us nothing. Then comes his younger brother Gaṅḍarāditya about whom the following information is recorded in the grant: (1) Vikramāditya conferred the title *Niśśaikamalla* upon him, (2) by the stroke of his sword the king Daṅḍabrahman, the ruler of the Kuṅḍi country went to heaven. It is very difficult to identify Daṅḍabrahman. According to Fleet, the Raṭṭa king Sēna II was ruling the Kuṅḍi province as a subordinate of Chāmuṅḍa during the viceroyalty of Jayakarna between A.D. 1102 and 1121.<sup>7</sup> But none of these three persons had, it appears, the appellation Daṅḍabrahma.

The **object** of the inscription is to record the grant of two villages by Gaṅḍarāditya who is introduced with the usual attributes, to his vassal Nōḷamba.

<sup>1</sup> *Bombay Gazetteer*, Vol. I, part ii, p. 468.

<sup>2</sup> *Ibid.*, p. 448 and n. 3. A Kanarese inscription from Mhaswad (Satara) of Śaka 1069 also refers to Maṅḡalavēḍhē and Bijjala its overlord (ink impression in the *B.I.S.M.*)

<sup>3</sup> Later records of the Kaḷachurya family connect it with the Lunar race (*Bombay Gazetteer*, Vol. I, part ii, p. 468). Another instance of this type is of the Chālukya family. The Parbhani plates of Chālukya Arikēsarin III (*Sources of the Mediaeval History of the Dekkan*, Vol. II, p. 49) state that the Chālukya family belonged to the Solar race. But there are genuine records of the Chālukyas of Kalyāṇī which assert that the family was of the Lunar race (above, Vols. XIII, p. 38, Vol. XV, pp. 106, 349). [Can this Bijjana of the Solar race be the Telugu Chōḍa chief Bijjana who 'gained a victory over Ballaha'?; see *Ep. Rep.* 1900, page 17.—Ed.]

<sup>4</sup> Above, Vol. II, p. 225.

<sup>5</sup> *Ind. Ant.*, Vol. VIII, p. 39.

<sup>6</sup> *Ind. Ant.*, Vol. XII, p. 199.

<sup>7</sup> *Bom. Gaz.*, Vol. I, pt. ii, p. 554.

The grant gives the genealogy of Nōlamba as follows : in the Nigumba family was born Hōrima, who was the very sun to the lotus, *viz.*, Jaina congregations. His son was Bīraṇa and the latter had a younger brother named Arikēsarin. Bīraṇa had a son Kundāti and his younger brother was Nāyima. Nāyima's son was Nōlamba, whose banner was marked with a golden fish and a cobra and who acquired the favour of a boon from the goddess Padmāvati. He received the grant of the village Ādage, excluding the tax *āruvaṇa*. In it were included the two villages Aṅkulage and Boppēyavāḍa. These villages belonged to the *gampaṇa* and country of Miriṅje. The conditions of the grant are described thus.<sup>1</sup> If the *Nārgāvuṇḍas* of the place were to serve actively they would not get anything in cash towards their maintenance or salary from the douee (except Kōdevaṇa) *i.e.*, they must maintain themselves with the dues of Kōdevaṇa which they would get in their capacity of *Nārgāvuṇḍas* and if they did not wish to continue in their offices, they would not get *Kōdevaṇa* (even).

The **date** of the record given in 11.44-46 is Śaka 1037 expressed both in words and in numbers, the cyclic year Manmatha, Wednesday, the 8th of the bright fortnight of Kārttika. It is quite regular for the expired Śaka year 1037, the European equivalent being Wednesday, 27th October, A.D. 1115.

Of the **geographical names** mentioned in the grant, Vēṇugrāma, Koṅkaṇa, Kuṇḍi, Tagara and Miriṅje are well known. Gōmantha has been dealt with above. Aṅkulage and Boppēyavāḍa were the two villages assimilated into the village Ādagē. A word about Vaḷaya-vāḍa may not be out of place here. Scholars have expressed different views about its identification. The late Dr. K. B. Pathak suggested, in a talk with me, that it might be identified with Waḷiwaḍe, about 5 miles to the east of Kolhapur. I personally visited the above village, but did not find there any old remains which would testify to its antiquity. I do not know, however, whether there are any antiquarian remains at the other places with which the village has been identified. I am unable to identify with certainty, any of the three villages granted but I would just suggest some identifications. About three miles to the south-west and north-west of Miraj, are two villages Anklī and Kūpwāḍ which may now represent Aṅkulage and Boppēyavāḍa. Or about thirty miles to the south-west of Miraj are two villages Ankol and Āḍī which may be identical with Aṅkulage and Ādagē; but they are rather too far away to be included in the Miriṅje-kampaṇa. Besides these villages, the Postal Village Directory of the Bombay Circle has included one Anklī in the Kolhapur State and falling under the Shirol Road (present Jayasinghpur) postal beat, which is only 8 miles to the south-west of Miraj. This may be a modern substitute for Aṅkulage.

#### TEXT<sup>2</sup>

[Metres : Vv. 1, 12, 16, 17 *Anuṣṭubh* ; 2, 15, 20 *Mālinī* ; 3, 6, 8, 10, 14, 19, 21, 22, 24 *Indravajrā* ; 4, 13, 18 *Śārdūlavikrīḍita* ; 5, 7, 9, 11, 23 *Vasantatīlakā*.]

<sup>1</sup> The passage here is rather ambiguous and I explain it with much diffidence : *āruvaṇa* and *kōdevaṇa* seem to be the names of two taxes like *sikāvaṇa*, *mahasvaṇa*, etc., in Marāṭhī, but the meaning of the terms is not clear to me. [To me the passage seems to mean that the *Nārgāvuṇḍas* would not get any gold for their maintenance, *i.e.*, as salary, excepting the *āruvaṇa*, if they were prepared to do the duties connected with their office, but if they refused to shoulder the responsibilities of office, they would not get even the *kōdevaṇa* (read as *kōdevaṇa* by the author) to which they were entitled as hereditary holders of the office of *Nārgāvuṇḍa*. That *kōdevaṇa* is a tax is clear from 1.44 (there read as *kōdevaṇa*) of the Kargudari inscription of the Kādamba prince Tailapa (*Ind. Ant.*, Vol. X, p. 253), where it is mentioned along with *manedere* (house-tax). It was probably a tax on umbrellas, though Fleet took it in the sense of 'a *haṇa* or *paṇa* stamped with the device of an umbrella' (*ibid.*, p. 255 n.).—N.L.R.]

<sup>2</sup> Prepared from the original. I am thankful to Mr. N. Lakshminarayan Rao for suggesting better readings of the place-names.



## First Plate

- 1 ॐ स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्णवं(वम्) [1\*] दक्षिणोन्नतदंष्ट्राग्रविश्रा-  
 2 न्तभुवनं वपुः ॥ [१॥\*] जयति जगति रूढो राजलक्ष्मीनिवासः प्रविजितरिपु-  
 3 वर्गस्वी(स्वी)कृतोत्कृष्टदुर्गस्स(ः। स)कळसुकृतवासो वीरलक्ष्मीविळासो जनितसुजन-  
 4 रागः श्रीशिळाहारवंशः ॐ [१२॥\*] श्रीमत्त्रि(च्छ)ळाहारनरेंद्रवंशे श्रीकीर्त्तिकान्ताः  
 कमनी-  
 5 यरूपाः [1\*] विख्यातशौर्य्या बहवो नृपेंद्राः संपाळयामासुरिमां धरि-  
 6 त्री(त्रीम्) ॐ [१३॥\*] तद्वंशे नृपतिर्बभूव जतिगो गोमन्थदुर्गाधिपो मामः श्रीवनितापतिस्सु-  
 7 चरितो गंगस्य पेम्मानडेस्त(ः। त)स्याभूत्तनय(ः)प्रतापनिळय(यः) श्रीनायिमां-  
 8 को नृपः कर्णाटीकुचकुंभामांकिततनुर्व्विद्याधराधीश्वरः ॐ [१४॥\*] तस्यात्म-  
 9 जस्सुपरिवर्द्धितराज्यलक्ष्मी(ः)प्रादुर्बभूव समुपार्ज्जितपुण्यपुंजः [1\*]  
 10 चंद्राह्वयो जगति विश्रुतकीर्त्तिः(र्त्ति)कान्तस्त्यागाण्णवो बुधनुतो नयनाभि-  
 11 रामः ॐ [१५॥\*] तस्सा(स्या)पि पुत्रो जतिगो नरेंद्रो जातः प्रवीरो गजयूथनाथः [1\*]  
 तस्या-  
 12 त्मजौ गोकलगूवलारव्यौ जातावुभौ वैरिकुळाद्रिवज्जौ ॐ [१६॥\*] तद्गोकलस्य तनुजो  
 रिपुदन्ति-  
 13 सिंहः श्रीमारसिहनृपतिर्महवक्कश(स)र्ष्यः [1\*] प्रादुर्बभूव समरांगणसूत्र-  
 14 धारो विख्यातकीर्त्तिरिह पण्डितपारिजातः ॐ [१७॥\*] तस्याग्रसूनुर्ज्जंगदेकवीरो वी-  
 15 रांगनाबाहुलतावगूढः । कीर्त्तिप्रियो गूवलदेवनामा बभूव भूपाळ-  
 16 वरो नरेंद्रः ॐ [१८॥\*] तस्यानुजस्सकळमंगळजन्मभूमिरासीन्नृपाळतिळको भुवि भोज-  
 17 देवः [1\*] प्रोत्तुंगवीरवनिताश्रयबाहुदण्डश्चण्डारिमण्डळशिरोगिरिवज्जदण्डः [१९॥\*]

## Second Plate ; First Side

- 18 श्रीमत्कदंबांबरतिगमरश्मेदिसरस्सरोजं खल्लु शान्तरस्य[1\*] पूजां प्रचक्रे स च चक्रवर्त्तिश्रीविक्र-  
 19 भादित्यनृपेंद्रपादे ॐ [११०॥\*] किं वन्न(र्ष्य)ते जगति वीरतरः प्रसिद्धः कोपात्तु कोंगजनूपोपि  
 20 पपात यस्य [1\*] सूर्यान्वयांबररविस्स च बिज्जणोपि चक्रे गृहं सुरपतेदभुवि य-



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- 21 स्य कोपात् ॐ[॥११॥\*] यत्प्रतापप्रदीपेस्मिन् कोक्कलस्स(शश)लभायितः [१\*] पलायिता न गण्यन्ते सोयं
- 22 भोजनपालकः ॐ[॥१२॥\*] वेणुग्रामदवानळो विजयते वैरीभकण्ठीरवो गोविदप्रळयान्त-
- 23 कः शिखरिणो वज्रः कुरंजस्य च [१\*] भोजः स्वीकृतकौकणो भुजबळात्तद्भ्रूल्लमोद्वन्ध-
- 24 कृत्सोयं कर्नं(ण्णं)दिशापटो रिपुकुभृद्दोईण्डकण्डूहरः ॐ[॥१३॥\*] तस्थानुजातो गुणराशि-
- 25 रासीत्(द्) बल्लाळदेवो जितवैरिभूषः [१\*] जीमूतवाहान्वयरत्नदीपो गंभीर-
- 26 मूर्त्तिभर्भु(र्भु)वि शौर्यशाली ॐ[॥१४॥\*] अजनि तदनुजातस्तिग्मरश्मिप्रतापो दिविजपतिवि-
- 27 भूतिस्सर्व्वलक्ष्मीनिवासः [१\*] कृतरिपुमदभंगो राजविद्याप्रसंगो भुवनवि-
- 28 नुतमूर्त्तिर्गण्डरादित्यदेवः ॐ[॥१५॥\*] चक्रे चाळुक्यचक्रेशो विक्रमादित्यबल्लभः [१\*] निशं-
- 29 कमल्ल इत्याख्यां गण्डरादित्यभूपतेः ॐ[॥१६॥\*] धन्यास्ते मानवास्सर्व्वे धन्याश्च मृगजात-
- 30 यः [१\*] स देशस्सफलो यत्र गण्डरादित्यभूपतेः(तिः) ॐ[॥१७॥\*] यत्खड्गाद्भ्रुततीब(व)घा-
- 31 तचकितस्तत्कूण्डदेशाधिपो दण्डब्रह्मनृपो जगाम सदनं संसेव्यमानं सुरै-
- 32 स्त्यः(।त्य)क्त्वा राष्ट्रमतीवरम्यमतुळां लक्ष्मीं भुजोपाज्जितां सोयं गण्डरदेवम-
- 33 ण्डळपतिस्संशोभते भूतळे ॐ[॥१८॥\*] रत्नानि यत्नेन ददाति तस्मै रत्नाक-
- 34 रो भंगभयाज्जडात्मा [१\*] भ्रापूर्य्यं सम्यक्सततं ब(व)हित्रं सूक्ष्माणि
- 35 वासांसि ह्यांश्च तस्मै ॐ[॥१९॥\*] किमिह बहुभिरुक्तरल्पगर्भेर्व्वचोभिर्भु(र्भु)वन-

*Second Plate ; Second Side*

- 36 विदितवीरः क्रूरसंग्रामधीरः [१\*] अपरनृपतिकोशं देशमत्यन्तशोभं यदि स कुपितचित्तः
- 37 कारयत्यात्मकीयं ॐ[॥२०॥\*] समधिगतपञ्चमहाशब्दमहामण्डलेश्वरः [१\*] तगरपुरवरा-
- 38 धीश्वरः । श्रीशिळाहारनरेंद्रः । जीमूतवाहान्वयप्रसूतः सुवर्णंगरुड-
- 39 ध्वजः । म(ॐ)वक्कश(स)र्ष्यः । अय्यनसिंहः [१\*] रिपुमण्डलिकभैरवः [१\*] विद्विष्टगजकण्ठी-
- 40 रवः । गणिकामनोजः । ह्यवच्छ(त्स)राजः । शौचगांगेयः । सत्यराधेयः ।
- 41 इडुवरादित्यः । रूपनारायणः । कलियुगविक्रमादित्यः । शनिवार-
- 42 सिद्धिः । गिरिदुर्गलंघनः । श्रीमन्महालक्ष्मीलब्धवरप्रसादादिसमस्तराजाब-
- 43 ळीविराजितः श्रीमन्महामण्डलेश्वरः श्रीगण्डरादित्यदेवः श्रीमद्वलय-

- 44 वाडशिबिरे सुखसंकथाविनोदेन राज्यं कुर्वाणः । सप्तत्रिंशदुत्तरसह-  
 45 श्रेषु स(श)कवर्षेषु १०३७ अतीतेषु मन्मथसंवत्सरे कार्तिकमासे शुक्लपक्षे ।  
 46 अष्टम्यां बुधवारे मिरिजेदेशे । मिरिजेगम्पणमध्ये । अंकुलगे बोपे-  
 47 यवाड इति ग्रामद्वयं आदगेनामग्रामस्य प्रविष्टं कृत्वा तद्ग्रा-  
 48 मास्वण त्यक्त्वा तत्रत्यनागावुण्डा यदि नायकत्वं कुर्वन्ति तेषां शरी-  
 49 रजीवितार्थं सुवर्णं न ददाति यदि नायकत्वं नेच्छन्ति स्वेच्छया तिष्ठन्ति त-  
 50 दा कोदेवणं नास्ति । एवमनेन क्रमेण ॐ श्रीमत्पवित्रेत्त निगुंब-

*Third Plate.*

- 51 वंशे जातः पुमान् होरिमनामधेयः [1\*] कीर्त्तिप्रियः पुण्यधनः प्रसिद्धः श्री-  
 52 जैनसंघांबुजतिगमरश्मिः ॐ[11२१॥\*] तस्यात्मजोभूदिह बीरणाख्यस्तस्यानुजोभू-  
 53 दरिकेसरिति [1\*] तद्वीरणस्यो(स्या)पि तनूभवोयं बभूव कुंदातिरिति प्रसिद्धः ॥[२२॥\*]  
 54 तस्यानुजस्सुपरिपाळितबन्धुवर्गः श्रीनायिमो जिनमतांबुधिचं-  
 55 द्र ये(ए)षः [1\*] त्यागान्वितस्सुचरितस्सुजनो बभूव प्रख्यातकीर्त्तिरिह धम्मप-  
 56 रः प्रसिद्धः ॐ[11२३॥\*] तस्यापि वीरः मुजनोपकारी नोळंबनामा तनयो बभूव [1\*]  
 57 श्रीगण्डरादित्यपदाब्जभृंगो धम्मन्वितो वैरिमतंगसिंहः ॐ[11२४॥\*] तस्मै  
 58 समस्तगुणगणाळंकृताय निगुंबकुळकमळमार्त्तण्डाय । सुवर्णम-  
 59 त्थोरगेंद्रध्वजविराजिताय सम्यक्त्वरत्नाकराय पद्मावतीदेवीलब्धवर-  
 60 प्रसाधा(दा)य नोळंबसामन्ताय सर्व्वनमस्यं सर्व्वबाधापरिहारं पुत्र-  
 61 पौत्र(त्र)कमाचन्द्राक्कं दत्तवान् ॐ

**No. 33—MEHAR PLATE OF DAMODARADEVA**

*(1 Plate)*

B. M. BARUA AND PULIN BEHARI CHAKRAVARTI, CALCUTTA

This copperplate was discovered in February 1940 in the village of **Mehār**, Chandpur Sub-division of the District of Tippera, P. S. Hajiganj, by Muhammad Rahimuddin of Mehār, while he was digging a ditch by the side of his homestead to a depth of about 8 feet. He found it inside a small masonry work, in which it was deposited. He naturally took it to be made of a precious metal, and cut off a small bit from its lower edge, thereby causing a loss of two letters, one representing a number,—better, a certain sum of money, and the other, the syllable *ta* which has been supplied in the present edition.

On receiving information about it from Mr. Nagendra Kumar Choudhuri, a local Hindu zemindar, Mr. Pulin Behari Chakravarti (one of the authors) lost no time in approaching Mr. Golam Muhammad Mian, the Officer-in-Charge of the Hajiganj Police Station, and it was mainly through his efforts that Mr. Chakravarti was able to procure the plate for the Asutosh Museum of the Calcutta University.

This is a **single plate** which measures 11" by 10" with a thickness of about  $\frac{1}{8}$ th of an inch. The semi-circular seal forms a curvature in the middle of its upper edge. Its maximum length from the top of the curvature is about 13 inches. It contains a Sanskrit inscription of the 13th century A.D., consisting of 43 lines, 24 engraved on the obverse and 19 on the reverse. Its **seal** precisely like that of the other copper-plate of **Dāmōdara** found in the District of Chittagong,<sup>1</sup> presents on the obverse side a figure of Vishṇu either riding on Garuḍa, his traditional vehicle, or in the angry attitude of slaying a fallen foe, and on the reverse side, a rayed disc of the sun set upon and inside a crescent. Both the rayed disc of the sun and the horizontally disposed crescent are installed each on a finely disposed pedestal. Vishṇu who is supposed to be in his Purushōttama or Kṛishṇa-Vāsudēva form, is two-armed and wears a *kirīṭa* on his head. His figure is full of vigour and valour, and shows a strong fighting pose. The lower figure is either Garuḍa with his prominent nose and other characteristics and flying attitude or, as Mr. Debaprasad Ghosh, Curator of the Asutosh Museum, suggests, a fallen foe about to be killed. It is not unlikely that here we have a scene of the wrestling duel of Mādhava with Chāṇūra, justifying the epithet of **Chāṇūra-Mādhava** applied in the present inscription to Dāmōdaradēva.

The representation of Vishṇu on Garuḍa or of Mādhava overpowering Chāṇūra is certainly symbolical of the Vaishṇava faith of king **Dāmōdara** who issued the copper-plate. The Vaishṇava faith of the royal dynasty to which Dāmōdara belonged is evident from his name as well as those of his three predecessors. One may indeed observe with N. G. Majumdar that this dynasty "professed the Vaishṇava faith like the Varmmans and the Sēnas."<sup>2</sup>

The **date** of the issue of the charter is the 22nd day of Jyāishṭha in the 4th year of Dāmōdara's reign, corresponding to the 1156th year of the Śaka era (= 1234 A.D.), while that in the Chittagong plate is the 1165th year of the same era. The present plate is therefore earlier by nine years than the other, and we know that king Dāmōdara reigned at least for 13 years, if not for more.

As regards the **palaeography** of the present record, we may mention that its letter-forms are in almost all respects the same as those of the Chittagong plate. The characters of the latter are, in the opinion of N. G. Majumdar, "evidently proto-Bengali and akin to those used in the Bodhgayā inscriptions dated in years 51 and 83 of the Lakshmaṇasēna era and the Gayā inscription of Gōvīndapāla of 1175 A.D."<sup>3</sup> In the present plate, the syllables *tu* and *ta*, *tha* and *ndha* are represented alike; the only difference between the two letters, *ma* and *sa*, is that in the case of the latter, the loop to the left is generally open. The form of *śn* again, is different from the *śn* we come across in other Bengal inscriptions and the Chittagong plate. It resembles the letter *tha*. The figures representing the numbers and fractions are practically the same as those met with in the Madanapādā and the Sāhitya-Parishat copper-plates of Viśvarūpasēna. The only exception to be noted is one which relates to the notation adopted for representing the number 2. Strangely enough, this particular number has been represented in one and the same record by two totally different symbols: one resembling the consonant *t* in line 43 after *Jyāishṭha-dinē* and the other approaching the modern Bengali form of *ta* in lines 18, 24 and 32. It may be asked: why

<sup>1</sup> *J.A.S.B.*, Vol. XLIII (1874), Part I, pp. 318-24, Pl. XVIII; *Inscriptions of Bengal*, Vol. III, pp. 158-63.

<sup>2</sup> *Inscriptions of Bengal*, Vol. III, p. 159.

<sup>3</sup> *Inscriptions of Bengal*, Vol. III, pp. 158-9.

do we not take one of them to stand for 2 and the other for 9? This is not possible. Firstly, in the case of *Jyaishṭha-dinē* ६६, we cannot but take ६६ to stand for 22. Secondly, in the statement, *ēvaṁ śāsanika-brāhmaṇa* <o (line 32), the figure <o must be taken to represent 20 and not 90, for, the Brahmīns in whose favour the charter was granted are found to be twenty only. Similarly in line 18, the figures <Λ must be taken as 25 to tally with the income of 25 *purāṇas* expressed in words (*pañchaviṁśati-purāṇ-ōtpattika*).

The **language** of the copperplate is Sanskrit. As regards **orthography**, we may note a perceptible tendency of Bengali to do away with the difference between *b* and *v* in the spelling of such words as *brā*(hmaṇa) and *vrā*(hmaṇa), *byābhū* and *vyābhū*. The word *bandhu* is spelt as *vandhu* (line 12), *baddha* as *vaddha* (line 15), and *bahu* as *vahu* (line 37). The letter *rī* is replaced by *ri*, e.g., Śrīpatēḥ (line 30) and Śrīvatsa (line 31).

The present record, like the other plate of Dāmōdara and some of the Sēna inscriptions, contains a few abbreviated forms of words and phrases, such as *brā*, *vrā*, *tī*, *byābhū*, *nābhū*, *grī-tī*, *mu-tī*, *bi-khi-mu-tī*, *sām-hi*, *ē-da*. The restoration of the intended words and phrases along with their technical significance has been attempted with tolerable success in the following pages. We shall be very glad indeed if any further light can be thrown on this point.

The inscription begins with the symbol for *Om* and closes with the date of transaction. The *Om* is followed by an adulatory stanza, which, too, confirms the Vaishṇava faith of the royal dynasty. In it, **Purushōttama**, the synonym of Viṣṇu, is chosen in honour of the *ādī-purusha* of the dynasty, while in the other plate the synonym selected is **Dāmōdara**, which is also the name of the reigning king. In both the plates, the royal family is claimed to have descended from the Moon; in other words, they professed to have been Chandravamśiya Kshatriyas. Both mention four generations of the family, represented by **Purushōttama**, **Madhumathanadēva** (**Madhusūdana** of the other plate), **Vāsudēva** and **Dāmōdaradēva**. In the Chittagong plate, no phrases are used, indicating the kingly position of Purushōttama, the first member of the family.<sup>1</sup> In the present plate, he is introduced as a headman of the Dēva family, *Dēv-ānvaya-grāmaṇī*, a phrase which is in effect the same as *Dēv-ānvaya-kamala-vikāśa-bhāskara* applied to king Daśarathadēva in his Ādāvāḍī copperplate.<sup>2</sup> It is not unlikely that from the position of a *grāmaṇī* Purushōttama's son Madhusūdana rose to the eminence of a king.

Further, in the present plate, Dāmōdaradēva assumes the *biruda* of *Arirāja-Chāṇūra-Mādhava* which cannot but remind us of similar *birudas* assumed by Viśvarūpasēna and Kēśavasēna in their inscriptions and applied by them to their three predecessors—Vijayasēna, Vallālasēna and Lakshmaṇasēna: *Arirāja-vṛishabha-Śaṅkara*, *Arirāja-niḥśaṅka-Śaṅkara*, *Arirāja-Madana-Śaṅkara*, *Arirāja-vṛishabhāṅka-Śaṅkara*, and *Arirāja-asahya-Śaṅkara*. These are all Śaivite in their form. It may indeed be shown that *Vṛishabha-Śaṅkara* and *Niḥśaṅka-Śaṅkara* were the epithets assumed respectively by Vijayasēna and Vallālasēna. But in their fuller forms, the *birudas* came to be applied symmetrically only in the inscriptions of Lakshmaṇasēna's two sons and successors. The *birudas* with **Arirāja** 'arch enemy' prefixed to them are highly significant when considered together with the additional title, *Garga-Yavan-ānvaya*<sup>3</sup>-*pralaya-kāla-Rudra* assumed both by Viśvarūpa and by Kēśava. These are at once suggestive of their valorous and terrible struggles against the onslaughts of Muslim forces in Bengal. Though of the same political signi-

<sup>1</sup> *Inscriptions of Bengal*, p. 159.

<sup>2</sup> *Ibid.*, p. 181.

<sup>3</sup> Jayaswal is inclined to think that the actual reading might be *Garjha* or *Garjha* and that it might be taken to correspond to Gharjstān, Gharj or Ghor; *J.B.O.R.S.*, Vol. IV, Pt. III, p. 266 ff. This is not only ingenious but far-fetched. We think that the expression *Garga-Yavan-ānvaya* simply meant 'those who were descendants of the Yavanas mentioned by Garga (i.e., in the *Gārgī Samhitā*).'

fiance, the *biruda* of Dāmōdaradēva is Vaiśya-vite in its form, and in this respect, it stands much nearer to the *biruda*, *Arināja-Danuja-mādhava*, prefixed to the name of Daśarathadēva, identified by Dr. N. K. Bhattasali with Danujamādhava who flourished after the Sēna rule.<sup>1</sup>

Both Dāmōdaradēva and Daśarathadēva were Dēvāyayas and Sōma- or Chandra-vamśīya Kshatriyas, and both of them were worshippers of Vishnu.

These points of coincidence need an explanation. We may only ask: do they not suggest that Daśarathadēva was a descendant of Dāmōdara, if not his immediate successor and certainly the most powerful king of the Dēva family?

In the present plate, Dāmōdaradēva is called *Gajapati* only, while in the Ādāvādī plate Daśarathadēva is honoured with the epithet of *Aśvapati-Gajapati-Narapati-nāyatray-ādhipati*. In the former, there is no epithet indicating the place of which Dāmōdara was the king; while in the latter Daśaratha boldly claims to have obtained the kingdom of Gauḍa and issued the charter from Vikramapura, which he could not have done had he not succeeded the later Sēnas after their fall or extermination.

The Chittagong plate of Dāmōdara refers to a village called Kētāṅgapālā, which was bounded on the north by the Mṛitachhadā and had in its neighbourhood, if not actually within it, Bāghapōkhirā 'Tiger's Pond'. The village may be identified with the modern Kētāṅgyāpālā, forming a part of the village of Hāshimpur, P. S. Paṭiyā, and bounded on the north by the Marūchharā-Pukhariyā which is still the name of a hamlet by the hillside, on the southern bank of the river Śānkha.<sup>2</sup> In other words, the inscription relates to a village in the district of Chittagong, and not elsewhere.

The present inscription places the village of Mēhāra in the *khaṇḍala* (subdivision) called **Vāyisagrāma** which in its turn was included in the **Paralāyi viśaya** of the **Samatata maṇḍala** lying within the **Paundravarddhana bhukti**. The **Mēhāragrāma** of the record being no other locality than the present village of Mehār, it is easy to determine that Dāmōdaradēva's kingdom extended at least over the three districts of Tippera, Noakhali and Chittagong.

Now the question arises whether the rule of Dāmōdara, or for the matter of that, of all the three kings of the Dēva family, was confined to the three districts of Chittagong division, or it was coextensive with not only the whole of the Samatata *maṇḍala* but also with the whole of the Paundravarddhana *bhukti*, as it was then known. Apart from being described as *Gajapati* in one plate and *Sakala-bhūpati-chakravartin* (the Lord of all the kings), in the other, there is no other indication whatever that Dāmōdara or any predecessor of his in his own line was a paramount sovereign. Nor does it appear that they were *Sāmantas* under the successors of Lakshmanasēna, who somehow maintained the position as *Gauḍēśvara* and paramount sovereign within the Paundravarddhana *bhukti* at least for seventeen years after the death of Lakshmanasēna. The length of the reign of Kōśava, the second son of Lakshmanasēna, is not as yet determined. But certain it is that the reign of Madhmathana-Madhūsūdana at least was synchronous with that of the two later Sēna kings. Had Dāmōdara or any of his two predecessors succeeded in supplanting the Sēnas within the Paundravarddhana *bhukti*, he would have usurped forthwith all the high-sounding epithets including *Gauḍēśvara*, as was done subsequently by Daśarathadēva. But Dāmōdara passed as the *Arināja-Chāyāra-Mādhava* without the title *Gauḍēśvara*. It is in the Mehār plate of Dāmōdaradēva that Samatata finds mention perhaps for the first time as a *maṇḍala*, within, of course, the Paundravarddhana *bhukti*. And this may have been a creation of Puru-hottama's family for distinguishing it from Vaṅga, apparently a *maṇḍala* under the rule of the later Sēnas within the same Paundravarddhana *bhukti*, which included in it Vikramapura and

<sup>1</sup> *Inscriptions of Bengal*, III, p. 182.

<sup>2</sup> Kētāṅgapālā must then have comprised a much larger area than it does now.



Nāyva We need not bring in here other *maṇḍalas* within the same *bhukti*, viz., Nāyva, Adhaḥ-pattana, Khāḍī, Varēndrī (?) and Kumārātālaka, that may serve only to fix the limitation of the extent of the Samataṭa *maṇḍala* in Dāmōdara's time.

The really plausible explanation of the position of the Dēva kings arising out of the Mehār plate would be that, while they were reigning in the Samataṭa *maṇḍala* of the Paṇḍravarddhana *bhukti*, the Sēnas held supremacy over the region of Vaṅga including Vikramapura and Nāyva and passed as *Gauḍēśvaras* within the same *bhukti*. Their supremacy was disputed but could not till then be shaken off. If this inference be correct, one may even go further and suggest that the river Mōghnā was the natural boundary between Dāmōdara's territory and the dominion of Vaṅga under the latest Sēna rule.

The position of the early Dēvas even as regards their suzerainty over the whole of the district of Tippera is rendered anomalous by the Maināmati plate of Raṇavaṅkamalla Harikāladēva, issued in the 17th year of his reign which corresponded to the year 1141 of the Śāka era (=A.D. 1218). From the date of this grant and the length of the reign indicated therein, it is evident that if Raṇavaṅkamalla Harikāladēva was not a contemporary of both the father and the grandfather of Dāmōdaradēva, he was at least a contemporary of his father, king Vāsudēva. When precisely Harikāladēva's reign ended or what happened to his line, we cannot say. From the inclusion of the city or town of Paṭṭikērā with the Maināmati (Lālmāi) hillock as its probable natural landmark, it is certain that his principality was situated in close neighbourhood of the kingdom of the early Dēva rulers. Whether a scion of the Dēva family or not, his rule would seem to have been confined to a small portion of Tippera.

The main **object** of the present plate is, however, to give away by a royal charter certain plots of land in the village of Mehār to twenty Brahmins of high distinction, together with their annual income, with a perpetual right of enjoyment and use. The donees are all mentioned by name. It is not unlikely that their names have been arranged in groups. At all events, some have been distinguished by the *gōtras* to which they belonged, and some by the villages from which they came. The *gōtras* mentioned are three in all, namely, **Sāvārṇya**, **Bhāradvāja** and **Ātrēya**. The villages mentioned consist of **Kānyamala**, **Pūrvagrāma**, **Si[d\*]dhalagrāma**, **Diṇḍisā** and **Kēśarakōṇā**. One of the Brahmins is distinguished from the rest as *grīhi-paṇḍita*. The charter is said to have been received from king Chāṇūra-Mādhava by Kāpaḍī of the Sāvārṇya *gōtra* on behalf of himself and the other donees concerned.

This matter which is presented in the form of a prose statement in a most business-like way has been inserted between two sets of Sanskrit stanzas, the first consisting of seven *ślōkas*, and the other of five.

Along with the four members of the Dēva family, the plate immortalises the name of **Gaṅgādharadēva**, the highly eulogised *generalissimo* of Dāmōdara. It mentions also **Munidāsa** as Dāmōdara's chief-minister for war and peace (*Mahā-sāndhivagrahaka*), and **Dalaēva** as *Mahākshapatalaka*, both of whom joined with the king in the recorded work of merit.

To what extent the Mehār grant may be taken to bear information concerning the origin of the *gāṇis* of the Bengal Brahmins is difficult to say. The *gāṇi* as a technical term denotes the social status of a Brahmin determined by his original connection with a particular village in Bengal. According to the Rāḍhīya sect of Brahmins, the social distinction goes to 56 villages. It is noteworthy that no fewer than four villages, viz., Pūrvagrāma, Siddhala, Diṇḍisā and Kēśarakōṇā, mentioned in the inscription, are included in the list of 56 *gāṇis*. The location of the fifth village, **Kānyamala**, remains yet unknown.

Lastly, the authors must express their indebtedness to Mr. N. N. Dasgupta, for some valuable suggestions regarding the reading of the inscription, to Mr. T. N. Ramachandran,

Superintendent. Archaeological Section, Indian Museum, for all the official facilities offered, specially in preparing the estampage of the plate, and lastly, to Dr. N. P. Chakravarti, Director General of Archaeology, and Dr. B. Ch. Chhabra, the Government Epigraphist for their many valuable suggestions and helpful criticism.

TEXT<sup>1</sup>

[Metres : V. 1 *Upajāti*, v. 2 *Puṣhpitāgrā*, v. 3 *Śārdūlavikīṛḍita*, v. 4 *Mālmī*, v. 5 *Āryā*, vv. 6-8 *Sragdharā*, vv. 9-11 *Amuṣṭabh*, and v. 12 *Mandākṛāntā*.]

*Obverse*

- 1 Ōm<sup>2</sup> [ . ] Ya[ ] jāgratō yāti jagat-prakāśam nidrāyamāṇē punar=ēva yasmim [ ]\*  
nilīyamānam= bhavati kṣhaṇēna namō=stu ta-
- 2 smai Purushōttamāya<sup>3</sup> [ ] 1\* Tri-bha(bhu)vana-jaymaḥ smarasya śāstram hariṇa-dṛiśān  
lalita-aika-dṛiṣṭ(t)ī-pātram [ ]\* sakala-sura-
- 3 gurōḥ śirō-vataisō jagati tanōtu sudhām-asau Śudhāmśuḥ [ ] 2\* Vamśē tasya **Purū-**  
**ravaḥ**-prabhīṭayō jā-
- 4 tāḥ śataim bhūbhujō yēśhām vikrama-dāna-śīla-charitair=ady=āpi pṛithvī dṛiṭā [ ]\* ētasmin  
**Purushōttamaḥ** sa-
- 5 mahavad=Dēvām(v-ā)nvaya-grāmaṇiḥ<sup>4</sup> prakhyāt=ādha(dblu)ta-suddha-kīrtti-visarad-vyā-  
pta-trilōkī-talaḥ [ ] 3\* Sa **Madhumathana**<sup>5</sup>.
- 6 **dēvaḥ** prād[ ]rā=id=amushmāt lalita-madana-mūrtti[r]=viśva-vibhrānta-kīrttiḥ [ ]\* tadann  
jagati sākshād=**Vāsu**-
- 7 **dēvō**=vatirṇō vidita-sakala-śāstrāḥ śa=tra-vidyā-dhūrīṇaḥ [ ] 4\* Tasmād=**Gajapatir**=  
abhavad=**Arirā**-
- 8 **ja-Chāṇūra Mādhavō**<sup>6</sup> vīraḥ [ ]\* śrī-**Dāmōdaradēvō** jagati rājanvatī yēna [ ] 5\* Yat-  
saṅgrām-ātisajja-
- 9 di(dvi)rada-vara-ghaṭā-kaḥpa-kālamvi(mbi)n=īyam tat-ka[r]ṇṇ-ōttāla-vātyā-vraja iha marutō  
nyūna<sup>7</sup>-pāñchāśad=ē-
- 10 va | yat=tat=sind[ū]ra-bhūshā śirasi samudita<sup>8</sup>=tēgmatējāḥ<sup>9</sup>-sahasram manyē tad=vidvishān=  
tat kha-
- 11 lu kamalabhuvō rārir=ākasuk=īva [ ] 6\* Dēvēndra-sya yath=atva Mātair=abhūt Kṛi-ḥṇa-  
sya yantā varāḥ
- 12 khyātō Dār[ ]ka-vandhulasya<sup>10</sup> nṛpatēr=**Vārshṇeya**-līlāllharāḥ [ ]\* tat-tulyō-bhavad=  
asya vāraṇa-ghaṭā-sa-
- 13 tpātra-mukhyaḥ kṛiti śrī-**Gaṅgādharadēva** ēsha samarē **Prāgyōtishēndr**-ōpamaḥ<sup>11</sup>  
[ ] 7\* Śrīmad=**Ari**=

<sup>1</sup> From the original plate and its inked estampage.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Here in the adulatory stanza, this epithet of Vishṇu is chosen in honour of Purushōttama, the *ulipurusha* of the royal dynasty.

<sup>4</sup> Cf. *Ādāvāḍī* copper-plate of Daśarathadēva (*Bhāratavarsha*, 1332 B.S., pp. 78-81 : *Inscriptions of Bengal*, III, p. 181) : *Dēv-ānvaya-kamala-rikṣa-bhāskara*.

<sup>5</sup> The same as Madhusūdana of the Chittagong plate.

<sup>6</sup> Similar epithets are applied to the Śēna kings in the inscriptions of *Kēśavasēna* and *Viśvachpasēna*, and the *birada* assumed by Daśarathadēva.

<sup>7</sup> We have to take it in the sense of *īkōnapāñchāśad*.

<sup>8</sup> Read *samuditam*.

<sup>9</sup> Read *tigmatējah*.

<sup>10</sup> Here *vandhul*=*bandhur*, *bandhub*, 'friend.'

<sup>11</sup> Allusion is to Bhagadatta.



MEHAR PLATE OF DAMODARADEVA

Obverse



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## Reverse

- 25 tath-âsya brâ-srî-**Sirôkasya** grîha-tî ? byâ-bhû //× sâni-hi ५ || **Pûrvagrâmiya**-brâ-srî  
**Dharaṇikasya** Guṇô-
- 26 mbh-ârddha<sup>1</sup>-chaṭî ? byâ-bhû, × sâni-hi २||\* **Si(d)dhalagrâmiya**-pañ-srî-**Pâ(m)ḍukasya**  
(?)<sup>2</sup> chaṭî ? byâ-bhû |\* sâni-hi ५ **Ātrē-**
- 27 **ya-gôtra**-brâ-srî-**Śāṅkôkasya**-nâ-bhû |\* sâni-hi ?|\* **Diṇḍisâyiya**-brâ-srî-**Prajâpatēḥ** grîha-  
vâṭyâni
- 28 bhû |\* sâni-hi ३ |\* grîhi-pañ-srî-**Nâthôkasya** nâ-bhû // sâni-hi ?|\* brâ-srî-**Janô(1ô)**  
**kasya** grâ-hi<sup>3</sup> ?// brâ-srî-
- 29 **Viśvarûpasya** grî-tî २ byâ-bhû //× sâni-hi ३ ||/ brâ-srî-**Mâdhôkasya** bi-khi-ma-tî<sup>4</sup> ३ byâ-  
bhû |\* **Kēsara-**
- 30 **kôṇiya**=v(b)râ-srî-**Śrî(Śrî)patēḥ** mahâ-sândhivigrahika-srî-**Munidâsa**-kârîta-śâsana-chaṭî ?  
byâ-bhû ||/
- 31 brâ-srî-**Śrî(Śrî)vatsasya** mahâkshapaṭalika-srî-**Dalaēva**<sup>5</sup> kârîta-śâsana-grî-chaṭî ? byâ-bhû  
|| ēvaiḥ
- 32 śâsanika-brâhmana २० vâṭî १६ bhû-drô २ // nâla-bhû-drô<sup>6</sup> २ sâni-hi १०० |?
- 33 Giâmô **Mēhâra**-sâniḥṇe sakala-guṇi-gaṇvâ-sa-bhûmau prasiddhî kṛitvâ tāmrô niv(b)addhan  
mama [— — —]\*<sup>7</sup>
- 34 yathâ-sâni-vibhâḡani vibhaktâni [ |\* ] nânâ-gôtr-âbhîdhâna-prativihita-salâchâravadbhyô  
dvijô-
- 35 bhyah prâḍât chûrṇi-śatasya d[|v]irada-patir=asau śâsanâni śâsit-âriḥ [|] [8\*]  
**Sâvarṇya-**
- 36 gôtra-sambhûtaḥ **Kâpaḍî** dvija-sattamaḥ [|] **Châṇûra-Mâdhavâd**=ētat pratijagrâha
- 37 śâsanam [|] [19\*] Bahubhir=vasudhâ dattâ râjabhiḥ **Sagar**=âdubhiḥ | |\*| yasya yasya ya-
- 38 dâ bhûmi<sup>8</sup> tasya tasya tadâ phalanu [|] [10\*] Sva-dattâni para-dattâni vâ yô harēta vasnu-  
dharâm [|\*]
- 39 sa viśṭhâtyâni kṛinôit=bhûtvâ pitṛibhiḥ saha pachyatê [|] [11\*] ity-âdi munî-vachanam=  
avalôka(kya)
- 10 Ābrahmāṇḍarî khalu jagad=elanî svapna-mâyâ-vinâśi jñâtvâ jñatvâ **Gajapatir**=asau yâ
- 11 chatô bhâvi-bhûpân [|\*] bhûyô bhûyah kṛita-kara-puṭô maui-mâṇikya-kôḡau kirtti-
- 12 h satyâni sva-kṛita-rabhasât pâlanîyâ mam=ēti [|] [12\*] **Śaka**-uṇipatê=atit-âv(b)dâḥ
- 13 1156 sañi 1 Jyaishtla-dinē 22

## TRANSLATION

Lines 1-2. **Ôm** <sup>1</sup> On whose awakening the world comes to manifestation, in whom, while  
reposing, (it) becomes merged again instantaneously.—obisance be to that **Purushôttama**  
(i.e., Vishṇu). (v. 1.)

<sup>1</sup> Cf. Barrackpore copper-plate of Vijayasēna, line 32: *Tik-hnabûula-jat-ârddha-simâ*.

<sup>2</sup> The name does not seem to be *Pâûka*.

<sup>3</sup> This probably stands for *grâhya-samastâ-râjabhōgya-kara-hraṇya-pratyâya-sakita*.

<sup>4</sup> It stands obviously for *bila-khila-mukhya-râv*.

<sup>5</sup> For *ēva* used as a sort of surname, cf. Mainâmatî copper-plate of Raḡavaukamalla **Harikâladēva**, I H. Q.  
Vol. IX. May be *ēva* = *dēva*.

<sup>6</sup> *bhû-drô* = *bhûmi-drôna*: *nâla-bhû-drô* = *nâla-bhûmi-drôna*.

<sup>7</sup> This is evidently a sign to indicate the end of the prose statement.

<sup>8</sup> The 2nd *pâda* is wanting in three syllables after *mama*.

<sup>9</sup> Read *bhûmi* =.

Lines 2-3. The weapon of Cupid (who is) the conqueror of the three worlds, the only target of sight to the deer-eyed (women), the adorning of the head of him who is the foremost of all the gods (Śiva).—let that Moon shed nectar into the world. (v. 2.)

Lines 3-5. In his line were born hundreds of rulers of the earth, **Purūravas** and the like, by whose acts of valour, charity and virtue the earth is sustained even to this day. In his (line) **Purushōttama** appeared as the leader of the Dēva family (whose) far-reaching, marvellous (and) pure fame radiating, pervaded the three worlds. (v. 3.)

Lines 5-7. From him emerged the illustrious **Madhumathanadēva** with the lovely appearance of Cupid, (whose) fame bewildered the universe. After him, appeared **Vāsudēva** in the world (as if Vā-udēva) incarnate, versed in all the *śāstras* (and) foremost in military skill. (v. 4.)

Lines 7-8. From him arose the hero **Dāmōdaradēva** (adorned with the epithet of) **Gajapati** and **Arirāja-Chānūra-Mādhava** in whom the world found its own king. (v. 5.)

Lines 8-11. Whose column of the best elephants, well-equipped in battle-array, (stood as it were) the evening cloud: the high winds fanned by their ears were as it were the forty-nine *maruts* themselves. The vermilion decoration on various parts of their forehead were as if a thousand rising suns: that appeared indeed, methinks, to his enemies like the sudden appearance of the night of the Lotus-born (Brahmā's night, *i.e.*, *pralaya-kāla*). (v. 6.)

Lines 11-13. Just as Mātali was to Indra (just as) Dārūka was the well-known charioteer and friend of Kṛishṇa, so to this king was the illustrious **Gaṅgāddharadēva**, the foremost among the honest courtiers, resourceful like the scion of the Vjishṇi family (*i.e.*, Kṛishṇa). His elephant column was like his (*i.e.*, of the king). He equalled in battle (even) the lord of **Prāgjyōtisha** (*i.e.*, Bhagadatta). (v. 7.)

Lines 13-16. His Majesty the victorious **Arirāja-Chānūra-Mādhava** orders the chief citizens and the officers (*mahattaras*)<sup>1</sup> inhabiting the village of **Mēhāra** belonging to the *khaṇḍala* (sub-division) (called) **Vāyisagrāma** included in the *viśaya* (district) of Paralāyi in the *maṇḍala* (division) of **Samataṭa** lying within the *bhukti* (province) of **Paundravarddhana**:—"be it known to you:

Lines 17-32. in the above-mentioned village are thus given away to *Paṇḍita* Śrī **Kāpaḍika** of the Sāvarnya *gōtra* one *chaṭī* (together with) the household garden and the like, demarcated homestead land  $\frac{2}{16}$  (*drōṇa*), yielding an (annual) income of 25 *purāṇas*; likewise to Brāhmaṇa Śrī **Śāṅkōka** one *chaṭī*, demarcated homestead land 7 (*drōṇas*), yielding an (annual) income of 5 (*purāṇas*); likewise to Brāhmaṇa Śrī **Sudōka** one *chaṭī*, demarcated homestead land  $\frac{3}{16}$  (*drōṇa*), income 8 (*purāṇas*); to Brāhmaṇa **Kālēmika** one *chaṭī*, demarcated homestead land  $\frac{2}{16}$  (*drōṇa*), (income) 4 (*purāṇas*); to Brāhmaṇa **Tārāpati** one *chaṭī*, demarcated homestead land  $\frac{3}{16}$  (*drōṇa*), (income)  $\frac{3}{16}$  (*purāṇas*); to *Paṇḍita* Śrī **Pāṇḍōka** belonging to the Bharadvāja *gōtra* one complete homestead, demarcated homestead land  $\frac{3}{16}$  (*drōṇa*), (income) 10  $\frac{2}{16}$  (*purāṇas*); likewise to Brāhmaṇa Śrī **Dēḍaka** one complete homestead, demarcated homestead land  $\frac{2}{16}$  (*drōṇa*), (income) 4 (*purāṇas*); likewise to Brāhmaṇa Śrī **Sudōka** one complete homestead, demarcated homestead land  $\frac{1}{16}$  (*drōṇa*), (income) 8  $\frac{7}{16}$  (*purāṇas*); to Brāhmaṇa Śrī **Kēsava** of **Kānyamala**<sup>2</sup> one complete homestead, demarcated homestead land  $\frac{2}{16}$  (*drōṇa*), (income) 1  $\frac{1}{16}$  (*purāṇas*); likewise to him one main house, demarcated homestead land  $\frac{1}{16}$  (*drōṇa*), (income)  $\frac{9}{16}$  (*purāṇa*); likewise to Brāhmaṇa Śrī **Brahmōka** one complete homestead, demarcated homestead land  $\frac{3}{16}$  (*drōṇa*), (income) 2 (*purāṇas*); likewise to him one main house, demarcated homestead land  $\frac{1}{16}$  (*drōṇa*), (income) (?)<sup>3</sup> (*purāṇas*); likewise to him arable land  $\frac{8}{16}$  (*drōṇa*), (income) 2

<sup>1</sup> The word *mahattara* here has the meaning of an official.

<sup>2</sup> The location of the place is unknown.

<sup>3</sup> As the total of the yearly income from different lands as given here falls short by 1 *purāṇa* from the total given in line 32, we may take the income of Brahmōka's land as 1 (*purāṇa*) yearly.

(*purāṇas*): likewise to Brāhmaṇa Śrī **Śirōka** one complete homestead, demarcated homestead land  $\frac{2}{7}$  (*drōṇa*), (income)  $5\frac{1}{16}$  (*purāṇas*): to Brāhmaṇa Śrī **Dharaṇika** of Pūrvagrāma<sup>1</sup> one *chaṭī*: with a half of the tank Guṇḍm̄bha (?), demarcated homestead land  $\frac{1}{16}$  (*drōṇa*), (income);  $2\frac{8}{16}$  (*purāṇas*) to Paṇḍita Śrī **Pāṇḍuka** of **Sid(d\*)halagrāma**<sup>2</sup> one *chaṭī*, demarcated homestead land  $\frac{1}{16}$  (*drōṇa*), (income) 1 (*purāṇas*): to Brāhmaṇa Śrī **Śaṅkōka** of the Ātrēya *gōtra* arable land  $\frac{1}{7}$  (*drōṇa*), (income)  $1\frac{1}{16}$ , (*purāṇas*): to Brāhmaṇa Śrī **Prajāpati** of **Diṇḍisā**<sup>3</sup> homestead land  $\frac{1}{16}$  (*drōṇa*), (income)  $3\frac{1}{16}$  (*purāṇas*): to the householder Paṇḍita Śrī **Nāthōka** arable land  $\frac{5}{16}$  (*drōṇa*), (income)  $1\frac{1}{16}$  (*purāṇas*): to Brāhmaṇa Śrī **Janōka** the receivable income of  $1\frac{2}{16}$  (*purāṇas*): to Brāhmaṇa Śrī **Viśvarūpa** one complete homestead, demarcated homestead land  $\frac{2}{16}$  (*drōṇa*), (income)  $3\frac{6}{16}$  (*purāṇas*), to Brāhmaṇa Śrī **Mādhōka** one main house with low and fallow lands demarcated homestead land  $\frac{1}{16}$  (*drōṇa*): to Brāhmaṇa Śrī **Śrīpati** of **Kēśarakōṇā**<sup>4</sup> one *chaṭī* included in the charter, which was caused to be made by **Munidāsa**, the chief minister of peace and war, demarcated homestead land  $\frac{3}{16}$  (*drōṇa*): to Brāhmaṇa Śrī **Śrīvatsa** one complete homestead included in the charter (which was) caused to be made by the chief accountant **Dalaēva** demarcated homestead land  $\frac{5}{16}$  (*drōṇa*).

Thus (altogether) 20 Brahmins mentioned in the charter, homesteads (numbering) 16, (plots of) land (measuring)  $2\frac{11}{16}$  (*drōṇas*), arable land (measuring) 2 *drōṇas*, the income (amounting to) 100 (*purāṇas*)."

Lines 33-35. In the well-known village of **Mēhāra**, the abode of all talented persons, that famous **Gajapati**, the subduer of enemies, having it recorded in a copper-plate in a well-divided form, granted the charter (yielding an annual income) of one hundred *chūrṇis*<sup>5</sup> to the Brahmins of different *gōtras* who were accustomed to observe the rule of good conduct. (v. 8.)

Lines 35-37. The best Brahmin Kāpaḍī of the Sāvanya *gōtra* received the charter (on behalf of all) from **Chāpūra Mādhava**<sup>6</sup> (i.e., **Dāmōdara**) (v. 9.)

Lines 37-38. The land has been given away by many kings, Sagara and others: whosoever at any time owns the land, to him belongs the fruit thereof. (v. 10.)

Lines 38-39. He who takes away the land given away either by himself or by another person rots, being a worm, in ordure (dirty hell) together with his (deceased) forefathers. (v. 11.)

Lines 39-42. *Taking note of such sayings of the wise.*<sup>7</sup> This world, nay the whole universe, is indeed perishable like dream and illusion. Knowing (this) for certain, that famous **Gajapati** entertains the future kings again and again with joined hands touching the edge of the gem adorning his head. "surely you should maintain the noble deed of mine thinking it to be your own." (v. 12.)

Lines 42-43. (Recorded in) the expired year 1156 of the **Śaka** era, the regnal year 4, on the 22nd day of *Jyāishṭha*.

<sup>1</sup> In the *Kulapañjikā* of Bengal, Pūrvagrāma, Siddhala, Diṇḍisā and Kēśarakōṇā are counted among the 56 original villages of the Rāḍhīya Brahmins. See *Gauḍī Brāhmaṇa*, page 164. In the *Malakōpuram stone-pillar inscription* (1262 A.D.) of the time of the Kākatīya queen, Rudradēvī, Pūrvagrāma is located definitely in the 'Rāḍha division of Gauḍa', and also in "Dakṣiṇa-Rāḍha in Gauḍa." See *Mahas Epigraphical Report* for 1917, page 122; N. N. Das Gupta in *Indian Culture*, April, 1939, page 358.

N. N. Basu, *Prāchyavidyāmahārṇava*, identifies it with the present village of Pūrvagrāma, 7 miles to the west of the town of Murshidabad. See *Baṅgēra jātiṇa itihāsa, Rāḍhīya Brāhmaṇa vicarāna*, pp. 119-25.

<sup>2</sup> The so-called *Bhuvanēśvara inscription of Bhatta-Bharadvaja* locates the village of Siddhala in Rāḍha, and the *Bēlāra copper-plate of Bhāyavarman*, in Uttara-Rāḍha, and both mention it as a locality, in which the Brahmins of the Sāvanya *gōtra* settled down. Harekrishna Mukherjee in his *Bīrbhūma vicarāna*, Pt. II, page 234, identifies Siddhala with the present village of Siddhala near Ahmadpur in the District of Birbhum.

<sup>3</sup> Diṇḍisā is identified with the present village of Dimsā or Disā in the District of Budwan. See *Baṅgēra jātiṇa-itihāsa*, pp. 119-25.

<sup>4</sup> The same as Kēśarakōṇā, a village in the District of Bankura.

<sup>5</sup> The *chūrṇis*, as mentioned in the present grant, are the same as *Purānas*.

<sup>6</sup> The *birūda* really means *Mādhava*, the subduer of his rival *Chīnūna*, i.e., *Chāpūra-mādhava. Mādhava*.

<sup>7</sup> The italicised portion is the rendering of the prose statement.



### No. 34—A FURTHER NOTE ON THE EPOCH OF THE GANGA ERA

V. V. MIRASHI, AMRAOTI

Since my article on the **Epoch of the Gāṅga era** was sent for publication more than six years ago, one new record of that era has been published in this Journal, *viz.*, the Tekkali plates of Anantavarman, above, Vol. XXVI, pp. 174 ff. These plates record the grant of a village by the Gāṅga king Anantavarman on the occasion of a solar eclipse. The plates are dated in the year 358 (expressed in words) of the increasingly victorious reign of the Gāṅgēya family. It would be interesting to see how far this date agrees with the conclusion in my previous article that the Gāṅga era commenced on *amānta* Chaitra śu. di. 1 in Śaka 420 (=A.D. 498).

According to the aforementioned epoch, the Gāṅga year 358 should be equivalent to the *Chaitrādi* Śaka year 777 (A.D. 855-56) if it was current, and to the Śaka year 778 (A.D. 856-57) if it was expired. There was, however, no solar eclipse in Śaka 777, while there were two such eclipses in Śaka 778, *viz.*, on the *amāvāsya* of the *amānta* months Āshāḍha and Pausa (5th July and 31st December respectively in A.D. 856).<sup>1</sup> The Tekkali plates do not specifically mention in which particular month the solar eclipse occurred, but their evidence, such as it is, is in agreement with the epoch fixed by me. The date of the plates is thus in an expired year. This is as it should be: for, as shown above, the usual practice in ancient times was to date records in an expired year. This new date may, therefore, be said to confirm the epoch fixed in my previous article.

On the other hand, the evidence of this date is definitely opposed to some of the epochs proposed by other scholars. Leaving aside such impossible epochs as A.D. 349-50, A.D. 741, A.D. 772 and A.D. 877-78, I shall examine only those that approximate to the one fixed by me, *viz.*, A.D. 494 proposed by Mr. Subba Rao, A.D. 496 by Mr. J. C. Ghosh and A.D. 497-98 by Mr. B. V. Krishna Rao.

According to the epoch of A.D. 494, the Gāṅga year 358 would correspond to A.D. 852, but there was no solar eclipse in the latter year. The epoch of A.D. 496 would make the Gāṅga year equivalent to A.D. 854, in which case there was a solar eclipse (on the 1st February), but this epoch would not suit some other dates such as that of the Indian Museum plates of Dēvēndravarman II.<sup>2</sup> According to the third view, the Gāṅga year commenced on *amānta* Bhādrapada va. di. 13 in Śaka 419 (A.D. 497). The first Gāṅga year, according to this view, extended from Bhādrapada va. di. 13 in Śaka 419 to Bhādrapada va. di. 12 in Śaka 420. It will thus be seen that this year partly coincided with the first Gāṅga year which, according to my view, commenced on Chaitra śu. di. 1 in Śaka 420. It is, therefore, not surprising that there was a solar eclipse in the expired Gāṅga year 358 according to this epoch, *viz.* that which occurred on the *amāvāsya* of *amānta* Āshāḍha (5th July A.D. 856). I have, however, shown that this epoch also does not suit the date of the Indian Museum plates of Dēvēndravarman II.

The only epoch of the Gāṅga era which suits all the verifiable dates discovered so far is thus the one fixed in my previous article. According to it, **the Gāṅga era commenced on the amānta Chaitra śu. di. 1 in the Śaka year 420** (the 14th March A.D. 498).

<sup>1</sup> See *Indian Ephemeris*, Vol. II, pp. 114-15.

<sup>2</sup> Above, Vol. XXVI, p. 329.

## No. 35—NAYANAPALLE INSCRIPTION OF GANAPATIDEVA

V. VENKATASUBBA AYYAR, MADRAS

The subjoined inscription<sup>1</sup> is found on a stone built into the back wall of the Chennakēśvara temple at **Nāyanapalle**, a village about 3 miles from Mōṭupalle in the Bapatla *taluk* of the Guntur District. The stone is fixed into the wall horizontally while the lines of writing are vertical, thus indicating that it must have been introduced in its present position sometime later when the temple was renovated; but in the attempt to fix the slab into the wall, its top and bottom portions have been chiselled away causing damage to a few lines at the beginning and end of the inscription. A big portion in the middle of the inscribed surface is also very much worn out. As it is, the record is incomplete; a few lines forming the concluding portion of the inscription are probably to be found on the other face of the stone not open to view now.<sup>2</sup> Since even in the present state, the inscription is of great value, I edit it with the permission of Rao Bahadur C. R. Krishnamachari, Superintendent for Epigraphy.

Owing to the damaged condition of the record, its importance has not so far been properly assessed; but an attempt is now made to read the inscription in its proper perspective and interpret its historical significance.

The epigraph is in **Telugu** prose and is engraved in characters of the 13th century A.D. Its orthography does not call for any special notice. The word *sēyumu* used in l.21 offers some difficulty, especially as the inscription is fragmentary. Whether it is used as an order of Gaṇapati to a subordinate official, or, whether the word has to be corrected into *sēyinchī* so as to accord with the sense conveyed by *gānki-goni vachchi* (ll.15-16) and *maṭhamu kaṭṭimchchi* (ll.18-19) is not evident. The interpretation of this word does not, however, alter the main historical bearing of the record.

The epigraph is not dated, but it states that the **Kākati** king **Gaṇapatidēva-Mahārāju**, in the course of his victorious *digvijaya* campaign, (*proceeded to*) the southern direction, killed **Bayyana** and **Tikkana** who had burnt **Nellūru**, and proceeding to **Draviḍamaṇḍala**, won over<sup>3</sup> **Kulōttuṅga-Rājēndrachōḍa**, received presents of elephants from the ruler of Nellūru, constructed a *maṭha* at Śrīparvata, called *Bhṛiṅgi-maṭha*, described as belonging to the lineage (*santānamu*) of Mallināthadēva and that he consecrated at Chaitrapura *alias* Mōṭṭupalli an image called **Kumāra-Gaṇapēśvara**, after his name.

It is to be regretted that the concluding portion is lost, but its purport can be easily guessed. It must have contained particulars of some grant of land at Nāyanapalle, made to god **Kumāra-Gaṇapēśvara** set up by Gaṇapati at Mōṭupalle, a village close to Nāyanapalle. Since the introductory passage has not suffered any damage, the historical portion of the record may be said to be complete.

The present inscription<sup>4</sup> confirms and supplements the literary evidence available regarding

<sup>1</sup> This is registered as No. 769 of 1922-23 of the Madras Epigraphical collection.

<sup>2</sup> Mr. H. K. Narasimhaswami who went to the village at my request to examine the other face could not dislodge the stone from its present position in the wall.

<sup>3</sup> [See below p. 197, n. 2—Ed.]

<sup>4</sup> Since sending this article for publication, my friend Dr. N. Venkataramanayya of the Madras University has published his study of this inscription in the *Telugu Journal Bhārati* (February, June and July parts 1945) wherein he seeks to identify Kulōttuṅga Rājēndrachōḍa with a Velanāṇḍu chief of that name. I have, however, to differ from the identification proposed by him. It may be pointed out in this connection that in an inscription from Śrīraṅgam (*S.I.I.*, Vol. IV, No. 500) dated in the 9th year of Māravarman Sundara-Pāṇḍya (accession A.D. 1216) the temple managers are said to have colluded with the Oṭṭar to the detriment of the income of the temple. Dr. Venkataramanayya takes the word 'Oṭṭar' as Oḍḍiyar, *i.e.*, people of Orissa, and postulates a Kaliṅga invasion of the south as far as Śrīraṅgam about A.D. 1224. The inscription does not refer to any invasion or confusion consequent on the inroad. The word 'Oṭṭar' must be taken to mean 'those who have undertaken to do a thing or given an agreement' (to the temple) and not as referring to the people of Orissa, for the latter are referred to in Tamil inscriptions as 'Oḍḍiyar.' The theory of Kaliṅga invasion as far as Śrīraṅgam based on the interpretation of this word by Dr. Venkataramanayya is therefore not acceptable.

the assistance given by Gaṇapati to the ruler of Nellūru. This evidence is found in the *Sōmadē-varāḷiyamu*<sup>1</sup> and also in the *Siddhēśvaracharītramū*. The former gives the motive for the destruction of Nellūru mentioned in our inscription. The relevant passage in this connection may be freely rendered thus :—

(*Poet Tikkana to Gaṇapati*) ‘Hear me ! O King ! It is only an act of Dharma that I request of thee. King Manmasiddhi of the Solar race, ruling in splendour at Nellūru has, alas ! been driven into exile by Akkana and Bayyana and his kingdom usurped.<sup>2</sup> I pray you that you may be pleased to chastise them and restore Nellūru back to my sovereign.’

‘Gaṇapati, assenting, started on a campaign and, having on the way destroyed and burnt Velanāḍu defeating the Velanāḍu King and subjecting him to tribute, attacked Nellūru and conquered Akkana and Bayyana. He restored the city to Manmasiddhi and crowned him there. Proceeding further, he captured sixty-eight towns and made them over to king Manmasiddhi. Thereafter, he caused a big tank to be constructed at Nellūru which spread his fame to the ends of the directions. Then, staying at Nellūru for some months, he instructed Manmasiddhi in kingship and statecraft.’

From this reference it is clear that the ruler of Nellūru at the time was Manmasiddhi, that his rivals were Bayyana and Akkana (Tikkana), that Gaṇapati personally came to Nellūru to restore to Manmasiddhi his territory and that he halted at this place for some time, evidently to settle his protégé in the region. The name of the associate of Bayyana is given as Akkana in the *Siddhēśvaracharītramū*, but he is definitely called **Tikkana** in our inscription.<sup>3</sup> The defeat of the Velanāḍu king mentioned above seems to refer to some local rising, especially as the Velanāḍu territory had passed under the suzerainty of Gaṇapati by about Śaka 1123.<sup>4</sup> Further, our record gives the information that, in this connection, Gaṇapati won over Kulōttuṅga-Rājēndrachōḍa in Draviḷa-maṇḍala. The association of Draviḷa-maṇḍala with the Chōḷa sovereign Rājēndra-Chōḷa (III) in the record is helpful in identifying the king. If so, his full name, *i.e.*, Kulōttuṅga-Rājēndrachōḍa, establishes that he was the son of Kulōttuṅga-Chōḷa III, which relationship is a new piece of information supplied by the present inscription.<sup>5</sup>

The ruler of Nellūru whom Gaṇapati restored is not mentioned by name in our record, but as stated in the previous paragraph, he may be identified with Manmasiddhi (II), the patron of the Telugu poet Tikkana-Sōmayājin, the translator of a portion of the Sanskrit *Mahābhārata* into Telugu and the author of *Nīrvachanōttara-Rāmāyaṇamu*.<sup>6</sup> How long he continued in power after his restoration is not definitely known, but according to the Nandalūr record mentioned below he was in power in A.D. 1257-58. The Pāṇḍya king Jaṭāvarman Sundara-Pāṇḍya I claims to have killed a Gaṇḍagōpāla by A.D. 1258<sup>7</sup> and entrusted the kingdom to another Gaṇḍagōpāla. The Telugu-Chōḍas seem to have ruled the region comprising both Conjeeveram and Nellore. If the order of events mentioned in the *praśasti* of Sundara-Pāṇḍya is to be relied on, the latter claims to have killed Gaṇḍagōpāla and occupied Conjeeveram and thereafter to have proceeded to Nellūru, where he performed the anointment of heroes.

<sup>1</sup> Quoted in ‘Lives of the Telugu Poets’ by K. Viresalingam Pantulu, Vol. I pp. 92-93 ; See also Chilukuri Virabhadra Rao, *Āndhrulacharītramū*, pt. II, pp. 75-79. I am indebted to Mr. M. Venkataramayya for the reference.

<sup>2</sup> Akkana and Bayyana were the *dāyādas* of Manmasiddhi, according to the *Siddhēśvaracharītramū* : see note above.

<sup>3</sup> The confusion probably arose by reading *a* for *t* in the word ‘Tikkana’.

<sup>4</sup> *An. Rep. on S. I. Epigraphy* for 1909, p. 121, and for 1926-37, p. 65

<sup>5</sup> The relationship between Rājarāja III and Rājēndra-Chōḷa III is not definitely known, though tentatively it has been suggested that they were brothers, from a reference in their records to Kulōttuṅga-Chōḷa III as *Periyā-dēvar* (*An. Rep. on S. I. Epigraphy* for 1909, part ii, para. 52).

<sup>6</sup> *An. Rep. on S. I. Epigraphy* for 1900, para. 48.

<sup>7</sup> The earliest record where this incident is referred to is dated in the 7th year of Sundara-Pāṇḍya.

It is necessary to settle the date of the present inscription. Since in this record Gaṇapati is stated to have come in contact with Rājendra-Chōḍa in Draviḷa-maṇḍala and as records mentioning Gaṇapati and his general Sāmanta-Bhōja are actually found at Conjeeveram<sup>1</sup> and Kālahasti<sup>2</sup> situated in this *maṇḍala*, the former of which is dated in Śaka 1172, corresponding to A.D. 1249, we may assume that Conjeeveram was also taken in the course of the campaign of the Kākatiya king against the enemies of the ruler of Nellūru. About this time Allun-Tikka Gaṇḍagōpāla was ruling at Kāñchī, as a record of his, dated in Śaka 1168 (=A.D. 1246-47), definitely mentions him as ruling at the place.<sup>3</sup> In the fifth year of this chief Kōṇ Kāṭṭaiyaṇ described as the minister of Gaṇapati figures as a donor to the Arulāla-Perumāl temple at Little Conjeeveram.<sup>4</sup> In the next year of the same chief, the misdeeds of the adherents of Gaṇapati with regard to temple property are noticed in an inscription at Vēppaṅguḷam,<sup>5</sup> near Conjeeveram. This would probably indicate that Gaṇapati withdrew from Kāñchī by the sixth year of the chief, who now seems to restore order in the country after the foreign occupation.

In the above context, the position of the Chōḷa king Rājendra-Chōḷa III needs elucidation. In A. D. 1249, the date fixed for our record, both Rājarāja III and Rājendra-Chōḷa III are mentioned in their records as rulers of the Chōḷa empire. Rājendra-Chōḷa counted his regnal years from A.D. 1246,<sup>6</sup> but his predecessor Rājarāja III lived on till A.D. 1260, corresponding to his 44th year.<sup>7</sup> Rājendra-Chōḷa III is stated in a record of the 3rd year of his reign, corresponding to A.D. 1249-50,<sup>8</sup> 'to have been seated along with his queen on the throne of heroes.' He could not have occupied the throne when the previous sovereign was also ruling. We cannot, therefore, have records of Rājarāja III beyond A.D. 1249-50 which would correspond to his 33rd year, but we actually find his records<sup>9</sup> dated in the 36th, 38th, 39th, 41st and 44th regnal years—all coming from and round the present Gudiyattam *taluk* of the North Arcot District, with two more stray inscriptions, dated one in the 36th and the other in the 37th year, from the Nellore District.<sup>10</sup> These records indicate that subsequent to A.D. 1246, Rājarāja III's influence was mostly confined to the present North Arcot District, while the rest of the Chōḷa empire with the exception of the Kāñchī region passed under the suzerainty of Rājendra-Chōḷa III. Our record states that Gaṇapati won over Kulōttuṅga Rājendra-Chōḷa (*i.e.*, Rājendra-Chōḷa III) in Draviḷa-maṇḍala, presumably without any conflict, and established friendly relations. This will be evident from the fact that Manmasiddhi, not long after, figures as a subordinate of the Chōḷa king and evidently in that capacity proceeds to the aid of Gaṇapati against Kalinga to the banks of the Gōḍāvari.<sup>11</sup> This expedition was probably undertaken by Manmasiddhi to show his gratitude to Gaṇapati, his erstwhile benefactor, and to forge further the friendly relations between the Kākatiya monarch and his overlord, the Chōḷa.

After reinstating Manmasiddhi, our inscription states, Gaṇapati constructed at Śrīśailam a *maṭha* called Bhṛiṅgi-maṭha; then Chaitrapura<sup>12</sup> *alias* Mōṭupalle is mentioned where a new

<sup>1</sup> *Ind. Ant.*, Vol. XXI, pp. 197 ff.; No. 2 of 1893 of the Madras Epigraphical collection; *S.I.I.*, Vol. IV, No. 814.

<sup>2</sup> No. 201 of 1892 of the Madras Epigraphical collection; *S.I.I.*, Vol. IV, No. 649.

<sup>3</sup> *Nellore District Inscriptions*, p. 206.

<sup>4</sup> No. 608 of 1919 of the Madras Epigraphical collection.

<sup>5</sup> *S.I.I.*, Vol. VIII, No. 2.

<sup>6</sup> *Ind. Ant.*, Vol. VIII, p. 7. A few inscriptions from the Nellore District indicate A.D. 1243-44 as his initial year (*Nel. Dist. Ins.*, pp. 410, 439 and 445).

<sup>7</sup> An unpublished inscription from Viriñchīpuram in the N. Arcot Dist.

<sup>8</sup> *S.I.I.*, Vol. VII, No. 541.

<sup>9</sup> Nos. 162, 188, 199 of 1921 of the Madras Epigraphical collection; and *S.I.I.*, Vol. I, No. 106.

<sup>10</sup> *Nel. Dist. Ins.*, p. 789; *Gudur*, p. 405.

<sup>11</sup> No. 580 of 1917 of the Madras Epigraphical collection.

<sup>12</sup> Whether this Chaitrapura is connected with Charitrapura mentioned by Hiuen Tsang (*Ind. Ant.*, Vol. VII, p. 39) is more than what can be said at present.

image was consecrated after his name Kumāra-Gaṇapēśvara, for the worship of which an endowment was probably made. The grant portion, as indicated above, is lost, but it may be pointed out here that the endowment is made over to a Śiva shrine, although at present the inscribed stone is found in a Viṣṇu temple. At present there is only one temple dedicated to Śiva at Mōṭupalle, called Vīrabhadrēśvara temple,<sup>1</sup> in which the image of Gaṇapēśvaradēva set up by Gaṇapati must have been consecrated. But the god in this village is variously styled in inscriptions as Mūlsthāna-Rāmīśvaradēva,<sup>2</sup> Amarēśvaradēva<sup>3</sup> and Pātēśvaramuḍaiya-Nāyanār. At Śrīśailam there appears to have been an order of Śaiva monks named after Mallinātha. Apart from the Bhṛīngi-maṭha<sup>4</sup> constructed by Gaṇapati, there were also, on the hill at Śrīśailam, Gaṇa-maṭha,<sup>5</sup> Arusa-maṭha,<sup>6</sup> Kalu-maṭha<sup>7</sup> and the Sāraṅga-maṭha.<sup>8</sup> The existence of five maṭhas on the hill is explicitly referred to in an inscription at Śrīśailam.

In the manuscripts collected by the late Mr. Mackenzie there is an account pertaining to Nāyanapalle which is therein styled Mōṭupalle-Nāyudupalle. It starts with a legendary history of the village which is traced from Udayana-Chakravartti, through Prōla, Gaṇapati, Gōparāju Rāmanna, Siddhayadēva-Mahārāja, Bayyachōḍa-Mahārāja, Rudradēva, etc. It makes mention of some of the inscriptions found in the place of which, however, the present inscription is not one.

Of the geographical places mentioned in the inscription, Nellūru identical with the district headquarters of the same name and Śrīśailam in the Kurnool District are too well known. Mōṭupalle, also known as Dēsyuyyakonḍa-paṭṭaṇa<sup>9</sup> and Vēlānagara,<sup>10</sup> was an important seaport in the time of Gaṇapati. This king issued an *abhaya-śāsana*<sup>11</sup> in Śaka 1166, corresponding to A.D. 1244, offering protection to foreigners at this port. Since in cases of shipwreck, Gaṇapati promised to take the usual customs duties only, this edict should have been particularly welcome to the merchants. A similar concession was extended to foreign merchants by the Redḍi chief Anna-Vōta in Śaka 1280 (*i.e.*, A.D. 1358) at this port.<sup>12</sup> The Venetian traveller Marco Polo calls the Kākatiya kingdom, Mutfile, *i.e.*, Mōṭupalle, which according to him was reputed for its large-size diamonds and muslins 'as fine as the tissue of spider's web.'

### TEXT

- 1 . . . . .<sup>13</sup>  
 2 śa[sti]sa[hita]. . . .<sup>14</sup>  
 3 hāmaṇḍalēśvara Kākati<sup>15</sup>

<sup>1</sup> No. 600 of 1909 of the Madras Epigraphical collection.

<sup>2</sup> No. 774 of 1922 of the Madras Epigraphical collection.

<sup>3</sup> No. 775 of 1922 of the Madras Epigraphical collection.

<sup>4</sup> The image of Bhṛīngi set up at Śrīśailam by a merchant of Rājamahēndravaram is one of the subsidiary deities worshipped in the place (*A.R.* No. 29 of 1915). A golden replica of this image was presented to the temple by Chandraśēkharayya, an officer of Kṛishṇadēvarāya-Mahārāja (No. 14 of 1915). Reference to the cult of Bhṛīngi in South India may be traced from the time of the Chōla king Rājarāja I, during whose reign an image of this deity was set up in the big temple at Tanjore (*S.I.I.*, Vol. II, pp. 190 ff).

<sup>5</sup> No. 41 of 1915 of the Madras Epigraphical collection.

<sup>6</sup> No. 309 of 1915 of the Madras Epigraphical collection.

<sup>7</sup> No. 41 of 1915 of the Madras Epigraphical collection.

<sup>8</sup> No. 44 of 1915 of the Madras Epigraphical collection.

<sup>9</sup> Nos. 600 and 605 of 1909 of the Madras Epigraphical collection.

<sup>10</sup> No. 606 of 1909 of the Madras Epigraphical collection.

<sup>11</sup> No. 600 of 1909 of the Madras Epigraphical collection. Above, Vol. XII, pp. 188ff.

<sup>12</sup> Nos. 01 and 602 of 1909 of the Madras Epigraphical collection.

<sup>13</sup> This line may be filled up as 'Svasti Śrī Samasta-pra'. Some more lines at the beginning are lost.

<sup>14</sup> The missing letters in the gap may be read as *Śrīman-ma*.

<sup>15</sup> The letters *Gaṇa* may be introduced here.

- 4 patidēva-Mahārāju[lu]...<sup>1</sup>  
 5 gvijayamu sēsi para-  
 6 maṁ[ḍa]lamulu sādhi-  
 7 mēchchi dakṣhiṇa-digu-bhāgamu-  
 8 na **Nellūru** gālchi[na] ta[d-vi]rōdhu-  
 9 laina patihāri **Bayyana Tikka-**  
 10 **nala** verasina śātrava-śiraṁ-  
 11 bulam-gaṁ[duka]-kṛiḍā-vinō-  
 12 damu salipi [**Dra**]viḷa-maṁ-  
 13 ḍalamuna Gulō[ttu]ṅga-Rājē-  
 14 m̄dra-**Chōḍani** [vahim]chchi<sup>2</sup> koni **Nellū-**  
 15 rirāju chēta [yēnu]ṅgulaṁ gānki-  
 16 goni vachchi gu[m]ḍi. . [tijai Śrīpa-  
 17 rvvatamuna<sup>3</sup> [prasidhulagu Malli]-  
 18 nāthadēvara saṁtānamu Bhṛiṅgi-maṭhamu ka-  
 19 ṭṭimchchi **Chaitra**[vu<sup>4</sup>]ramaina **Mōṭṭupallim**-da-  
 20 na-pēraṁ-**Gumāra-Gaṇapēśvara-śrī-Mahā** [dē<sup>5</sup>] vara  
 21 pratishṭa sēyumu dānki mukhya . . .  
 22 da[yani]. . . . .<sup>6</sup>

## TRANSLATION

. . . . [Ma]hāmaṇḍalēśvara **Kākati** [Gaṇa]patidēva-Mahārāja [who had all titles], having completed (*his*) *divijaya* (*and*) conquered other countries and having in the southern region played (*like*) balls with the heads of his opponents *patihāri*<sup>7</sup> **Bayyana** and **Tikkana** who burnt **Nellūru** together with those of their allies, having won over **Kulōttuṅga Rājēmdrachōḍa** in **Draviḷa-maṁḍala**, (*and*) having received presents (*in*) elephants<sup>8</sup> from the king of **Nellūru**, . . . . and built at Śrīparvata a *maṭha* called the Bhṛiṅgi-maṭha belonging to the lineage of the famous Mallināthadēva and consecrated at **Mōṭṭupalle** *alias* **Chaitravura** an image (*of god called*) **Kumāra-Gaṇapēśvara-śrī-Mahādēva**, after his name . . . . .

## No. 36—PRINCE OF WALES MUSEUM PLATES OF DADDA III; YEAR 427

(2 Plates)

S. N. CHAKRAVARTI, BOMBAY

The grant edited below for the first time is engraved on **two copper plates**, each about 11" in length by 7" in breadth. It is the only inscription of the Gurjara chief Dadda III so far discovered. The plates were recently purchased by the Prince of Wales Museum of West India, Bombay. The owner was unable to give any information as to where, how and when they were

<sup>1</sup> This gap may be filled up with the letter *di*.

<sup>2</sup> [I would read [*rakshim*]chchi.—N. L. R.]

<sup>3</sup> The letter *mu* in *muna* looks like *mri* in the record.

<sup>4</sup> The letter *vu* is engraved like *ma*.

<sup>5</sup> The letter *dē* is engraved below the line.

<sup>6</sup> The continuation of the inscription is lost.

<sup>7</sup> Vayirappa-Nāyaka, a minister of Errasiddha, was called Paḍiyāri (*A. R.* Nos. 378 and 364 of 1913).

<sup>8</sup> Receiving tributes in elephants was common in South India. Kulōttunga-Chōḷa I is stated to have received tributes in elephants from the kings of remote islands (*S.I.I.*, Vol. III, p. 144, 1.9). Muppidi-Nāyaka also claims to have received such a tribute from the Pāṇḍya king (*A. R.* No. 524 of 1909).







First Plate

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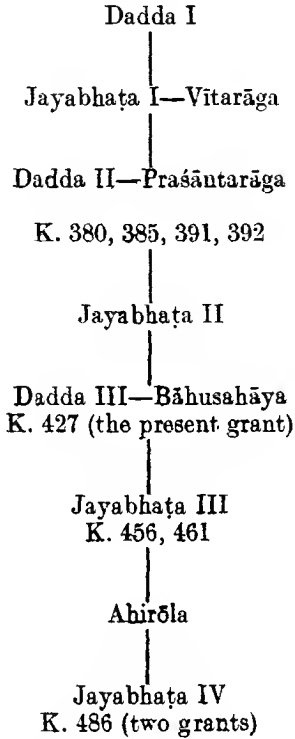
Second Plate

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Further, Dadda II, in the records of some of his successors, is credited with affording protection to the lord of Valabhī against the emperor Harsha. Now this description applies, in the present inscription, to Dadda who heads the genealogical list given here. He may thus confidently be identified with Dadda II. His grandson, Dadda III, is styled Bāhusahāya here as elsewhere.

Till now nine records of the Early Gurjaras, including the present one, are known to us; and Prof. V. V. Mirashi gives the following genealogy, as revised by him<sup>1</sup> :—



The dates given above are from the records so far discovered. The present grant is dated (K.) 427, and thus is to be assigned to Dadda III.

### TEXT<sup>2</sup>

#### *First Plate*

- 1 Ōm<sup>3</sup> Svasti śrī-Bharukachchāt=satata-Lakshmī-nivāsa-bhūtēḥ<sup>4</sup> trishṇā-santāpa-hāriṇa(ṇi)  
dīn-ānātha-vistā-
- 2 rit-ānubhāvō(vē) ¶<sup>5</sup> dvija-kul-ōpajīvyamāna-vibhava-śālīni mahati mahārāja-Karṇṇ-  
ānvayē
- 3 kamal-ākara iva rājahansa(haṃsa)ḥ prabala-[Kali]kāla-vilasita(t-ā)kalita-vimala-svabhāvō  
gambhīr-ōddā(dā)ra-charita-vismā-

<sup>1</sup> Above, Vol. XXIV, pp. 176 ff.

<sup>2</sup> From the original plates and photographs.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read-bhūtē.

<sup>5</sup> This mark of punctuation is unnecessary, as also those that follow, down to line 15.

- 4 pita-sakala-lōkapāla-mānasaḥ paramēśvara-śrī-Harshshadēv-ābhībhūta-Valabhīpati-paritrāṇ-  
ōpajāta-bhramad-a-
- 5 dabhra-subhr-ābhra-vibhrama-yaśō-vitānaḥ śrī-Daddas=tasya sūnur=aśankit-āgata-praṇayi-  
jan-ōpabhukta-vibhava-samchay-ōpachiya-
- 6 māna-manō-nirvittir=anēka-kaṇṭaka-bhaṭa<sup>1</sup>-samdōha-dāha-durlalita-pratāp-ānalō | nisita-  
nistri(stri)mśa-dhārā-dārit-ārāti-
- 7 kari-kumbha-muktāphala-chehhal-ōllasita-sita-yaśō-mśuk-āvaguṇṭhita-digvadh[ū]-vadana-  
sarasijaḥ śrī-Jayabhaṭas=tasy=ātmaajā(jō)
- 8 mahāmuni-Manu-pra[ṇīta]-pravachan-ādhighama-vivēka-svadharmmānushṭhāna-pravaṇi(ṇō)  
varṇṇ-āsrama-vyavasth-ōnmūlita-sakala-<sup>2</sup>
- 9 ka(kā)l-āvalēpaḥ praṇayi-jana-manōratha-vishaya-vyatīta-vibhava-sampādan-āpanit-āsēsha-  
śēsha-pārthiva-dān-ā-
- 10 nimānō<sup>3</sup> pada<sup>4</sup>-vivaś-āmkuś-ātivartti-kupita-kari-nivāraṇā-pīlita<sup>5</sup>-guru-gaj-ādhirōhaṇa-pra-  
bhāvō | vipat-pratāpa<sup>6</sup>-patita-narapati-śat-ānyuddharaṇa<sup>7</sup>-nikhila-lōka-viśruta-par-ōpakāra-  
karaṇa-vya-  
sanaḥ prāchya-pratichy-ādhirāja-vijrīmbhita-mahāsasamgrāma-narapati-sahasra-parivārit-  
ānēka-gaja-ghaṭā-
- 13 vighaṭana-prakaṭita-[bhul]ja-viryya-vikhyāta-Bāhusahāy-āparama<sup>8</sup>-nāmā parama māheśvaraḥ  
samadhigata-paṅcha-
- 14 mahāśabda[h\*] śrī-Dadda[h\*] kuśali sarvvān=ēva rāja-sāmaṅta-bhōgika-vishayapati-rāshṭra-  
grāma-mahattar-ādhibhikā-
- 15 rik-ādīm(din) samanudarsayaty=astu vaḥ samviditam || [ya]thā mayā mātāpitrōr=  
ātmanaś=ch=aihihik-āmushmika-

*Second Plate*

- 16 puṇya-yaśō-bhivṛiddhayē Kō[rē]lla-[cha]turāsītirmadhyē<sup>9</sup> Uvarivadra-grāmaḥ sōdraṁ<sup>10</sup>
- 17 <sup>11</sup>parikara-daṇḍa-daś-āparādhas=s-ōtpadyamāna-vri(vi)shṭi[kaḥ] sa-dhānya-hiraṇy-<sup>12</sup>  
ādēyaḥ ā-chā(cha)ndr-ā[rkk-ā\*]-
- 18 rṇṇava-[kshi]' a rit-parvvata-samakālinah puttra-pauttr-ānvay-ōpabhōgyaḥ śrī-Sāvattihī-  
vāstavya-tach-chāturvvi-

<sup>1</sup> Read -vamśa-.

<sup>2</sup> After sakala read Kali-

<sup>3</sup> Read -dān-ābhīmānō.

<sup>4</sup> Read -mada-

<sup>5</sup> Read -prathita-

<sup>6</sup> Read -prapāta-

<sup>7</sup> Read -ābhyyuddharaṇa-

<sup>8</sup> Read -apara-

<sup>9</sup> Read Kōrilla-chaturaśtī-madhyē. The Nausari copper-plate grant of Jayabhaṭa III (*I. A. Vol. XIII*, pp. 77 ff.) mentions Kōrillā *pathaka* of 'subdivision', and also the village of Samīpadraka which was included in it. From the present grant we know that Kōrilla included eighty-four villages, one of which was Uvarivadra of our grant. Thus two out of the eighty-four villages included in the Kōrilla subdivision are so far known.

<sup>10</sup> Read s-ōdraṅgaḥ.

<sup>11</sup> Read s-ōparikara-daṇḍaḥ sa-daś-

<sup>12</sup> Read -hiraṇy-

First plate

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Handwritten text in an ancient script, likely Pali or Sanskrit, arranged in approximately 14 horizontal lines. The text is densely packed and includes several large circular symbols (possibly decorative or representing specific characters) interspersed throughout the lines. The script is highly stylized and difficult to decipher without specialized knowledge.

Second plate

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Handwritten text in an ancient script, similar to the first plate, arranged in approximately 14 horizontal lines. This section also contains several large circular symbols. The text continues the narrative or list from the first plate, maintaining the same dense and stylized script.



- 19 dya-sāmānya-Bharadvāja-sagōttra-Bahvri(vri)cha-sabrahmachāri-Dumdubhibhatṭa-puttra-Gamgāditya-sutāya pradattōda<sup>1</sup>-
- 20 k-ātisargga-nyāyēna [ |\*] yatō=sy-ōchitayā brahmadāya-ṣthityā bhūmjataḥ(tō) bhōjayatō vā kri(kri)shataḥ karshayatō
- 21 vā na kaiśchit=paripamthanā kāryyā [ |\*] āgāmi-bhadra-uri(nri)patibhir=asmad-varṇsajair=anyair=vvā sāmānyam bhūmi-dāna-phala-
- 22 m=avētya vidyul-lōlāny=anity=aiśvaryyāni tṛiṇ-āgra-jala-bindu chaṁchala[ṅ=cha] jīvitam=ākalayya dāyō=yam=asm-ānu<sup>2</sup>-
- 23 maṁtavyaḥ pālayitavyaś=cha [ |\*] yaś-ch-ājñāna-timira-paṭal-āvri(vri)ta-matir=āchchhidyaḍ=āchchhidyamānakam v=ānumōdēta
- 24 sa pañchabhir=mmahāpātakair=upapātakaiś=cha samyukta[ḥ\*] syād=ity=uktaṅ=cha bhagavatā Vēdavyāsēna | Shashṭiṁ varshsha-
- 25 sahasrāṇi svarggē tishṭhati bhūmi-daḥ [ |\*] āchchhētā(ttā) ch=ānuma[m]tā cha tāny=ēva narakē vasēt || Viṁdhy-āṭavishv=atōyā-
- 26 su śushka-kōṭara-vāsinaḥ [ |\*] kri(kri)shṇ-āhayō hi jāyamtō bhūmi-dāyam haramti yē || Agnēr=apatyam prathamam suvarṇam bhū-
- 27 r=vvaishṇavī sūryya-sutās=cha gāvaḥ [ |\*] lōkatrayam tēna bhavēd=dhi dattam yaḥ kāñchanam gān=cha mahiṅ=cha dadyāt || Bahubhir=vva-
- 28 sudhā bhuktā rā[jānē]<sup>3</sup> Sagar-ādibhiḥ [ |\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam || Māgha-suddha-Ratha-saptamyām ha-
- 29 stirathēna saha pradatta[ḥ] [ ||\*] Sa[ṁ\*]vat<sup>4</sup> 400 20 7 likhita[m] mahāsāndhivigrahādhipatinā Durggabhaṭa-sūnunā Saṅgullēn=ēti [ ||\*]
- 30 Sva-hastō mama śrī-Daddasya ||

### No. 37—EPIGRAPHICAL NOTES

THE LATE RAO BAHADUR C. R. KRISHNAMACHARLU, MADRAS

#### KOROSHANDA PLATES OF VISAKHAVARMAN

Mr. G. Ramdas has published an article on the above plates.<sup>5</sup> He does not notice the name of the executor of the grant in his introductory remarks. The published text (1.8) gives the name as follows: *Ājñābhōgikabōdudēvaḥ*. The index to the volume in question gives the article *ājñābhōgika* in the sense of an official and his name as Bōdudēva. There are one or two serious objections to this rendering of the original. If *ājñābhōgika* is presumed to be an official, the expression as read in the text would carry no sense. It does not either form a sentence or signify a statement by itself. Moreover the official *ājñābhōgika* is not known from any other record. But the official *Bhōgika* figures in several documents like *Amātya*.<sup>6</sup> It would, therefore, be more correct

<sup>1</sup> Read *pradatta uda-*

<sup>2</sup> Read *asmad-dāyō=yam=anu-*

<sup>3</sup> Read *rājabhiḥ*.

<sup>4</sup> [The ornamental treatment of the stroke indicating the vowellessness of the letter *t* is worthy of note. In *loc. cit.*, l. 25, and in *dadyāt*, l. 27, it seems to be mixed up with the mark of punctuation —E.]

<sup>5</sup> Above, Vol. XXI, p. 23.

<sup>6</sup> D. R. Bhandarkar, *List of Inscriptions of Northern India*, Nos. 1194, 1195, 1196, 1205, etc.

to amend the text as *ājñā Bhōgika-Bōdulēvaḥ* and render it as 'the *ājñā* (executor) (is) *Bhōgika Bōdulēva*.' The term *ājñā* is employed here in the sense of the official *ājñāpti* or *ājñāpti* of other known records.<sup>1</sup>

Mr. Ramdas has pleaded inability to identify the gift village Tampōyaka. There is hardly any doubt that this is the same as the modern village Tampa which, like Kōrōshaṇḍā (the Kōrāsōḍaka of the grant), lies in the Parlakimedi *tāluk*. It is noteworthy that this village is even now a *zamīndārī* (gift) village.

#### RITHAPUR PLATES OF BHAVATTAVARMAN

Mr. Y. R. Gupte, who has published this record,<sup>2</sup> reads the text in line 6 as **मम चाचपी (पि) भट्टारिकायाश्च** and adds a foot-note that the expression **चाचपि** is superfluous. The Editor follows this up with a note that 'perhaps **अपिच** is meant'.

By this mis-reading and these notes thereon an interesting and vital point of the document is missed. A careful examination of the original would reveal the fact that a very important proper name is indicated here. The document actually reads **मम चाचलीभट्टारिकायाश्च**.

It is important in this connection to compare the forms of the letters *pi* and *li* as engraved in this record. In the former the medial *i*-sign is attached to the top of the left arm of *pa* (cf. *pi* in *piṇḍiraku* in line 19 and *piṭrōḥ* in line 22). On the other hand, in the letters *li* and *li* the medials are attached at the top of the right arm of the letter *l* (cf. *likhita* in line 21 and *kālīka* in line 23). It will thus be seen that the actual text must be rendered as **मम च+अचलीभट्टारिकायाश्च** and herein we get the name of the queen, viz., Achālī-Bhaṭṭārikā. This is an important item of information for the history of the Nala dynasty.

Incidentally we may refer to another mis-reading of the text given by Mr. Gupte. In l. 13 he reads **लकः** and corrects it into **लकः**. A close examination of the original would show that it actually reads **लकः** correctly. What Mr. Gupte takes for the *ai*-sign of *lkaiḥ* is only the *l* of *lkaiḥ*. The superscript *l* is engraved on a miniature scale above the letter *k* which occupies the main portion of this composite letter. An analogous instance may be observed in the formation of the letter *ddhyā* in *upādhyāya* in l. 26. That the letter intended here is *l* will be borne out by a close comparison of it with the form for the *ai*-sign in *kaiḥ* in *pātakaiḥ* (l. 15). The two prongs of the *ai*-sign converge to a point while the two arms of the superscript *l* touch the base of the letter independently.

The name of the engraver of the record is indicated thus : **पद्मोपाद्ध्ययपुत्रस्य पुत्रेण बोप्पदेवेन**. This passage has been rendered by Mr. Gupte as 'engraved by Boppadēva, the son's son of Paddōpādhyāya' (*loc. cit.* p. 103 f.) This interpretation raises the question, rather the puzzle, as to why the name of the father of the engraver Boppadēva is not given. It is a well-known practice of lithic documents to give, wherever they do, the name of the father and not of the grandfather, of the engraver. And why a departure here? In fact, the case seems to be that here is given not the name of the grandfather but of the father of the engraver. If the author had intended to indicate the grandson he could and would have straightaway employed the term '*putrēṇa*' with reference to Boppadēva instead of the round-about expression *putrasya putrēṇa*. I think that the father's name in this case is Paddōpadhyāyaputra, wherein the suffix *upādhyāyaputra* must be understood to be the title of the father. It may, however, be argued that this title is not met with elsewhere in epigraphy: but this argument does not militate against the interpretation offered by me here. I am almost certain that the title was in vogue at that time on the analogy of epithets like *ārya-*

<sup>1</sup> Above, Vol. XII, p. 5, text l. 15; p. 135, text l. 10; Vol. XVII, pp. 337 and 339; Vol. XXIV, pp. 145, 303n.

<sup>2</sup> Above, Vol. XIX, p. 100.

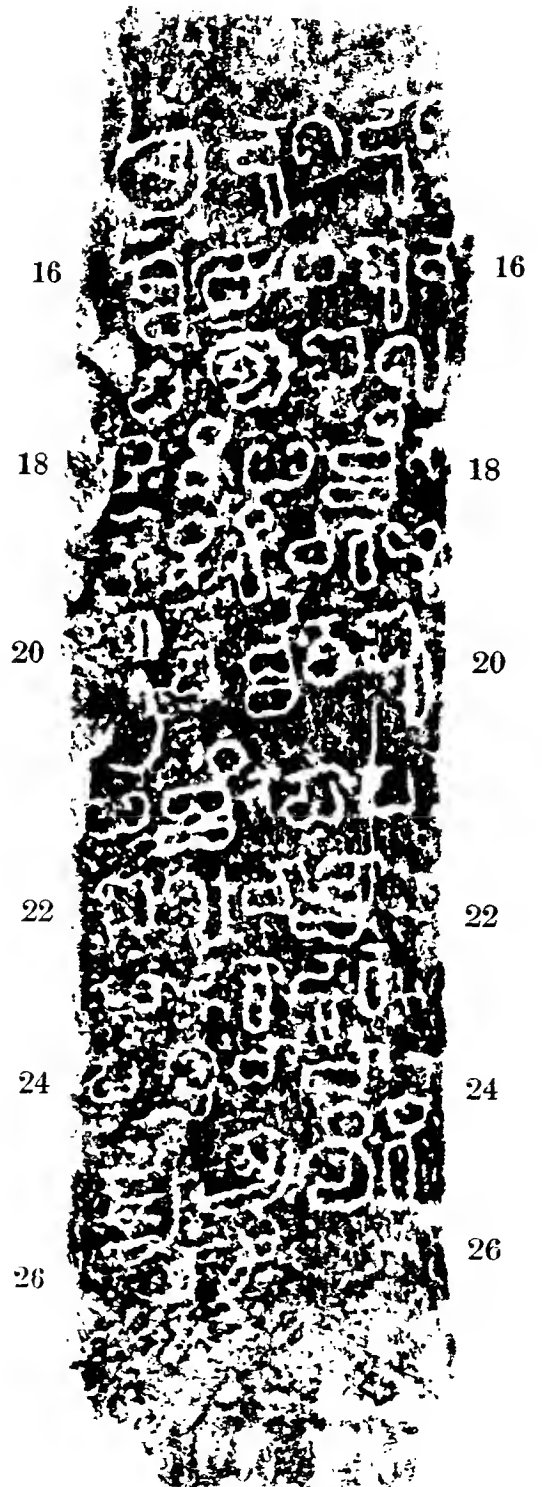




NALAJANAMPADU OLD-TELUGU INSCRIPTION.

Front

Back



putra, *Dēvaputra*<sup>1</sup> (title of the Kushāṇa kings), *bhaṭṭaputra*<sup>2</sup> (found in names of donees and engravers in epigraphs) and *Rājaputra*<sup>3</sup> (official).

In the light of the foregoing remarks we have to conclude that the engraver of the record was Boppadīva, son of Paddōpādhyāyaputra and not grandson of Pallōpādhyāya.

## No. 38—NALAJANAMPADU OLD-TELUGU INSCRIPTION

(1 Plate)

ALFRED MASTER, LONDON

I am indebted to the courtesy of the Director General of Archæology, Rao Bahadur K. N. Dikshit, for excellent squeezes of this inscription which is transcribed in modern Telugu characters in *Nellore Inscriptions*, p. 676. A plate is given therein, but contains several obscurities. The inscription is generally considered to be later than the Addanki Inscription of 844-5 A. C.<sup>4</sup> but I had reason to suspect that it was, on the contrary, much older.

The inscription is engraved on the two sides of a stone. The village in a field of which the stone lies is situated about lat. 15° 05' long. 79° 30' in the heart of the Telugu-speaking area as shown in the *Linguistic Survey of India*, Vol. IV, Map of Dravidian Languages. The stone has a bull at the head. Above it is a *linga* on a pedestal, on the left of which is a water-pot and crescent moon and on the right a partly defaced mark, which may represent the *trīśūla*. The **characters** are of the Western Chalukya type and resemble those of the Bādāmi Inscription<sup>5</sup> of Vijayāditya (696-733 A. C.). As regards **orthography** the following may be noted: *a* is occasionally written for *ā*; it is often impossible to distinguish *d* and *ḍ*.

### TEXT

#### Front

1 Svasti [!]* Bha-	8 yari koḍuku Bādī[rā]-
2 gavad-Arhata-[pa]-	9 j=envāṅṛu rājam[ānam]-
3 rama-bhaṭṭarakasya pā-	10 bu mūṅṛu vuṭṭu āṛḷa-
4 dānudhyāta parama-mā-	11 paṭṭu kshētra[ū]bu pa[ṛi]-
5 hēsvara Para[mē]svara Pa-	12 si paḷḷeyāri-[dā]-
6 llavāditya śrī-B[ā]di-	13 yana[ū]bunāku icche
7 rājula andu paḷḷe-	14 dīni rakshiṅchinavāni[ki]

#### Back

15 aḍug-aḍug=	21 lahchina pāpaṁ-
16 aśvamēdha[ū]bunā	22 b=agu Vā[checho].
17 palamb=agu	23 [ā]ḷa koḍuku
18 dīni lahchina-	24 Pallavāchā-
19 vāniki ekaḷu	25 rjyasya liki-
20 Śrīparvvatanbu	26 tam [!]*

<sup>1</sup> Above, Vol. XIX, pp. 5, 6, 66, 96, 97.

<sup>2</sup> *Ibid.*, App. No. 249; Vol. XXII, p. 153.

<sup>3</sup> *Ibid.*, Vol. XIX, pp. 44, 135, 269.

<sup>4</sup> Above, Vol. XIX, p. 274.

<sup>5</sup> *Ind. Ant.*, Vol. X, p. 103.

## TRANSLATION

Hail! Paramēśvara-Pallavāditya, a devoted worshipper of Mahēśvara, meditating on the feet of the Supreme Master, the Lord Arhat. He who is named Bādirāju, son of the village chief in the family of the Bādirāju, divided off a field of three *puttis* of millet by the royal measure and gave it as the village-chief's hereditary land. He who preserves this (*assignment*) will have the reward of performing the horse sacrifice often. He who destroys it will ever have the sin of destroying the Śrīparvata. Written by Pallavāchārya, son of Vācho. .lāla.

The inscription is ordinarily supposed to have been engraved in the name of a small Pallava chief Bādirāju and the expression *Paramēśvara* is held to be an epithet. *Paramēśvara* was a title assumed by Pulakēśin II after his repulse of Harsha and was used by the Western and Eastern Chalukyas after him. The Rāshtrakūṭas used it, but not regularly. The Bāṇas claim descent from the door-keeper of *Paramēśvara* and do not use the title for themselves. The Gaṅgas do not use the title. And the Chōlas at a later period avoid it. It is therefore unlikely that a small chief of Pallava descent would use it, particularly as the earlier Pallavas used the word only as a personal name and the later Pallava kings were recognised as paramount long enough to make it unlikely that any members of the clan would assume it as a title. Nandivarman Pallavamalla in the Kāśākuṭi plates<sup>1</sup> (c. 730 A. C.) calls himself *paramēśvara* and in line 136 the word is used in *paramēśvara-mahākōshṭakārīṇā* by the king's high-treasurer. If *paramēśvara* is not a *biruda*, it must be a name. There is only one name that deserves consideration—that of the Pallava king *Paramēśvara I* (660 to 680 A. C.). There are the following definite reasons for making this attribution.

(1) The characters belong to the seventh and eighth centuries. They are later than the sixth century as *k* and *r* are no longer open. They are not later than the ninth century as they possess an earlier form of *l*.

(2) The inflection *-ṇḍu* (modern Telugu *-ḍu* and *-ṇḍu*) in the Addanki inscription is represented here as *-ṇṇu*. The modern Telugu *āḷḷu* 'a millet' is represented, not as *āḍḷu* as in the Addanki record, but as *āṇḷu*. These forms are closer to the Tamil type, but are not Tamil. The freer use of *r* is a sign of age.

(3) *Paramēśvara I* frequently calls himself in Tamil inscriptions *Īchchuvaparuma* and *Paramēchchu[va]ra*<sup>2</sup> and in Sanskrit *Paramēśvaravarmā*<sup>3</sup> with only a simple *biruda*, if any. *Pallavāditya* is one of the *birudas* of Narasiṃha II, *Paramēśvara's* son<sup>4</sup> and *Mahēśvara* is a contemporary name of Śīva, although I cannot find the term *paramamāhēśvara* until the ninth century in an Eastern Chalukyan grant.<sup>5</sup> *Paramēśvara*, unlike many other kings, often does not use *śrī* before his name.<sup>6</sup>

(4) The vocabulary and structure of sentences are not less archaic than those of the Addanki inscription.

The language of the inscription is of special interest. It has been previously noticed,<sup>7</sup> that there are several unusual words and forms. *Mūṇṇu* (l. 10) 'three' may be compared with Tamil *mūṇṇu* and is certainly the oldest form known of the numeral substantive three. *Paḷḷeyāri*

<sup>1</sup> *S. I. I.*, Vol. II, p. 350, l. 71.

<sup>2</sup> Above, Vol. VII, p. 24; *Ep. Carn.*, Vol. X, Mb. 211; *S. I. I.*, Vol. VIII, No. 331.

<sup>3</sup> *S. I. I.*, Vol. I, p. 148.

<sup>4</sup> *Ibid.*, p. 16.

<sup>5</sup> *Ibid.*, Vol. IV, p. 22. [The following rulers of South India who flourished between 4th and 7th centuries A. D. had the *biruda* of *paramamāhēśvara*: (1) the Śālaṅkāyana king Vijaya-Dēvavarman (above, Vol. IX, p. 58). (2) the Kēkaya chief Sivanandavarman (*Ep. Carn.*, Vol. XI, p. 142) and (3) the Viśṅukunḍin king Vikramēndravarmā (above, Vol. IV, p. 196).—N. L. R.]

<sup>6</sup> *Ibid.*, Vol. I, p. 31.

<sup>7</sup> See for example, K. Ramakrishnayya: *Studies in Dravidian Philology*.

(ll. 8 and 12) which seems to be the form intended, can be compared as regards the formation with *pālāru* 'tenant'. It seems to have been formed from *palle* 'village' and the plural suffix *-ār*. *Envāuru* (l. 9) may be compared with *envōr* (*enva* *ōr*+, another form of *-ār*) found in a Kannāḍa inscription<sup>1</sup> of c. 700 A. C. but singular instead of plural. *Pa[ri]si* (ll. 11 and 12) is uncertain and might be *palisi* or *palisi* or *pā* for *pa*, without altering the meaning, as Telugu *pariya* means fragment, *pālu*, share and Kannāḍa has *paṛi* meaning 'divide', *palisu*, *pālisu* meaning 'distribute'.

Reward is *pala* (l. 17) (not *phala*) as in the earliest Telugu and Kannāḍa-Sanskrit inscriptions.<sup>2</sup> *Ekaḷu* (l. 19) may be for *ēkaḷu* cf. *ēkālamu* meaning 'when'.<sup>3</sup> The final *u* is for the emphatic suffix and might be for *ū* or *um*. The form of *ḷa* (ll. 18 and 21) is found in later inscriptions and also in early Kannāḍa.<sup>4</sup>

What Caldwell terms euphonic permutation is rare, the only clear example being *vutṭu* (l. 10) for *puṭṭu* in *mūnṛu vutṭu*. In the other inscriptions it is more frequent. So *pandumbu*, meaning 'ten *tūmus*', *sēnu* for *chēnu*, meaning 'field', *sēsiri* for *chēsiri*<sup>5</sup>; again *gānu* for *kānu* meaning 'see,' *vē-guḷḷuvu*, meaning '1000 families' (*vē+kūḷḷuvu*), *vē-seruvuḷu* meaning '1000 tanks' (*vē+cheruvuḷu*) in the Mālēpāḍu inscription.<sup>6</sup> In the Addaṅki verse inscription the change is common but in the short prose portion rare, only *enubadi vuḷḷu*, meaning '80 *puṭṭas*' being found (*puṭṭalu* replaced by *vuḷḷu*).

The grammar of the present inscription is closer to Tamil and Kannāḍa than is modern Telugu. The plural termination *kaḷ* or *gaḷ* is already worn down to *la* via *gala* which actually occurs in the Bezwada inscription of Yuddhamalla (c. 880 to 926), in *brōlagala* meaning 'cities'<sup>7</sup> (*b* is the form assumed by *p* after *m*).<sup>8</sup> The ending *nṛu* for nominative masculine singular has been mentioned above. The neuter form *mbu* later *mu* already appears but seems to be confined to words considered to be of Sanskrit origin. *Ichche* (l. 13) meaning 'he gave' corresponds to *ichchemu* in modern Telugu and *ichchen* in literary Telugu for M. F. N. sing. and N. pl. Possibly the twin consonant is a sign of the past tense. The suffix *āku* (l. 13) corresponds with modern Telugu *gā*; Tamil *āka*, *āki*, Kannāḍa *āga* are similar in origin. *Agu* (ll. 17 and 22) is a future or optative, cf. Kannāḍa *akum*<sup>9</sup> and perhaps Tamil *āka* in the Daḷavānūr inscription.<sup>10</sup> The uninflected form of the nominative used as a genitive (*paḷḷeyari*, l. 8) is found in certain nouns in modern Telugu, but the genitive termination *na* (*aśvamēdhambuna*, l. 16) is, in modern Telugu, only found in words such as *āyana* meaning 'his' and in relative participles. The former survives in modern Tamil and Kannāḍa, and the latter only in Tamil.

From the linguistic point of view an early attribution is therefore perfectly feasible. From the epigraphic point of view it has been stated above that the characters are those of the seventh and eighth centuries. They may be somewhat later, for the style of the Telugu alphabet was changed in the course of the reign of the Eastern Chalukya Vijayāditya III (circa 844 to 888 A. C.); his later inscriptions were engraved in a new more regular style, which is found later in the Bezwada inscription. The latest date of this inscription is, therefore, c. 850.

Historically, the date can be pushed back still further. It has been argued above that Paramēśvara must be a proper name, but there still exists the bare possibility that during a pro-

<sup>1</sup> *Ind. Ant.*, Vol. X, p. 103.

<sup>2</sup> Te. Addaṅki and Bezwada inscriptions; *Ka. Mys. Arch. Rep.* 1936, p. 126; *Ep. Uarn.*, Vol. II, No. 35 (Sanskrit portion).

<sup>3</sup> Brown, *Telugu English Dictionary*, under *eppuḷu*.

<sup>4</sup> See, for example, *Ind. Ant.*, Vol. X, p. 164.

<sup>5</sup> *Nellore Inscriptions*, p. 607, Petlūru.

<sup>6</sup> Above, Vol. XI, p. 346. [The expression *vē-guḷḷuvu* has been taken to mean 'a thousand temples'.—N. L. R.]

<sup>7</sup> *Ibid.*, Vol. XV, p. 150 [*gala* or *kala* here means only 'living' or 'existing'.—N. L. R.]

<sup>8</sup> See Campbell, *Teloogo Grammar*, 33.

<sup>9</sup> *Bādāmi Inscription*, c. 590, *Ind. Ant.*, Vol. X, p. 60.

<sup>10</sup> Above, Vol. XII, p. 225.

longed period of disorder a local chief assumed the title of Paramēśvara. There is, however, no sign of such a prolonged period of disorder. To the north of Addaṅki which is only about 30 miles from Nalajanampāḍu, the Eastern Chalukya kings reigned with unbroken power since c. 615. To the south the Pallavas still maintained their power. So late as 862 Aparājita won a victory over the Pāṇḍya king and was not defeated by the Chōla Āditya till the end of the 9th century. His predecessors Nandivarman Pallavamalla c. 740 and Dantivarman c. 824 were still recognised as suzerains by the Bāṇa kings<sup>1</sup> and although the Eastern Chalukya advance in 844 was probably due to the weakness of Dantivarman's successors, 20 years is too short a period in which to produce a Pallava chief claiming sovereign powers in a mixed Chalukya-Pallava style and calling his minister Pallavāchāryya. The further we recede the less opportunity there is of finding any gap. The fierce Pallava-Western Chalukya conflicts resulted only in weakening both the sides so much so that they could be conquered by the Rāshtrakūṭas and the Chōlas, but their kingdoms were not disrupted and there are no signs of administrative decay as in the last days of the Moghul Empire or the break-up of the power of the Delhi Sultans.

The inscription itself although simple in its preface in conformity with Paramēśvara I's practice, is a formal document in the king's name. It invokes the support of his successors with the blessing of the horse-sacrifice and the sanction of a searing curse. If it had been written in the name of a petty chief, the blessing of the *asvamēdha* would have been ridiculous. The mention of the *rājamāna* or royal measure implies a strong central administration. A petty chief does not concern himself with prescribing standard measures. There need, therefore, be no hesitation in making the ascription to Paramēśvara I.<sup>2</sup>

### No. 39—A NOTE ON THE NALAJANAMPADU INSCRIPTION

N. LAKSHMINARAYAN RAO, OOTACAMUND

In his article on this inscription Mr. Alfred Master attributes the record, which he places in the 7th-8th century of the Christian era on grounds of palæography and language, to the Pallava king Paramēśvara I. His main argument for doing so is that the expression Paramēśvara occurring in line 5 of the record is a personal name and not a *biruda* of Bādirāja (I.7) as has been hitherto supposed; for, according to him, it is not likely that a subordinate chief of Pallava descent could have used the *biruda* as the earlier Pallavas used the word only as a personal name and the later members of the family had no need to assume it. Moreover this title which was adopted by the Chālukyas and occasionally used by the Rāshtrakūṭas was not used by the Bāṇas, the Gaṅgas or the Chōlas. But I may point out that there is at least one inscription at Kāñchīpuram which indicates that the early Pallava king Narasimhavishṇu had the title of *Paramēśvara*.<sup>3</sup> In the context it is not possible to take the word used in *double entendre* as the proper name of the

<sup>1</sup> Above, Vol. XI, pp. 224 and 225.

<sup>2</sup> In the preparation of this paper, I have profited by some useful suggestions kindly put forward by Dr. L. D. Barnett. I also owe thanks to Mr. C. S. K. Pathy, D-ēs-L for his perusal of the rough draft.

<sup>3</sup> *S. I. I.*, Vol. I, No. 29.

Bharttuḥ Pur-ōnmathana-dṛiṣṭa-dhanur-bbalasya  
 Śailādhīrājatanay=ēva Vṛiṣhadhvajasya [1\*]  
 yā Kālakāla iti viśruta-puṇya-kīrttēh  
 kāntā nitānta-dayitā Paramēśvarasyaḥ(sya) [1\*]  
 Dēvē jagad-valaya-rakṣaṇa-baddha-dīkshē  
 nirbhinna-śatru-hṛidayē Narasimhavishṇau [1\*]  
 vāllabhyam=ūrjītam=avāpya virājatē yā  
 nīrjītya garvvam=iva Pushkaradēvatāyāḥ [2\*]

As Narasimhavishṇu was the name of the king, the expressions Kālakāla and Paramēśvara are to be taken as his *birudas*.

king which is given in the second verse of the record as Narasimhavishṇu. Among the rulers who claim Pallava descent, Chāru-Ponnēra, who was also known as Pallavādhirāja, bore the title of *Paramēśvara*.<sup>1</sup> Vīra-Nombādhirāja (apparently Polalchōra, son of Chāru-Ponnēra) had assumed the title *Rājaparamēśvara*.<sup>2</sup> Several inscriptions of the later Pallava chiefs of the Telugu country apply this title to their ancestor Kāḍuveṭṭi or Mukkaṅṭi Kāḍuveṭṭi.<sup>3</sup> Of the other dynasties mentioned by Mr. Master, epigraphical evidence shows that the Western Gaṅga king Śrīpurusha (A.D. 725 to 788) used *Paramēśvara* as a *biruda* ;<sup>4</sup> his son Śivamāra also bore it ;<sup>5</sup> and a record of Nanniya-Gaṅga, a later scion of the same family, seems to give him the title.<sup>6</sup> That the Chōla king Virarājendra who ruled from A.D. 1063 to 1070 was given the title *Paramēśvara* can be seen from his Chārāla plates<sup>7</sup> of Śaka 991 and from the stone inscription of the 6th year of his reign at Poṭṭapalli.<sup>8</sup> The *biruda* of *Rājaparamēśvara* is known to have been borne by Kulōttuṅga I.<sup>9</sup> It is thus difficult to maintain that the word *Paramēśvara* used in the inscription is not a *biruda* of a Pallava chief.

Another reason adduced in support of the contention that the title could not be that of Bādirāja, who was a small Pallava chief, is the blessing of the *aśvamēdha* which would be ridiculous in a record of a petty chief and the mention of the *rājamāna* which implies a strong central administration. I shall give here a few instances from inscriptions which, though they do not refer themselves to the reigns of sovereign rulers, invoke the blessing of *aśvamēdha* and mention *rājamāna*. One of them is the inscription of Prithivīpati found in the Cuddapah District of the Madras Presidency.<sup>10</sup> It is also written in the Telugu language and may be assigned on grounds of palæography to the 8th or 9th century A.D. During this period there was no independent ruler of the name of Prithivīpati in this part of the country. He could be only a minor chieftain. But his epigraph contains a reference to the *rachchamāna* (*rājamāna*) as well as to *aśvamēda* (*aśvamēdha*). Another inscription<sup>11</sup> of Śaka 894 which was issued during the administration of Śāntivarmmarasa, who was not a paramount king, invokes the fruit of eighteen *aśvamēdhas* on the person who protected the gift recorded in it. An early Telugu inscription of about the 7th century A.D. at Bōdanampāḍu in the Nellore District records a gift of land according to the *rājamāna*. It may be noted that this epigraph was not issued by a reigning king.<sup>12</sup> Similarly an inscription at Kōlālu in the Chitaldrug District of the Mysore State dated Śaka 953 which does not mention any ruling king registers an endowment of land measuring twelve *mattar* by *rājamāna*.<sup>13</sup>

Let me now proceed to the interpretation of the text of the record. After *svasti*, which can be regarded as a sentence in itself, the next sentence ends with *ichche* in line 13. If it is considered that there is another sentence ending with *Pallavāditya* of line 6, it would have no predicate. It would not, therefore, be natural to take the passage beginning with *Bhagavad* and concluding with *Pallavāditya* as a complete sentence, nor is there any justification for doing so. The whole passage preceding *śrī-Bādirājula* would thus govern Bādirājula.

<sup>1</sup> *Ep. Carn.*, Vol. XI, Chāllakere 33 and 34.

<sup>2</sup> *S. I. I.*, Vol. IX, No. 17.

<sup>3</sup> See *S. I. I.*, Vol. IV, No. 1220; *ibid.*, Vol. X, No. 362.

<sup>4</sup> *Mys. Arch. Rep.*, 1927, No. 4.

<sup>5</sup> *Ibid.*, 1924, Nos. 46 and 80 (1.65).

<sup>6</sup> *Ibid.*, 1923, No. 113 (1.38). Some later chiefs of this family had this title; see e.g. *Ep. Carn.*, Vol. VII, Shikarpur 109 and 130 and Shimoga 4 and 39.

<sup>7</sup> Above, Vol. XXV, page 262, text-line 156.

<sup>8</sup> *Ep. Carn.*, Vol. X, Chintamani 161.

<sup>9</sup> *S. I. I.*, Vol. VI, No. 200.

<sup>10</sup> *Journal of the Telugu Academy*, Vol. 24, p. 160.

<sup>11</sup> *Ep. Carn.*, Vol. VIII, Sorab 44.

<sup>12</sup> *An. Rep. on S. I. E.*, 1934, part II, para. 40.

<sup>13</sup> *Ep. Carn.*, Vol. XI, Hiriyur 77.

In view of these considerations it would be highly problematical to ascribe this inscription to the Pallava king Paramēśvara I.

Incidentally I may notice here one or two points of the language of the record. The suffix *āku* (l. 13) is to be taken as a dative case-ending corresponding to the modern termination *aku* of the same case as in *grihamunaku*. The long *ā* in *āku* is found in many early Telugu inscriptions.<sup>1</sup>

In lines 11-12 I would read *pa[la]si* in place of *pa[ri]si*; *pa[la]si* may be either a variant of or a mistake for *pa[da]si* meaning 'having obtained'. This word may be construed along with *andu* in l. 7 which, though locative, seems to have the sense of 'from'. Thus the passage in lines 6-12 would mean 'he who was called Bādirāju, the son of Palleyaru,<sup>2</sup> having obtained 3 *vuttu* of *āṅṅa-paṭṭu* land from Śrī-Bādirāju'.

## No. 40—TASGAON PLATES OF YADAVA KRISHNA ; SAKA 1172

(1 Plate)

G. H. KHARE, POONA

Sometime in 1934, my friend Mr. V. T. Apte, M.A., LL.B., of Jamkhandi (the capital of the state of the same name in Southern Maratha country, now merged into the Indian Union) sent to me four copper plates with a tentative reading of the record inscribed on them. He informed me that he got them from Mr. S. R. Apte, the then Public Prosecutor of Jamkhandi who had secured them from Mr. Jog, a pleader at **Tasgaon** (Satara). On examining the plates, I found that the grant originally consisted of five plates of which the first was missing. But having no hope of getting it in the near future, the incomplete record was edited jointly by myself and my friend Mr. V. T. Apte.<sup>3</sup> After a lapse of 4 years, however, through the goodness of Mr. Vinayaka Dinakara Limaye of Tasgaon, who was the original owner of the four plates, I was able to get the missing plate, which I edited separately.<sup>4</sup> I now re-edit the complete record in this journal for a wider circle of scholars.

The set consists of five plates, measuring  $10\frac{1}{2}$ ", 6" and less than  $\frac{1}{10}$ " in length, breadth and thickness respectively. They were strung on a circular ring,  $2\frac{1}{2}$ " in diameter, the two ends of which were soldered into a rectangular seal, bearing in relief, from left to right, the figures of a couchant bull and a flying *garuḍa* with folded hands. *Garuḍa* was the emblem of the Yādava dynasty and the bull probably that of the feudatory family brought to notice for the first time in these plates. The first and the fifth plates are inscribed on the inner sides only, while the remaining three plates are engraved on both the sides. The rims of the plates are turned either inwards or outwards, and the writing is well preserved on the whole. The set weighs 219 *tolas*.

The grant is written in **characters** of the southern Nāgarī type of the thirteenth century A.D. and calls for few remarks. The engraver being not sufficiently skilled in his craft has committed several mistakes. It is rather difficult to differentiate between *dva* and *dḍva*; *ra*, *ta* and *na* also cannot be easily distinguished from one another.

About **orthography**, some points deserve mention. *Jihvāmūliya* has been used in 19 places (ll. 9, 12, 16, 19, 21, 24, 39, 42, 44, 51, 53, 62, 66, 68, 82, 91, 96) and *upadhṃnīya* in 8 places (ll. 14, 15, 29, 30, 41, 49, 91, 96). *S* has been used for *ś* in some places; e.g., *Srichandra* (l. 37), *satam*

<sup>1</sup> Cf. *Vasantīśvarambunāk=ichchinadi* (i.e., given to the temple of Vasantīśvara) in No. 384 of 1904 of the Madras Epigraphical collection; below, p. 236, text-lines 15-16.

<sup>2</sup> *Palleyāru* or *Palleyaru* may be a proper name or the designation of an official connected with a *paṭṭi*, i.e. Jaina temple or establishment to the god Arhat, of whom the chief Bādirāju was a devotee.

<sup>3</sup> *Sources of the Mediaeval History of the Dekkan*, Vol. III, p. 9.

<sup>4</sup> *Ibid.*, p. 65.

(l. 73), *vyādisyate* (l. 74), *prāmāṅyatas=che*<sup>o</sup> (l. 91). In a few cases *v* has been used for *b* as in *°tō=ṁvarē* (l. 78). There are instances where *ts* has been substituted by *tchh* as in *yat=chhaubhrātra*<sup>o</sup> (l. 53-4), *jyōtchhnā* (l. 58-9). *Schha* has been invariably used for *stha*.

The **language** of the record is Sanskrit, except in lines 100-115 which are written in Marāṭhī prose. This passage is valuable as it furnishes a specimen of the rare Marāṭhī of the pre-Jñānēśvara period. It contains one definitely Kannaḍa word *oḍēra*. The whole of the Sanskrit portion is in verse except the last line.

The record opens with the details of the date cited below and refers to the grant of the village Mamjaravātaka. Then after invocations to Śiva and Viṣṇu in his boar incarnation, the record describes the members of the Yādava family thus : Formerly in the Yādava family was born the victorious Bhillama who built his fort Suragiri, i.e., Dēvagiri. From him was born Jaitra who subdued the angry Āndhra king. His son was Sīmha born by the grace of the family-goddess Nāra-simhī. From him was born Jaitra who begot Kṛishṇa. Conventional praise is bestowed on these princes. While Kṛishṇa was ruling, there prospered the family of Chandra and Kēśava whose descent is described as follows :—In Northern India there was a Gūrjjara Brāhmaṇa named Śātānanda of the Kṛishṇātrēya *kula* (*gōtra*). He begot Śriyānanda. From him was born Jalhana-Paṇḍita. His wife was Kumārādēvī, the daughter of Prabhālitya of the Viśvāvasu *gōtra*. Their son was Chamdradēva whose younger brother was Kēśava. Here follows a description of the fraternal love that existed between them. Chandradēva who was the *tilaka* of the Yādava feudatories was also known by the epithet *Kharahastamalla*. In vv. 18 and 19 there is a veiled allusion to some historical facts and as such I translate them here very closely. (V.18) "Oh ! be the king of Kōṅkaṇa and then I shall be Chandradēva for a moment." "If you are the protector of Gōpaka, then oh ! I am born as Kēśava." "You protect your territory and then, oh ! I shall take it by assault in a moment." "Thus was the tumult raised by the boys while playing in the palace." (V. 19) "Oh ! Lord ! if you are Jayakēśin, the king of the sea, then drive the group of horses"; "Oh Chōla ! send speedily a hundred pearls with fresh water"; "Oh king of Nepal, make haste (and send) a clean and white *chāmara* and musk (to the brothers) ". Thus spoke always, the parrots and *sūrikās* (of the palace) in the morning. Though nothing has been said in these verses about the relations of the princes mentioned therein to the two brothers, Jayakēśin may be the Kadamba chief Jayakēśin III of Goa, who is assigned to the period between 1187-88 and 1210-11 A.D. by the late Dr. Fleet.<sup>1</sup> MM. Prof. V. V. Mirashi has suggested with some diffidence that some Ābhīra king may have been referred to by the word Gōpakapālaka.<sup>2</sup> But is it not better to take Gōpaka to stand for Gōpakapaṭṭaṇa and the whole expression to mean the king of Goa ?

These two brothers, out of devotion, constructed a unique temple of Kalidēva. Here follow three verses describing the sky-scraping pinnacles of the temple. For this temple the two brothers made a grant of the village Mamjaravātaka with the stipulation that half the income of the village was to be spent for the eight kinds of bodily enjoyment of the god (Kalidēva=Śiva) and the other half was to be utilised in feeding 25 Brāhmaṇas. Verse 21 is imprecatory and verse 25 informs us that one Mhāidēva who was well-versed in six languages and who was a favourite of both the brothers, Chandra and Kēśava, composed this inscription. Now comes the Marāṭhī portion which, besides referring to the village granted and the conditions of the grant, names the villages

<sup>1</sup> *Bombay Gazetteer*, Vol. I, pt. ii, p. 571. Professor Moraes in his *Kadambakula*, however, has extended this period to 1216 A. D. in the genealogical tree given against p. 167 ; but on p. 204, he surmises that Jayakēśin might have reigned up to 1212-13 A. D. No evidence has been, unfortunately, put forward in either case. [Two records of this ruler which would take his reign up to A. D. 1215 or perhaps even up to 1217 have been noticed in the *An. Rep. on S. I. Epigraphy* for 1925-26 (App. C, Nos. 437 and 439 and App. E, p. 83). —N. L. R.]

<sup>2</sup> Above, Vol. XXV, p. 204 and note 4.



lying on the boundary of the village granted, and cites the names of nine (not eight as stated in the grant) out of the 14 donees who received shares in half the portion of the villages which was granted to Brāhmaṇas and who were to act as trustees for that portion. The temple was to be in charge of the Guravas who were to look after the bodily enjoyments of the god and the Brāhmaṇa grantees were to take care of the *satra*. In addition to these duties, the Brāhmaṇas were to perform daily *pañchāmṛita*, waving of lights etc. to the god. After the Marāṭhī portion the verse describing Mhāidēva, the composer, is repeated. The grant then ends with a benediction in verse and prose.

The details of the date are given thus in ll. 1-2 : the Śaka year 1172 represented by the words *nētra* (2), *adri* (7) and *rudra* (11), the cyclic year *Sādhāraṇa*, the month *Māgha* and the day of *Purāri*, i.e., the 14th of the dark fortnight. The 14th *tithi* of the dark fortnight of *Māgha* is the well-known Mahāśivarātri day ; but as no week day is given, it is not possible to verify the date. The day on which the 14th *tithi* of the dark fortnight of a month falls at midnight is reckoned as the Śivarātri day. In the present case the 14th *tithi* was current at midnight on Monday, the 20th February A.D. 1251 and ended on Tuesday the 21st of February 1251 A.D. at 03 after mean sunrise. It follows, therefore, that the 20th was the date intended.

✓ Of the place names occurring in this grant Maṃjaravāṭaka or Maṃjarabāḍe is the modern Maṃjarḍē, a village nine miles to the north-east of Tasgaon, the headquarters of the taluk of the same name in the Satara District. Gōvaru, Vālagavāḍa, Hadhinaura and Pēḍha are the modern Gōvargaon, Balagavaḍe, Hātnūr and Peḍ at a distance of 2, 2, 3½, 3½ miles respectively from the village granted. Suragiri is evidently Dēvagiri or modern Daulatabad. About Parṇakhēṭa a few words are necessary. Hēmādri in his introduction to the *Vratakhāṇḍa*, a part of the *Chaturvargachintāmaṇi* informs us that Mallugi, a Yādava prince, captured the town Parṇakhēṭa from his enemies with a view to making it his residence.<sup>1</sup> Prof. V. V. Mirashi has opined that this town must be situated somewhere to the east of Khāndēsh, possibly in Berar, and has suggested that it should be identified with Pātkhēḍ, a village about 4 miles to the south-west of Bārśi-Tākaḷi in Berar.<sup>2</sup> Ordinarily the word Parṇakhēṭa would be transformed into Pāṇakhēḍa, Pālakhēḍa or Pānakhēḍa, but not to Pātkhēḍa ; for *Pāna*, *Pāla*, etc., are the derivatives of *Parṇa* and *Pāta*, *Paṭṭa*, etc., of *patra*. I, therefore, think that Prof. Mirashi's identification does not hold good as far as phonetics is concerned. I venture to suggest an identification of the place. In the south-west corner of the West Khandesh District is a comparatively big village named Pātkhēḍ or Pānkhēḍa which may with greater probability be identified with Parṇakhēṭa.

### TEXT<sup>3</sup>

[Metres : vv. 1, 2, 5-9, 11, 12, 14-24 *Śārdūlavikrīḍita* ; 3, 25, 26 *Sragdharā* ; 4 *Prithvī* ; 10 *Gīti* ; 13 *Āryā* ; 27 *Śālinī*.]

### First Plate

- 1 ओं॑ ॥ स्वस्ति श्रीमति शाल(लि)वाहनशके नेत्राद्विह्वोन्मि-
- 2 ते तच्छ्वा(त्सा)धारणवच्छ्(त्स)रे सुविदिते माघे [पु]रारेत्तियि<sup>5</sup> । [सा]-

<sup>1</sup> *Bombay Gazetteer*, Vol. I, part ii, p. 271, v. 34.

<sup>2</sup> Above, Vol. XXI, p. 131, f. n. 1.

<sup>3</sup> From the original plates.

<sup>4</sup> Shown by a symbol.

<sup>5</sup> Read. पुरारेत्तियो.

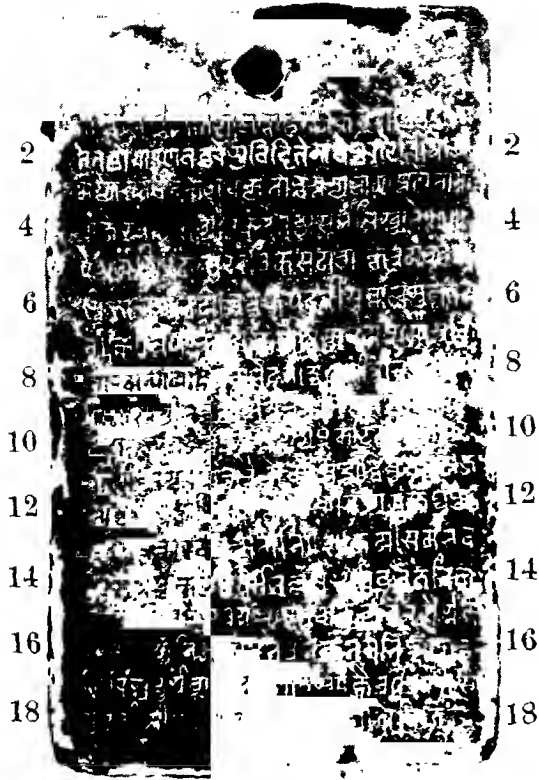
- 3 मग्यो (ग्यो) भ्रतचंद्रकेशवकृतो (ते) च्छ (स्व) र्गस्य भोगाप्तये नाम्ना  
 4 मंजरवाटकस्य विकटं तच्छासनं लिख्यते ॥१॥  
 5 ऐववयं स्थि (स्थि) रयत्सु (न्सु) खं विकसयन्श (ञ्छ) कितत्रयं वद्धयं (य)  
 6 न्विज्ञानं धनयन्विवेकपदवीमुत्तालमु [त्थं] भ (त्तम्भ) य-  
 7 न् ॥ कीर्त्ति (त्तिं) पल्लवयकृ (न्कृ) पां विकचयन्भो (न्भौ) मांसु वि-  
 8 [स्ता] रयन्पायादन्धकभेदनस्त्रिजगती (तीं) श्रीचंद्रचूडाम-  
 9 णिः ॥२॥ श्रीभर्त्तु × कोलमूर्त्त × कुलिशसमधिकोदग्र-  
 10 दंष्ट्राप्रजाप्रदग्धर्वप्रध्वस्तदैत्यप्रकटितवसुधोद्धार-  
 11 वीर्योद्धारस्य । पांतु त्रैलोक्यमुद्यद्विबुधजयज-  
 12 याध्वानपू (फू) त्कारितान्त × क्रोधाधमातस्य गज्जंघु (द्घु) रुधु-  
 13 रुधुघुस्तकारवद्धूत्कृतानि ॥३॥ जयी समभव-  
 14 तपुरा यदुकुले नृपो भिल्लस (म) × प्रचंडभुजविक्र-  
 15 माक्कमितवैरिवर्गं × परं । विजित्य तुरगैर्गजा-  
 16 नकृत यो निजे साधने धने कृतमति × क्षणात्छ (त्सु) र-  
 17 गिरिं स्वदुर्गं व्यधात् ॥४॥ तस्माज्जैत्रपरंपरास-  
 18 मुदयी श्रीजैत्रपालाख्यया प्रश्यातो विजिता-

*Second Plate ; First Side*

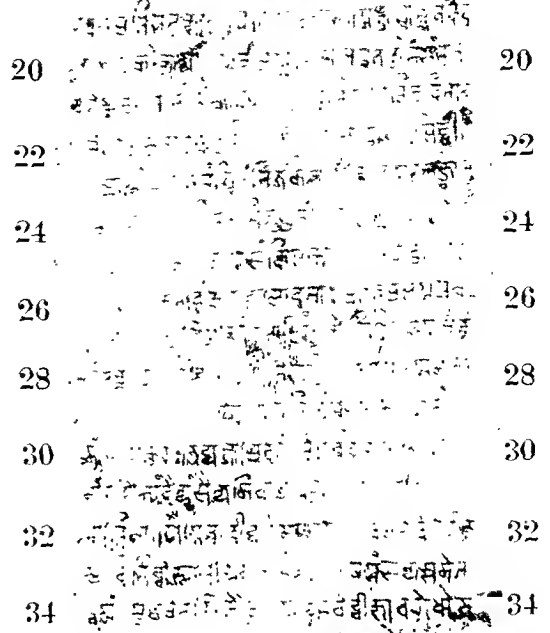
- 19 खिलप्रतिभटक्षोणीपतिर्जातिवान् ॥ य × क्षु (क्षु) द्वां ध्नरेंद्र-  
 20 मप्रचुलुकीकृत्या [थ] यल्लीलया लक्ष्मीमुद्धतकुंभसंभव-  
 21 मुने × कुवंनवीनामिव ॥५॥ तद्भक्त्या कुलदेवतेति मुदिता स्त्री (श्री-)  
 22 पण्णखेटस्थि (स्थि) ता देवी दु [र्ध] र चंडमुंडमथनी श्रीनारसि (सिं) हीति  
 23 या ॥ आत्मीयासनसंस्थि (स्थि) तं निजकलाप्रौढप्रतापानलज्वाला-  
 24 भि × कवलीकृतप्रतिभटं सि (सिं) हं सुतं याकरोत् ॥६॥ एते धि-  
 25 वकृतशक्रविक्रमकथा [\*] संक्षिप्तकालानलप्रौढाहंकृत-

- 26 यस्तिरस्कृतकृताहंकारहालाहलाः । प्रध्वस्तप्रलयप्रचं-
- 27 डपवनशुब्धाब्धिगर्जरवास्सिंहक्षोणपतेर्जयन्ति क्ष-
- 28 पितभ्रूभंगहेलोद्यमाः । [1\*]७॥ तस्माज्जैत्रनृप[स्त]तस्समजनि
- 29 श्रीकृष्णपृथ्वीपति)प्रौढारातिविमर्दनस्त्रिजगतीसी-
- 30 मंतरत्नांकुरः । उद्यज्जाग्रदखर्वगर्बदलन)प्रत्यर्थि-
- 31 नामर्थिनां देव्यं सैन्यमिवाजयज्जगति यो वीरस्सुव-
- 32 ण्गासिना ॥८॥ यध्या(ढा)डी(टी) बलमाकलय विमतैर्भूषेर्गजा-
- 33 श्वादिभिर्वाह्यालीश्रमकर्म शस्त्रविषयं स(सं)न्यस्यमेत-
- 34 द्व(द्व)र्ष ॥ युद्धे चेतसि कौतुकं यदि भवेद्दी(दी)क्षावरोधो ज-
- Second Plate ; Second Side*
- 35 व[स्थ्या](स्था)ने तत्कलविं(धिं) कलापककृता चौर्यक्रमाद्यद्भ्या-
- 36 त् ॥९॥ तस्मिन्कृ(कृ)ष्णनरेशे शासति रसया समं यदोर्वं-
- 37 शं ॥ जयतीह तत्प्रसादाद्दंशस्त्री(श्री)चंद्रकेशवः प्राचं ॥ [१०॥\*]
- 38 जातः पूर्वमुदीच्यवर्त्मनि शतानंदो द्विजो गूज्जर-
- 39 ×कृष्णात्रेयकुले श्रुतिस्मृतिसदाचारैकचा[तु]र्षभूः ।
- 40 विश्वस्मि[न्क]लिकालकल्मषमुषा तेनोदपा-
- 41 दि श्रियानंह(दः) श्रीपति[भ]क्तित)प्रविलसद्गंगांभी-
- 42 यंधैर्याकरः । [1\*]११॥ तस्माज्जलहणपंडित×कुल-
- 43 मलंचक्रे तदेव श्रुतौ साहित्ये गणिते कला-
- 44 सु च कलौ स्मार्त्तखिले कर्मणि । य×केनापि
- 45 न साम्यमाकलितवानाकल्पमुद्यद्य-
- 46 शोराशिध्याहृतविश्वसंमितगुणग्रामैक-
- 47 जन्मावनिः । [1\*]१२॥ तस्याभवदनृप(रू)पा कु-
- 48 मारदेवी सधर्मिणी दे(द)यिता । यां विश्वाव-
- 49 सुगोत्र)प्रथितामसवत्प्रभादित्य(त्यः) ॥१३[॥\*]

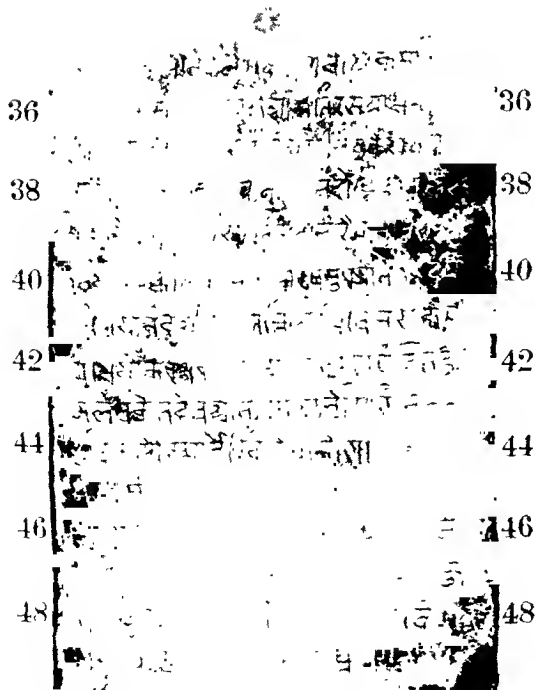
i.



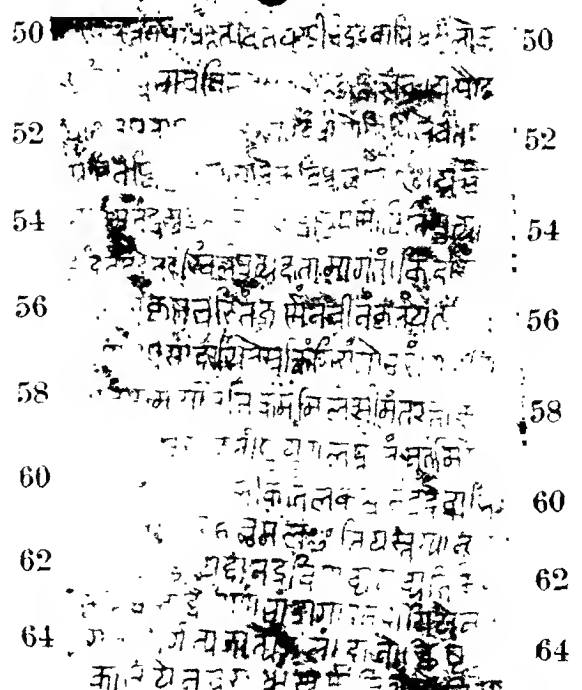
ii.a.



ii.b.



iii.a.



iii, b.

66  
68  
70  
72  
74  
76  
78  
80

iv, a.

82  
84  
86  
88  
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94  
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iv, b.

98  
100  
102  
104  
106  
108  
110

v.

112  
114  
116  
118  
120  
122  
124

*Third Plate; First Side*

- 50 तस्याभूत्तनयः प्रभूतविनय (यः) श्रीचंद्रदेवाभिषस्त्रैलोक्य-
- 51 प्रथितप्रभावविभवस्तस्यानुज × केशवः । यत्प्रोढ-
- 52 प्रथितप्रतापतपः। (प) [न\*] त्रासादिवांभोनिधिं सेवंते पार (परि)-
- 53 पंथिन × किंमुक्त<sup>१</sup> यो (यः) स्तोत्रे कवि × कत्छ (थ्य) ते [॥\*] १४ । [१\*] यत्छौ (त्सौ) -
- 54 भ्रात्रमत्तंद्रमुद्रमनिशं किं द्वासुपण्णाविति श्रुत्या<sup>१</sup> य-
- 55 द्गदितं [त] देतदखिलं प्रत्यक्षतामागतं । किं दा (वा) संप्र-
- 56 ति रामकृष्णचरितं<sup>२</sup> ज (जी) ण्णं नवीनं कृतं यत्प्रोति-
- 57 प्रणयप्रसादचरितैस्त्रिकं गिरां गोचरं [१\*] । १५। [१\*] य-
- 58 त्सेवासमयानतिक्रममिलत्सीमंतरत्नांकुरज्यो-
- 59 त्छना (त्सना) जालविराजितांघृ (घ्रि) युगलप्रांतं नुतं भु<sup>३</sup> (भू) म्पैः ॥
- 60 सोयं यादवमंडलीकतिलकश्रीचंद्रदेवाभिषः ।
- 61 प्रख्यातः खरहृत्छ (स्त) मल (ल्ल) इति यस्त [स्या] नुजः
- 62 × केशवः [१\*] । १६। [१\*] यद्दानद्रविणव्ययव्यतिकरा-
- 63 कृ [ष्टं] बलाद्वैरिणां भांडागारमदायि येन ज-
- 64 गतं (तां) दौर्गत्यजात्यं जलं । दानोच्छिष्टम-
- 65 कारि येन व [सु] धा स्वर्णं निशं (श) म्येति या-

*Third Plate; Second Side*

- 66 तैर (तैः) स्वप्नं × कनकाचलोप्यनिमिषैस्संरक्ष्यते सां-
- 67 प्रतं ॥१७॥ त्वं रे कोंकणभूपतिर्भव तदाहं चंद्रदेव-
- 68 × क्षणं त्वं चेद्गोपकपालकोसि तदरे जातोस्म्यहं
- 69 केशवः । रक्ष त्वं विषयं निजं तदरे घाट्या प्रहीष्ये

<sup>१</sup> This *śruti* is met with in the *Rik* and *Atharva Vēdas*, the *Mundaka Upanishad* and the *Nirukta* (Bloomfield: *Vedic Concordance*, p. 514a).

<sup>२</sup> Balarāma is implied by Rāma.

<sup>३</sup> This letter is engraved at the bottom of the plate and the omission indicated by a *kākapada* below the letter *am*. The numerical figure 7 by the side of *bhu* shows that it is to be inserted in the 7th line from the bottom.

- 70 क्षणादित्थं(त्थं) यन्(यन्)पमंदिरे कलकलाक्षेपाः शिशुक्की-  
 71 ड[ने] ॥१८॥ देव त्वं जयको(के)सि सिंधुनृपतिस्तद्रोह वा-  
 72 जिब्रजं शीघ्रं प्रेषय चोल [नू]तनजलं मुक्तातुलानां  
 73 स(श)तं । त्वं नेपालमरुतमच्छचमरं कस्तूरिकां च त्वरं  
 74 प्रातर्यच्छु(च्छु)कसारिकाभिरनिशं व्यादित्थं(इय)तेत्थं(त्थं) मिथः ।  
 75 [१\*] ॥१९॥ तौ भक्त्या कलिदेवमंदिरमिदं लोकोत्तरं च  
 76 ऋतुस्तोरं मार्गमतीत्य यस्य महिमा कर्माप्यवागो-  
 77 चरं । यद्भानोस्तुरगास्मुवर्णकलशैरुच्चावचैस्तर्वतो  
 78 विन्य(न्या)[सं]रतिदंतुरे ध्वनिशतैर्यति स्खलंतौव(ब)रे [१\*] ॥२०॥  
 79 यत्प्राक्पश्चिमसंस्त्रि(स्त्रि)ता द्विजगणा जातोदयेस्तंगते  
 80 सूर्ये ये हवनं वु(बु)धा विदधते वक्तो समं ते च ते ॥

*Fourth Plate ; First Side*

- 81 सौरासौरविभागवीक्षणपरास्संध्याद्वये याजका-  
 82 स्सोवर्णं × कलशैर्विदन्निव रवेर्विबोदयास्तक्रमं [१\*] ॥२१॥ [१\*]  
 83 प्रत्याशं प्रतिपत्तनं प्रतिपथं प्रत्यापणं प्रत्यगं प्रत्य-  
 84 च्चिं प्रतिकाननं प्रतिपुरं प्रत्यालयं प्रत्यहं । वापी-  
 85 कूपतडागदेवभवनारा<sup>१</sup>मप्रपासंडिकानिर्माणनं  
 86 त[दस्ति] भू[मि]वलये क्षेत्रं न यन्मुद्रितं ॥२२॥ भक्त्या  
 87 पर्वणि चंद्रकेशवकृतो ग्रामोप्रहारं पुननाम्ना मं-  
 88 जरवाटकं तदकरं देवद्विजप्रीतये । त[स्या<sup>२</sup>]द्वं(द्वं) क-  
 89 लिदेवसंज्ञकशिवस्याष्टांगभोगस्त्रि(स्त्रि)तावद्वं(धं) आ-  
 90 ह्यण पंचवीं(वि)[श]तिगणत्याद्य(द्या)स्सदा भोजनं ॥२३॥  
 91 कास(म) क्रोधवशीकृत × खलवच × प्रासा(मा)प्यतश्च-

<sup>१</sup> This letter is engraved above the previous letter *nā*.

<sup>२</sup> The vertical stroke of *vyā* denoting length is indicated by a sign overhead.

- 92 नृ(भृ)पो सं(मं)त्री वा यदि शौल्किको यदि पुनर्मूर्खोधि-
- 93 कारी यदि । तद्वाघां कुरुते दुरन्तनरकप्रस्था(स्था)नपां-
- 94 थाप्रणीस्तन्माता नवरासभेन रभसा सोपस्करं
- 95 यभ्यते ॥२४॥ उद्(द्य)च्चंद्रप्रसादद्युतिदलिततम-
- 96 स्तोमलब्धप्रकाश(प्रख्यात)केशवार्कप्रख-
- Fourth Plate ; Second Side*
- 97 रकरहताशेषदौर्गत्यजाड्यः । भूपालंकार-
- 98 हारस्त्रिजगति विदित(तः) ।<sup>1</sup> शारदादर्पणो यष्वड्भा-
- 99 षा<sup>2</sup>चक्रवर्ती कवि[र]कृति(त) कृती शासनं म्हांई(इ)- ✓
- 100 देवः [1\*] ॥२५॥ अंजरबाडे गावु अर्धु कलिदेवा
- 101 अष्टांगभोगा अर्धु पंचवीसा ब्राह्मणभोजना
- 102 ग्रामासि पूर्वं दीसे गोवरु म[र्या]दसीमा वक्षि-
- 103 ण दिसे बालगवाड सीमा पस्चि(दिच)मे हृधिनौर भ-
- 104 र्यादसीमा उत्तर पेढ मर्यादसीमा एयाघर्मका-
- 105 र्या चिंता करिते वेदांगराशि गुरोस्था(स्था)नापती
- 106 कांतबाहू नर[सि]ष[भ]ट्ट
- 107 अर्णभट्ट गंगाधरभट्ट म-
- 108 हादेवभट्ट गोइंदभट्ट
- 109 विष्णुभट्ट चांचरसु ला-
- 110 खणभट्ट हे आठ मुख्य करनु चौदाही वृ-
- 111 त्तिमंत सत्रपालक देवस्थ(स्थ)लासि गुरवि
- Fifth Plate*
- 112 ओडेरि सत्रस्थ(स्थ)लासि ब्राह्मण ओडेरि सत्र
- 113 भोगु प(पा)लावा गुरवी देवभोगु प(पा)लावा द्रा(त्रा)-

<sup>1</sup> This *danḍa* is superfluous.

<sup>2</sup> The six languages meant here are : Mahārāshtri or Prākṛita, Saurasēni, Māgadhī, Pūisāchi, Chūlīka Pūisāchi and Apabhraṃsā. (Vide *Shabdabhāshā*, p. 4 ; Bombay Sanskrit and Prakrit Series, No. 71).

<sup>3</sup> From here begins the Marāṭhī portion of the grant.



- 114 ह्यणीं देवासि नित्य पंचामृत त्रिकाल धूपा-
- 115 रत्नि(ति) नैवेद्य दीपवर्ति पुष्पे ॥ उद्यन्चंद्रप्रसाद-
- 116 द्युतिदलिततमस्तोमलब्ध(ब्ध)प्रकाशप्रस्फूर्जं-
- 117 त्केशवाक्कप्रखरकरहताशेषदौर्गत्य-
- 118 जाड्यः । भूपालंकारहारस्त्रिजगति विदितः
- 119 शारदादर्पणो यष्यड्भाषाचक्रवर्ती कवि-
- 120 रक्त कृती शासनं म्हांदेवः ॥ [२६॥\*] उत्कं(क्तं) च रा-
- 121 मचंद्रेणा<sup>1</sup>(ण) सामान्योयं धर्मसेतुर्नृपाणां काले
- 122 काले पालनीयो भवद्भिः । सर्वानेतान्भाविनः
- 123 पार्थिवेंद्रान्भूयो भूयो याचते रामचंद्रः ॥ [२७॥\*] मं-
- 124 गलं महा श्री श्री शुभं भवतु । श्री

#### No. 41—PONNUTURU PLATES OF GANGA SAMANTAVARMAN ; YEAR 64

(1 Plate)

M. SOMASEKHARA SARMA, GUNTUR

This set of plates was discovered, some time in 1941, by a peasant in a field named 'Liūgāla-meraka', belonging to the village of **Ponnutūru** on the northern bank of the river *Vamśadhārā*, about a mile from *Sōmarājapuram* in the *Parlakimeḍi* Estate, in the *Pātapaṭṇam tāluk* of the *Vizagapatam* District. The farmer gave the set to his landlord, *Śrī Vanam Rāghavadāsanaiḍugāru*, six months after its discovery. Subsequently, my friend, *Śrī Bhyri Appalaswāminaiḍugāru*, took these plates on loan for a short period from *Rāghavadāsanaiḍugāru*, and was kind enough to send them on to me for decipherment and publication.

This set consists of **three plates**, each measuring 1·6" long and 2·1" broad. They are strung on a copper ring 2·5" in diameter, which is passed through a hole, ·35" in diameter, near the left end of the writing. The ring was not cut when the plates were sent to me. The ends of the ring were connected at the bottom of a small rectangular **seal**, 1" long and ·85" broad. On the counter-sunk rectangular face, measuring ·65" by ·45", of this seal, there is a figure of a couchant bull, facing proper right. The weight of the plates with the ring and the seal is 41 *tolas*.

The inscription is engraved on the inner side of the first plate and on both sides of the other two, the second side of the third plate bearing only one line. The first and second plates appear to have received some mild crowbar blows probably at the time of discovery, but they did not damage the plates, as they are fairly thick. However, some of the letters on the first and second plates are slightly damaged. The edges of the plates are not raised into rims, yet the writing, on the whole, is in a good state of preservation.

<sup>1</sup> The vertical stroke of *nā* might have been intended to serve as a *danḍa*.

The **characters** are of the early southern type and belong to the Kaliṅga variety of the Telugu-Kannada alphabet. They closely resemble those of the Urlām<sup>1</sup> and Narsīṅgapalli<sup>2</sup> plates of Hastivarman, and Achyutāpuram plates<sup>3</sup> of Indravarman. The difference between *cha* and *ca* is very little. The letter *ṛṇṇa* looks like *ṛṇā*, the superscript *r* being indicated by a serif (ll. 3, 27). The medial *ī* is represented by an inner circle within the sign for medial *i* (ll. 7, 17). The signs for the medial vowels *ai* (ll. 11, 17) and *au* (in ll. 1, 4, and 13) are particularly noteworthy. Numerical symbols for 4, 8, 20, and 60 are used in the date portion (l. 29). Final *t* can be seen in l. 24.

The **language** of the grant is Sanskrit. With the exception of five customary verses in the end, the inscription is in prose. As to **orthography**, there is little to note. A consonant before or after *r* is often doubled.

The inscription pertains to **Sāmantavarman** (l. 29), or Mahāsāmantavarman (l. 7), of the Gāṅga dynasty of Kaliṅga. It is issued from Saumyavana, the abode of the goddess of Victory (Jayasrī).<sup>4</sup> Its **object** is to record the grant of the village of Pratiṣṭhāpura, situated in the district of Dāgha-pāñchālī, on the occasion of the Uttarāyaṇa, to four Brāhmaṇas, Yajñasārman, Gaurisārman, Agnisārman and Umaśārman by name, of the Vatsa *gōtra*, who were students of the Vājasaneyī *śākhā*, for the increase of the merit of the king and of his parents. It is stated that the king made this grant at the request of his (?) uncle, Ādityarāja (*mām=Ādityarāja*).

The **date** of this grant is given both in words and in figures. In words, it is the sixty-fourth year of the victorious reign, the thirteenth day of the bright fortnight of Pushya. In figures, it is the year 64, *Pushya-dina 28*.

The **writer** and **engraver** of the grant was Vinayachandra, son of Bhānuchandra, the very person who wrote and engraved the grants of the Early Gāṅga kings of Kaliṅga till the 91st year of the Gāṅga era. One Ādityavarman acted as *dūtaka*, here called *rājājñāprada*.

After the Jirjiṅgi plates of Indravarman,<sup>5</sup> the present is the earliest of the Early Gāṅga grants that have so far come to light. Like the other grants, it also begins with the *praśasti* or eulogy of the Early Gāṅga kings of Kaliṅga. Its *praśasti*, however, differs from that given both in the Jirjiṅgi plates of Indravarman and in the grants of Hastivarman. This preamble attained a sort of standardisation only from the time of Hastivarman.<sup>6</sup> His successors took the eulogy given in his grants as model in drafting their records. Another fact worth mentioning in this record is the title *Trikaliṅgādhipati*. It is significant that, with the exception of Indravarman of the Jirjiṅgi plates and Sāmantavarman of the present record, no other Early Gāṅga king had that title. The years mentioned in this grant and in the Jirjiṅgi plates refer in all probability to the Gāṅga era. If this conjecture is correct, then, considering the nearness of time, it may be supposed that Indravarman and Sāmantavarman stand as father and son, or as brothers, in relation to each other.

This grant makes one point very clear, and that is about the system of reckoning of lunar months then in vogue in Kaliṅga. The 13th day of the bright half of Pushya in the given year was equal to the 28th day of Pushya. It can, therefore, be safely concluded that the Pūrṇimānta system of reckoning was in vogue in Kaliṅga during the rule of the Early Gāṅgas. This is confirmed by some other early grants also. The Urlām plates of Hastivarman record a grant made on the eighth *tithi* of the dark fortnight of the month of Kārttika, which is equated with the eighth

<sup>1</sup> Above, Vol. XVII, pp. 330 ff. and plate.

<sup>2</sup> *Ibid.*, Vol. XXIII, pp. 62 ff. and plate.

<sup>3</sup> *Ibid.*, Vol. III, pp. 127 ff. and plate.

<sup>4</sup> [It may also mean 'the abode of victory and fortune'.—Ed.]

<sup>5</sup> Above, Vol. XXV, pp. 281 ff. and plate.

<sup>6</sup> *Jour. Andh. Hist. Res. Soc.*, Vol. XII, p. 95.

day of the month of Kārttika. The Tekkali plates of Dēvēndravarma<sup>1</sup> register a grant made at the time of a lunar eclipse, but the month in which the eclipse occurred is stated only at the end where it is given as "the 30th day of the month of Māgha." This day according to the Pūrṇimānta system happens to be *paṇṇamī* or the 15th day of the bright fortnight.

The localities mentioned in the grant are **Saumyavana**, **Pratishthāpura**, and **Dāgha-*pañchālī***. It is of interest to note that this grant was issued from a forest-settlement,<sup>2</sup> similar to Madhuvana, Tumbavana, Pusakavana (Pushyakavana), the dwelling places of some Buddhist monks and house-holders which are referred to in certain Brāhmī inscriptions from Bhilsā and Amarāvati.<sup>3</sup>

Saumya is the name of one of the forests wherein the Pāṇḍavas resided for some time during the period of their *vanavāsa*. It appears that this Saumyavana was either within Kaliṅga or on the borders thereof; yet it cannot be located with certainty. In this connection it may be interesting to note that there was a town called Saumyapura<sup>4</sup> from which the Kōṇḍēḍḍa grant of Dharmarājadēva of the Śailōdbhava family was issued. This town has not been identified either. If it were the chief town of the forest colony of Saumyavana and named after it, then it may be concluded that this forest was in the direction of the ancient territory of the Śailōdbhava kings.

It may not be out of place here to point out that Raṇabhīta, the title assumed by Hastivarman, the successor of Sāmantavarman of the present grant, was actually the name of the earliest Śailōdbhava king, referred to both in the Buguḍa plates<sup>5</sup> of Mādhavavarman and in the Kōṇḍēḍḍa grant of Dharmarājadēva, and that Hastivarman made a grant of some land to god Nārāyaṇa (Viṣṇu), known also as Raṇabhītōdaya,<sup>6</sup> who was probably consecrated by the king himself after his own name.

Pratishthāpura, the village granted, I am unable to identify. It is possible that it is the Sanskritised form of some *dēśī* name like Pērūru, the word *pēru* being equivalent to the Sanskrit word *pratishthā*. That there was a tendency to Sanskritise ordinary village names in early times in Kaliṅga is proved by the Bṛihatprōshthā grant of Umavarman.<sup>7</sup>

The village of Pratishthāpura is said to have been situated in the district of Dāgha-*pañchālī*. This territorial division is not mentioned in any of the Kaliṅga grants so far discovered, though the names of some *vishayas* or districts ending in *pañchālī* occur in some of them. I know four such, namely, Kōrāsōḍaka-*pañchālī*,<sup>8</sup> Dēvanna-*pañchālī*,<sup>9</sup> Pushyagiri-*pañchālī*,<sup>10</sup> and Chikhalī-*pañchālī*.<sup>11</sup> To this may now be added Dāgha-*pañchālī*.<sup>12</sup> Its exact location is not possible at present.

<sup>1</sup> *Ind. Hist. Quart.*, Vol. XI, pp. 300 ff.

<sup>2</sup> [The word *vana* in the present instance need not denote 'a forest'. There are instances of place-names ending in *vana*, like Kāmyakavana; see above, Vol. XXIV, p. 332 and n. 7. Their counterparts in Tamil are place-names ending in *kāḍu*, like Tiruvālangāḍu. The word *vana* often stands also for *upavana* which means 'garden'. In this connection the use of the word *irīma* as the place of issue of a royal charter may be compared, above, Vol. XXIII, p. 250 and n. 3, p. 251 text l. 9.—Ed.]

<sup>3</sup> See Lüders' *List of Brahmi Inscriptions*, Nos. 288, 291, 449, 450, and 1272.

<sup>4</sup> Above, Vol. XIX, p. 269, text l. 42.

<sup>5</sup> *Ibid.*, Vol. III, pp. 41 ff.

<sup>6</sup> *Ibid.*, Vol. XXIII, p. 66, text l. 13.

<sup>7</sup> *Ibid.*, Vol. XII, pp. 4 ff. and plate.

<sup>8</sup> *Ibid.* Vol. XXI, p. 24.

<sup>9</sup> *Ind. Ant.*, Vol. XVI, p. 134.

<sup>10</sup> Above, Vol. XXVI, p. 63.

<sup>11</sup> *J. A. H. R. S.*, Vol. X, p. 165.

<sup>12</sup> Vide, my article on "Paichaiśhaya of the Early Gāṅga grants of Kaliṅga", in the *Proceedings of the Indian History Congress*, Madras, 1944, pp. 220-28.



iii.a.

22  
24  
26  
28

22 22  
 24 24  
 26 26  
 28 28

iii.b.

22  
 24  
 26  
 28

TEXT<sup>1</sup>

## First Plate

- 1 ओम्<sup>2</sup> स्वस्ति [॥\*] जयश्रीनिवासात्सौम्यवनाच्चराच्चरगुरोर-
- 2 सकलशशाङ्कुशेखरधरस्य जगतः स्थित्युत्पत्तिप्रल-
- 3 यहेतोर्मन्हेन्द्राचलशिखरवरनिवासिनो गोकर्ण-
- 4 स्वामिनः सततप्रणामपरिचर्याविभिः<sup>3</sup> श्रिं<sup>4</sup>द्वौ<sup>4</sup>त<sup>4</sup>का-
- 5 लेयदोषो गाङ्गामलकुलगगनतलसहस्ररश्मिः
- 6 स्वासि[धा]रापरिस्पन्दाधिगतराजशब्दस्त्रिकलिङ्गाधिपतिः
- 7 श्रीमहाराजमहासामन्तवर्मा दाघपञ्चालीविषये

## Second Plate ; First Side

- 8 प्रतिष्ठापुरनिवासिनस्सर्व्वसमुपेतान्कुटुम्बिनस्समा-
- 9 ज्ञापयति विदितमस्तु वो यथायं ग्रामस्सर्व्वकरान्परि-
- 10 हृत्याचन्द्रावर्कं तारकप्रतिष्ठमग्रहारङ्कुत्वा मामावित्य-
- 11 राजप्रतिबोधितैरस्माभिर्ममातापित्रोरान्मनश्च पुण्या-
- 12 भिद्वृद्धये वाजसनेयसब्रह्मचारिभ्यो वत्ससगो[त्त्रे]भ्यो
- 13 यज्ञशर्मन्गौरिशर्मन्गिनशर्मोमशर्मो(र्मन्)भ्यः<sup>5</sup> उदकपूर्व्वमु-
- 14 त्तरायणे प्रस्तः [॥\*] तदुपलभ्य यथोचितं भागभोगमुप-

## Second Plate ; Second Side

- 15 नेयं भवन्निरिति [॥\*] अस्य च दानधर्मस्यानुपालने भविष्या-
- 16 ग्रामः स्वबडश्या<sup>6</sup> [ना]ज्ञापयत्यन्यांश्च . बोधयति धर्मंक्कमविक्र-
- 17 मरुपलभ्य भूमिं भूमिपालंरयं दानधर्मोनुपालनीय[॥\*]
- 18 अपि च [॥\*] [मा भू]द[फ]लशङ्का वः परदत्तेति पा[त्थि]वाः [॥\*] स्वदा-

<sup>1</sup> From the original plates.<sup>2</sup> Indicated by a symbol.<sup>3</sup> This *visarga* is superfluous.<sup>4</sup> Read निद्वौ instead of निद्वौत.<sup>5</sup> *Sandhi* has not been observed here<sup>6</sup> Read स्वबडश्या.

- 19 नात्फलमानन्त्यं परदानानुपालने ॥ तथा च व्यासगीता[\*]  
 20 श्लोका भवन्ति ।[\*] बहुभिर्ध्वंसुधा दत्ता बहुभिश्चानुपालिता ।[\*]  
 21 यस्य यस्य यवा भूमिस्तस्य तस्य तदा फलं [11\*] स्वदत्ताम्पर-

*Third Plate ; First Side*

- 22 [व]त्तां वा यत्नाद्रक्ष युधिष्ठिर [1\*] महीम्महीमतां श्रेष्ठ दाना-  
 23 च्छ्रेयोनुपालनं ।[\*] षष्टिर्ध्वंसहस्राणि मोदते विवि भू-  
 24 मिदः [1\*] आक्षेप्ता चानुमन्ता. च ताम्येव नरके वसेत् [11\*] प्र-  
 25 वर्द्धमानविजयराज्यसंबत्सरस्य चतु[\*]षष्टिकस्य  
 26 पुष्यशुक्लपक्षत्रयोदशीदिनं [11\*] राजाज्ञाप्रदश्चादित्यवर्मा [11\*]  
 27 लिखितमुत्कीर्णञ्चेदं भानुचन्द्रसूनुता विनयचन्द्रेणेति ॥  
 28 गाङ्गान्वयाम्बरशरच्चन्द्रस्योर्जिततेजसः [1\*] शासनं

*Third Plate ; Second Side*

- 29 [शासिता]रा[तेः] श्रीमत्सामन्तवर्म[णः] । सं ६० ४ पुष्यदिन २० (८)

## No. 42—TELUGU CHOLA RECORDS FROM ANANTAPUR AND CUDDAPAH

(2 plates)

K. A. NILAKANTA SASTRI, MADRAS ; AND M. VENKATARAMAYYA, OOTACAMUND

Seven of the subjoined records, which come from the Cuddapah District, were first noticed in the early years of the last century by the Assistants of Col. Colin Mackenzie and described by them in their reports which are well-known as the Mackenzie Manuscripts Collection.<sup>2</sup> The description of the contents of the inscriptions and their eye-copies found in these manuscripts revealed their importance for the history of the early Chōḷa rulers of the Telugu country. Estampages of the inscriptions were secured by Mr. M. Venkataramayya in May 1937 when he was studying Telugu Chōḷa history as a Research Scholar in the University of Madras, and they are now edited from those estampages. The rest, A, G, H, I and L, are edited from the estampages kindly supplied by Rao Bahadur C. R. Krishnamacharu, late Government Epigraphist for India, Ootacamund. We are greatly obliged to Mr. N. Lakshminarayan Rao, Superintendent for Epigraphy, for his many useful suggestions and criticisms during the preparation of the article.

All the twelve records are in the early Telugu language and are engraved in the early Telugu-Kannada script of the variety employed in the records of the Chāḷukyas of Bādāmi. They are assignable on palaeographical and historical grounds, which we shall discuss presently, to different dates from the second half of the 6th century to the end of the 8th century A. D. and belong to different members of the dynasty of the Chōḷas of Rēnāṇḍu.

<sup>1</sup> Read षष्टिं व°.

<sup>2</sup> This collection which contains over five hundred manuscript books and palm leaf records is now being studied and calendered by the Department of Indian History in the University of Madras.

### A. The Kalamalla Inscription of Erikal-Muturaju Dhananjaya

This inscription<sup>1</sup> is engraved on two faces of a broken pillar in the courtyard of the Cheema-kēśava temple at Kalamalla, Kamalapuram taluk.

It is damaged and several lines of the inscription are completely effaced and lost.

It is engraved in bold characters, and in its palaeography resembles the Siragunḍa stone inscription of the Western Gaṅga king Nirvṛita (*i.e.* Avivṛita)<sup>2</sup> of **the last quarter of the 6th century A. D.** **The present record may also be assigned to that period.** Apart from considerations of palaeography, we have to assign to king Dhanañjaya some date about *c.* 575 A.D. on other grounds as will be explained in the sequel. King Dhanañjaya is, without doubt, the same as Dhanañjaya, the father of Chōla-Mahārāja Mdhēndravikrama, mentioned in the Mālēpāḍu plates of Puṇyakumāra.<sup>3</sup>

The resemblance noted above between the present inscription and the Siragunḍa record is noticeable in almost all test letters like *c.* *u.* *k.* *ḡ.* *g* and *l* both in their style and stage of development. Attention may be drawn to the medial long *ā* sign in *bā* of 16 and *nā* of 18. The medial *ē* sign in *rē* of 17 resembles the same sign in the Tamil-Chautha script.<sup>4</sup> Final *u* in 15 is distinguishable from *u* by the absence of the serif, the presence of which signifies the voiced consonant.

The inscription is one of the **earliest completely Telugu records** so far discovered; and consequently of great value for the history of Telugu language and orthography. It may be noted that at this early date Telugu had already begun to develop as a language distinct from Kannada although the script continued to be common. Although several Pallava records earlier in date than the present inscription contain Telugu words<sup>5</sup> this is the first complete inscription in Telugu so far known.

The inscription has unfortunately suffered damage at many points resulting in the loss of several archaic Telugu words. It seems to record a gift to (or by) a certain Rēvaṇakālu of Chirumbūru when [Eri]kal-Muturāju Dhanañjaya was ruling Rēnāḍu.

The king Dhanañjaya (Dhanañjayuru as in the inscription) bears the epithet Erikal-Muturāju, which is also borne by several of his successors, *e.g.* Puṇyakumāra (Puṇyakumāruṅgu as in the inscriptions E and F below). A prince bearing a similar epithet, Eriḡal-Dugarāju, figures in the inscriptions of Chōla-Mahārāja edited below (ins C and D). The word Erikal or Eriḡal which occurs as a prefix in these descriptive compounds seems to be the name of a place, while the suffixes Muturāju and Dugarāju seem to signify some official dignity, especially as Dugarāju may be taken to be a form of Yuvarāju or heir-apparent (*vide* B below, Eriḡaḍipāḷu inscription of Erikal-Mutturāju). This place, Eriḡal, finds mention in a more complete form as the name of a territorial division, *viz.* **Eriḡalvāḍi**—six hundred in the Madhura inscriptions of Dhanañjaya II<sup>6</sup> and in the Chikka-Madhura inscription of Pallavādhurāju Nolaṅba who<sup>7</sup> is stated to have

<sup>1</sup> No. 380 of 1904 of the Madras Epigraphical collection.

<sup>2</sup> *Ep. Carn.*, Vol. VI, Cm. 50, plate opp. p. 105.

<sup>3</sup> Above, Vol. XI, p. 341.

<sup>4</sup> Cf. *S.I.L.*, II, pl. X, Vallam cave ins. 1-4, *Kandaśūṇu*.

<sup>5</sup> Above, Vol. XXIV, p. 138.

<sup>6</sup> *Ep. Carn.*, XII, Mi. 92-3, 97, 100; 94 and 101 are also his records. There is some difficulty in determining the exact form of the name of this territorial division. Rice read the portion relating to the country as either *Ālvāḍi* 600 or *Eriḡalvāḍi* 600, while H. K. Sastri (above, Vol. XI, p. 341) preferred the reading *Ālvāḍi* 600 treating the term 'Eriḡal' as part of the personal name of Dhanañjaya. But an examination of the record shows that 'Eriḡal' should be taken as part of the name of the region—witness the nominative singular form Dhanañjayan (Mi. 92-3). Further the same territorial division is called *Iriḡalvāḍi* (with short *i* in 'Iriḡal' which may well be a corruption of 'Eriḡal') in the Chikka Madhura inscription of Pallavādhurāju Nolaṅba (*Ep. Carn.*, XI, Cl. 34). According to the inscriptions edited here, the term has to be read either as *Eriḡal* or *Eriḡal*, the initial vowel being read as long *ē* or short *e* for the form in which the initial vowel is written in both the cases is alike. But in view of the existence of the term *Iriḡalvāḍi* with short *i*, the form *Eriḡal* has to be preferred. The long *ā* in *Eriḡāl* as read by Rice need not be considered a difficulty. The existence of the form *Iriḡal* with rough *r* and short *i*, the suffix *-al* meaning rock, and the probability of the name of a place being *Eriḡal* or *Eriḡal* like *Kuṅḡal*, *Dōriḡal* (Chittoor Dt.) and *Kaṅḡyakal* (Anantapur Dt.), all render it very probable that the name of the territorial division is *Eriḡalvāḍi* or *Eriḡalvāḍi* 600; the distinction between ordinary *r* and rough *r* being not strictly observed.

<sup>7</sup> *Ep. Carn.* XI, Cl. 34.



been ruling Iṛigalvāḍi as a subordinate of Prabhūtarsha Śrīvallabha, i.e., Gōvinda II (c. 775 A.D.). The territorial division takes its name after **Erigal** which has to be looked for somewhere in this region. It may be suggested that **Niḍugal** of the modern maps in the Pavuguda taluk of the Tumkur District is the ancient Erigal. The provenance of the Maddagiri inscription close by renders the identification very likely. It may be added that the antiquity of Niḍugal is carried back to about 8-9th century A.D. by an inscription of Nolamba Pallava Bidichōrarasa of the time of king Mahēndra at the place.<sup>1</sup>

Moreover, except for a few brief periods in the 8th, 9th and part of the 10th century A.D. when it was wrested from the Telugu Chōlas by the Nolambas in the reign of Pallavādhirāja Nolamba<sup>2</sup>, the region was long associated with a line of Telugu Chōla rulers, known as the Niḍugal Chōlas. Considering the early date to which the present inscription may be ascribed, the mention of the region Erigal in it leads to the conclusion that the region round about Niḍugal on the borders of the Pallava and Kadamba dominions must have formed one of the **earliest settlements of the Chōlas** in the Telugu country. It would appear that it was from this region that the eastward expansion of the Telugu Chōlas into the neighbouring tracts of Rāmāḍi-nāḍu<sup>3</sup>, Rēnāḍu 7000, Siddhi 1000<sup>4</sup> and Hiraṇyārāshṭra<sup>5</sup> seems to have taken place: and this appears to be conveyed by the epithets Erigal-Mutturāju and Erigal-Dugarāju by which some of the Chōlas of Rēnāḍu describe themselves in their inscriptions found in the Rēnāḍu country (ins. A to F). Thus Dhanañjaya, in describing himself as Erikal-Mutturāju ruling Rēnāḍu in the present inscription, signifies that he held the official position of a Mutturāju,<sup>6</sup> being attached to Erigal, which was probably the ancestral seat. Similarly, Puṇyakumāra (ins. E and F below) holds the same official position: and in one inscription (F) he describes himself as the ruler of Rēnāḍu with Chirpali as capital. Again in two subjoined inscriptions of Chōla-Mahārāja (C and D) an Erigal-Dugarāju figures as the donor, and he was probably a prince of the family holding the official position of Dugarāju or Yuvarāju at Erigal.

It may be objected that in the compounds 'Erigal-Dugarāju' and 'Erigal-Mutturāju', the prefix 'Erigal' may not signify a place but stand for the name of a dynasty or clan of chiefs in the same manner as the compounds such as Vallava-Dakārāju (ins. B below), Vaidumba Mutrāju,<sup>7</sup> (Chōlika Mutturāju (or Muttarasa), Kāḍuvetti Muttarasa,<sup>8</sup> Pṛithvī-koṅgaṇi Muttarasa<sup>9</sup> and Perbbāṇa Muttarasar,<sup>10</sup> the prefixes in all of which refer to a dynasty and not to a place. It is however quite possible that the prefix sometimes refers to a place name<sup>11</sup> and the more so as a tract known as Erigalvāḍi is found. Further the forms Erigallu and Eya[ra]kallu (ins. I below, text ll. 6-7 and J, text, ll. 14-15) point to the same conclusion.

<sup>1</sup> *Ep. Carn.* XII, Pg. 45.

<sup>2</sup> *Ibid.*, Vol. XI, Cl. 34.

<sup>3</sup> *Ep. Carn.*, Vol. X, Gd. 76.

<sup>4</sup> Above, Vol. XI, p. 345, Mālēpāḍu stone inscription of Satyāditya.

<sup>5</sup> Above, Vol. XI, p. 341, Mālēpāḍu plates of Puṇyakumāra.

<sup>6</sup> *Vide* page 224 below.

<sup>7</sup> No. 347 of 1922 of the Mad. Ep. Coll.

<sup>8</sup> No. 542 of 1906 of the Mad. Ep. Coll.

<sup>9</sup> This occurs as the surname of Śrīpuruṣa in many records: *Ep. Carn.* IV, Ch. 63: III, Tn. 53, etc.

<sup>10</sup> *M. A. R.*, 1941, pp. 132-133.

<sup>11</sup> This practice seems to have been widely prevalent in the Kerala country where the king was usually designated by the name of his kingdom (see Padmanabha Menon: *History of Kerala*, Vol. V, p. 4) in records issued by him and was referred to, for example, as Jayatūṅganāṭṭu-Mūttatambirān without mention of his proper name (*I. A. S.* Vol. VII, p. 95) or Śraivāy-Mūṭta-Tamburānār (*I. A. S.* Vol. VI, pp. 178, 181). Further, inscriptions issued barely in the designatory name of an official both in the North and South are not uncommon and are explainable by the importance of the office. See, for example (1) above, XXIV, p. 206 where an inscription recording a gift by 'Māthuraka Kālavāḷa', i.e., 'the Kālavāḷa (off.) of Mathurā', is noticed; (2) ins. issued in the name of Koṅkaṇi Muttarasa (*Ep. Carn.*, III, Tn. 53; IX, Pt. 21).

Of the two terms indicating official dignity, Yuvarāju is the well understood term signifying the dignity of heir-apparent while it is not quite clear what official position is exactly indicated by the title Mutturāju. In the present context, the term is a title or dignity and not a personal or dynastic name like Chōla or Pāṇḍya as we see from an examination of its derivation and the combinations in which it occurs. The term seems to be derived from *Mudu*<sup>1</sup> or *Mutu* in Telugu meaning elder or advanced in age corresponding to *Mūta* in Tamil conveying the same meaning. The Tamil and Kaunāḍa renderings of the title Mutturāja appear to be Muttaraiyar and Muttarasa respectively. In this connection we may cite some of the titles of the Kēraḷa kings occurring in their inscriptions, such as Tiruppāpūr-Mūta Tiruvaḍi (or. Mūttavar)<sup>2</sup> Jayatūṅganāṭṭu-Mūttatambirān (or -Mūta-Tiruvaḍi),<sup>3</sup> and Śiraiṅy Mūttatambirān<sup>4</sup> meaning 'the First or the Senior prince or ruling chief (*Tambirān*) of (the royal family of) Tiruppāpūr, Jayatūṅganāḍu and Śiraiṅy (Āttiṅgāl) respectively. Judging from the instances of its occurrence in the inscriptions of the Kēraḷa kings, it would appear that the prince who held the title issued records, making gifts, like a ruling prince in the same manner as the inscriptions of Erigal-Mutturāja, edited here, have been issued. Several Gaṅga inscriptions<sup>5</sup> issued in the name of Koṅkaṇi Muttarasa without any personal name or titles attached thereto, may be cited also as instances indicating that the person who held the title of Muttarasa enjoyed an official position comparable in dignity and status to, but not identical with, the Yuvarāja or the Adhirāja (Mahārāja, Mahārājādhirāja), who generally issued grants in an independent capacity. A Vaidumba inscription<sup>6</sup> records the crowning or the binding of the fillet (*pattamgaṭṭi* . . . .) of a certain Gaṅḍara Mutrāju (i.e., 'Mutrāju among the heroes') by the Vaidumbas presumably prior to his entry as general in the war in which he is stated to have been killed. It is not clear whether the dignity of Mutrāju was conferred on him during his anointment. That Mutturāju cannot be identical with Yuvarāju is clear enough if we compare the import of 'Yuva' meaning young and of 'Mūta' meaning elder or advanced in age. But it is doubtful whether a prince referred to merely as Mutturāju (without supreme titles like *Mahārāja*), e.g., Erigal Mutturāju, Koṅkaṇi Muttarasa, Kāḍuveṭṭi-Muttarasa, Ilāṅḡō Muttaraiyar, etc., enjoyed the position of an Adhirāja. It is significant that the personal names of the princes thus referred to are devoid of the honorific plural endings which characterise those of the supreme rulers. Thus Erigal Mutturāju Dhanañjaya and Erigal Mutturāju Puṅyakumāra are called simply Dhanañjayaru (ins. A) and Puṅyakumārunru (inss. E and F below) respectively with the nominative singular ending *ru* or *run* attached to their names. Further in a few inscriptions they also figure in a subordinate capacity, as for instance, Erigallu-Mutturāju in the Nallacheruvupalle inscription (I) edited below. Kāḍuveṭṭi Muttaraiyap figures as the donor in an inscription of Pallava Dantivarman.<sup>7</sup>

Considering the occurrence of the term Mutturāju (Muttarasa, Muttaraiyar) in the inscriptions of all the dynasties, it would appear that the title, when not accompanied by any supreme title, Adhirāja or Mahārājādhirāja, was applicable to the seniormost among the princes of the family other than the ruling king and the Yuvarāja. The dignity or status of first prince.

<sup>1</sup> *Mutuda* or *Mududa* in the Kaneru Śālaṅkāyana plates occurring in the passage '*Mutuda-sahita-grāmēya-kān*' (above, XXIV, p. 281). The term obviously stands for an office or dignity corresponding to *Kuvaras* of Tamil inss. meaning elders of the village.

<sup>2</sup> *T. A. S.* IV, pt. 1, p. 93; Vol. V, pt. 1, p. 27.

<sup>3</sup> *T. A. S.* Vol. I, p. 299.

<sup>4</sup> *T. A. S.* Vol. VI, pp. 48-49; 164, 178, 181.

<sup>5</sup> *Ep. Carn.*, III, Tn. 53; IX, Ht. 21; X, Kl. 78. *M.A.R.* 1917, pp. 31, 38; *M.A.R.* 1925, Ins. 73; It is difficult to assign all these records to Śrīpurusha as has been done by some scholars. They may belong to different kings of the Gaṅga dynasty, who held the dignity of Muttarasa.

<sup>6</sup> No. 309 of 1922 of the *Mad. Ep. Coll.*

<sup>7</sup> No. 89 of 1921 of the *Mad. Ep. Coll.*

the eldest (Mūttā) among the princes (other than the king and the Yuvarāja) of the royal family, seems to be what is indicated by the title.<sup>1</sup> In the compound titles like Perumbidugu Muttaraiyan, Viḍēyidugu Muttaraiyan, Vijayālaya Muttaraiyan, Anapāya Muttaraiyan and Parāntaka Muttaraiyan, the person referred to probably bore the title on the principle stated just now and exercised the authority of Muttaraiyan (third dignity of senior or first prince) in the time of that king whose surname he bore.<sup>2</sup> In other combinations like Erikal-Mutturāju, Jayaruṅganāṭṭu-Mūttatambirān or Śīraivāy Mūttatambirān (Tambirān=Rāja), the prefix to the title stands for the seat or area of his authority.

Among the Telugu Chōlas, Dhanañjaya, the third of the brothers, according to the genealogy found in the Mālēpāḍu plates is called Mutturāju in the present inscription: his position in relation to the throne was thereby recognised although he was the third brother and his two elder brothers Sundarananda and Siṅhavishṇu had sons of their own (*i.e.* *putrāṅṅuputry-ānubhūta-rājyaśrīyaḷ*). Similarly we find Puṅyakumāra, the second son of Chōla-Mahārāja as stated in the Mālēpāḍu plates, holding the title Erikal-Mutturāju according to ins. E. and F below as he had an elder brother Guṇamudita who probably held the position of Yuvarāja and who was perhaps the Erigal-Dugarāju of the two subjoined inscriptions of Chōla-Mahārāja (C and D). An important fact emerges when we understand the political significance of these three terms occurring in early Telugu Chōla inscriptions, Mahārājādhirāja, Dugarāja or Yuvarāja and Mutturāja, *viz.*, that the kingdom established by these Chōlas was divided into three well-defined charges each held by a prince of the royal family including the king who held direct rule over one part while exercising sovereignty as Adhirāja over the other units to which the princes of the royal family were sent out as viceroys. May it be, that succession to the throne was regulated by seniority in age and not by the law of primogeniture?<sup>3</sup>

The well-known expression applied to Karikāla in the Mālēpāḍu plates, *viz.*, *Trairājyasthitim-ātmāsāt-kṛitavataḷ* has never been satisfactorily explained. It seems to us now that in the light of the foregoing discussion it must be taken to mean that for a part of his reign, if not the whole of it, Karikāla was his own Yuvarāja and Mutturāja and dispensed with the assistance of sub-kings of which lesser monarchs found need to avail themselves. The context in which the expression occurs fully supports this view.<sup>4</sup>

**Rēvaṅakālu**, who figures as the donor in the present inscription, may be identified with the donor of the Pōḷadurti-Mālēpāḍu inscription of Chōla-Mahārāja.<sup>5</sup> The name seems to be a Telugu rendering of the Sanskrit name, Rēvaṅapādāḷ, the suffix *pāda* being literally rendered in Telugu as *kālu* or *kāḷu* meaning foot or feet. Another person bearing a similar name, *viz.*, Kuṇḍikāḷu, figures as the donor in the Erragudi-pāḍu inscription of Erikal-Mutturāju (inscription B below).<sup>6</sup>

<sup>1</sup> This would be the third dignity in the whole realm corresponding to Virōji (Vira-Elaya) of the Cochin Royal family—Padmanabha Menon: *History of Kērala*. Vol. I, p. 511.

<sup>2</sup> Cf. Māripidugu Raṭṭaguḷu meaning the person who held the office or dignity of Raṭṭaguḷi in the time of the king who bore the surname Māripidugu. This rule applies only to really early instances: later, the term Muttaraiyan lost its special significance and became a general title or nobility.

<sup>3</sup> The rulers of Ceylon seem to have regulated their succession by the law of seniority; *vide* *Cey. Journal of Science*, Vol. I, pp. 75-6. Or, the two principles were in conflict as was also the case among the Chōlas of the early period of the Vijayālaya line.

<sup>4</sup> It was precisely in this manner that Chāluḷya Vikramāditya I assumed full control of the kingdom of his father as implied by the words '*kṛit-aikādhiśhīt-āsēsha-rājyabhārah*' in the passage '*Svaḡuroḷśrīyam-avanipatitritauāntaritam ātmāsāt-kṛitvā kṛit-aikādhiśhīt-āsēsha rājyabhārah tasmīn rājyutrayē vinashtāni dēvabrahmadēyān-dharma-yaśō-bhi-viddhayē svā-mukhēna sthāpitvān*' (Above, Vol. IX, p. 100).

<sup>5</sup> *I. V. R. Comm.*, Fo<sup>1</sup>, p. 310.

<sup>6</sup> Mr. M. S. Sarma however suggests that the suffix *kalu* is a variant in Telugu of the honorific Tamil *gaḷ* or *kaḷ* as in *avargaḷ*.

Of the localities mentioned in the inscription, Erigal may be identified with modern Niḍugal. **Rēnāṇḍu** is roughly the country between the two tributaries of the R. Pennār, *viz.*, the Chitrāvati in the north-west and Cheyyēru in the south-west comprising a major portion of the Cuddapah and parts of Kolar and Chittoor districts. The chief city or the early capital of this region appears to have been Chippili in the Madanapalle taluk, Chittoor district, which is referred to in a slightly different form, Chirppali, in the Tippalūr inscription of Puṇyakumāra (*ins. F. below*), wherein it is described as the capital (*paṭu*) of the king. It has been supposed that Rēnāṇḍu means Rēgaṇḍālu 'the black-soil country' which is, accordingly, traced in the regions along the valley of the Kundēru river.<sup>1</sup> The explanation is rather fanciful. The real meaning of the term appears to be 'the country of the king or Rēḍu or Mahārāja', precisely the same as Mahārājapāḍi that finds mention in a good number of inscriptions later than the 10th cent. A. D. as the name of the region. Mahārājapāḍi 7000 signified, doubtless, what had been once called Rēnāṇḍu 7000 and they both refer to the same tract.

**Chirumbūru** to which Rēvaṇakālu belonged may be identified with the modern Chilamakuru in the Kamalapuram taluk, a few miles E.S.E. of Kalamalla, the findspot of the inscription.

#### A. TEXT

##### *First side*

- 1 . . . .
- 2 -kalmu[tu]rā-
- 3 ju Dhanarāja-
- 4 yuru Rēnā-
- 5 ṇḍu eḷan
- 6 Chirumbūri
- 7 Rēvaṇakālu [paṇ-]
- 8 pu Chenūrukāju
- 9 aḷikaḷā[ū]ri-
- 10 ṇḍa vāru[ūri]. .
- 11—14 four lines damaged
- 15 . . . . paṇcha[ma\*-]
- 16 hāpātakasa-
- 17 [ku]

##### *Second side—damaged.*

#### B. Erragudipadu inscription of Erikan-Mutturaju

This inscription<sup>2</sup> is engraved in bold and big size characters on two sides of a stone standing to the right of the Chennakēśava temple in the village of Erragudipāḍu, Kamalapuram taluk, Cuddapah district.

The **palaeography** of the inscription which resembles, in almost every detail, the Kalamalla inscription (No. A above) and is likewise assignable to the **last quarter of the 6th cent. A.D.** or **slightly later** calls for few remarks except that it is written in a more cursive style than A. Subscript *l* (I.2) may be noted as affording an instance showing that in early Telugu-Kannāḍa script a letter even when used as subscript was written in full with no change. The Dravidian *r* (I. 11) is also worthy of note.

As regards **orthography**, the syntax of the inscription is not clear. It is not apparent who the actual donor was, although the text may be interpreted so as to give the

<sup>1</sup> H. K. Sastri: above, Vol. XI, p. 343 citing J. Ramayya Pantulu; *J.I.H.*, Vol. XV, pp. 33-4.

<sup>2</sup> From the estampages secured by Mr. M. V. R. A part of this inscription was copied by the Epigraphy department and numbered *A.R.E.* 98 of 1929-30.

meaning that the gift was made at the instance of Kuṇḍikālu. The word *nivabukānu* in ll. 3-4 is peculiar and has been understood by us as *nepamukānu* which literally means 'being the pretext or reason.' taking *nivabu* (or *nivambu*) as the archaic form of *nepamu*. The name *Dujayarāju* appears to stand for *Durjayarāju* and *Vallava Dukarāju* may be taken to be a corruption of *Pallava* (or *Vallabha*) *Yuvarāju*. The letters *v* and *p* are generally substituted one for the other in inscriptions of this period. That the word *Dukarāju* which has other forms like *Tugarāju* (ins. C below) and *Dugarāju* (ins. D below), is a form of *Yuvarāju* is clearly borne out by the records of the Eastern Chālukya king Maṅgi Yuvarāju in which the king is alternately described as Maṅgi Dogarāju<sup>1</sup> and Maṅghi Duvarāju. These afford instances of the substitution of *d* for *y*. Further the distinction between *k* and *g* or between *t* and *d* (cf. *Dugarāju* and *Tugarāju* (ins. C) : *Erikal* and *Erigal* ; *Dugarāju* and *Dukarāju*) does not appear to have been maintained in archaic Telugu, a feature which persists in Tamil even to the present day.

The proper name, *Kuṇḍikāllu* and *Kuṇḍikāllu* with the honorific plural seems to be a Telugu rendering of the Sanskrit name *Kuṇḍipādāḥ* in the same manner as *Rēvaṅakālu* of ins. A above stands for *Rēvaṅapādāḥ*.

Attention may be drawn here to the term *pannassa* (l. 9) which is apparently a mistake for the usual form, *pannasa*. It has been stated that the term stands for a number, viz., 50, the word being supposed to be derived from the Sanskrit, *pañchāśat*.<sup>2</sup> Although this is very plausible, especially as the word *panna* meaning 50 is in use even at the present day, the fact that several instances are found in inscriptions wherein the extent of land given is different from 50 units although the word *pannasa* is also used to denote such gifts, militates against this interpretation. In the present inscription the extent of land given is stated to be 24 *maruturs* and the gift is, all the same, described as *pannasa*. The word has probably to be understood as denoting a kind of land-tenure. It has been suggested that the word is made up of the Prākṛit words *paṇa* and *nas* meaning absence (*nas*) of money or tax (*paṇa*).<sup>3</sup> In this connection attention may be drawn to the term *pannāyam* indicating a kind of income occurring in several inscriptions.<sup>4</sup> Although the exact connotation of the term *pannasa* is not clear, it might be stated that it seems to contain some reference to a tax, on account of which, the grant is called *pannasa*. Support for this surmise is derived from the fact that in Telugu the word *pannu* at present indicates a tax generally, so that *pannasa* appears to be the Telugu counterpart of the Tamil term *iṅaiyili* meaning tax-free.<sup>5</sup> The extent of land given away is not indicated by numerical symbols but written in words. The extent of land is stated to be *iravadi-yādināḷku maṅunturḷu* which, when translated, would read 'four-preceded-by-twenty *maṅunturs*'. A similar instance of indicating a number of two digits is found in the Doṅgalasāni inscription of Veṅkaya (hōḷa),<sup>6</sup> where the regnal year 41 is written in words as *nalpādyādiyokoti*. This manner of signifying a two digit number describing the tens digit and the units digit separately would appear to have been followed in early inscriptions when expressing the number by means of figures, e.g., 20 (+) 4.

The inscription contains some words of literary interest. The word *koṭṭambu*, meaning either a settlement or a territorial division appears to be derived from Sanskrit *gōshtham*, meaning a settlement of cowherds. The word, *Bōya-koṭṭambu*, occurs in a few Eastern Chālukya inscriptions of the Nellore district<sup>7</sup> from which it may be concluded that the word meant a settle-

<sup>1</sup> *Bhārati*, Vol. V, pt. 1, p. 949.

<sup>2</sup> *J. O. R.*, Vol. X, p. 28.

<sup>3</sup> *G. V. R. Comm. Vol.*, p. 305, f.n.

<sup>4</sup> No. 287 of 1905 of the Mad. Epi. Coll.

<sup>5</sup> *Iṅai, Iṅai-kāval, Iṅaiyiti*, Dr. S. K. Iyengar *Comm. Vol.*, p. 191.

<sup>6</sup> *A. R. E.* No. 9 of 1939-40. Cf. also *Telangāna Inscriptions*, p. 165 text l. 4; *SII*, Vol. VI, No. 114.

<sup>7</sup> *Kandukūru* inscription of Vijayāditya III : *NDI*, Vol. II, *Kandukūru* 31-2. p. 545; *A. R. E.* 838 of 1922 (Addanki inscription of Paṅḍaraṅga) : *NDI*, Vol. II, Ongole 3.

ment generally. In Tamil inscriptions and literature the word *koṭṭam* conveys the meaning of a territorial division larger than a small settlement. The word *śakshi* in line 8 clearly stands for *sākshi* or witness.

The inscription records the grant of a *pannasa* of 24 *marunturs* of land in the territorial division (*koṭṭam*) to a Brāhmaṇa (*pāra*) during the reign of Erikal-Mutturāju at the instance of (or by ?) Kuṇḍikāḷḷu, the witnesses to the deed being Dujayarāju Mutturāju, Navapriya Mutturāju and Vallava Dukarāju.

The identification of the persons mentioned in the inscription presents much difficulty. It is not possible to state definitely whether the king Erikal-Mutturāju of this record is to be taken to be identical with Erikal-Mutturāju Dhanañjaya of ins. A above, although the palaeography and the provenance of the record may render it plausible. Dujayarāju-Mutturāju may be taken to refer to the official Mutturāju who was either called Durjayarāju himself or was a subordinate under the latter whose name or surname was Dujayarāju. The identity of Dujayarāju is not easy to establish. It is perhaps to the point to recall here the descent claimed by some later royal lines of the Telugu country; the Kākatiyas, Koṇḍapaḍumaṭis and the Velanāṇḍu kings claimed descent from a certain Durjaya of the Chaturthakula.<sup>1</sup> It is possible that our Dujaya has greater claims to be considered as identical with this remote ancestor of the later Telugu monarchs than the Raṇadurjaya of the Tāṇḍivāḍa grant to whom this position has been assigned by Mr. R. S. Panchamukhi,<sup>2</sup> for the evidence is by no means clear that Raṇadurjaya was a Chōḷa monarch of the line of Karikāla.

Vallava Dukarāju was the Yuvarāju of the Pallavas<sup>3</sup> who must have been one of the contemporary Pallava princes of Kāñchī which was at this time ruled over by Simhavishṇu (c. 575-600 A.D.). Navapriya Mutturāju may be identical either with Navarāma, the son of Suudatananda mentioned in the Madras Museum Plates of Śrikanṭha-Chōḷa or Navarāma Chōḷa-Mahārāja Mahēndravikrama, the son of Dhanañjaya (of the Mālēpāḍu plates). It is more likely that he was the latter in view of the fact that he figures along with Vallava Dukarāju and bears the name Mahēndravikrama which was also borne by the contemporary Pallava prince Mahēndravikrama I, son of Simhavishṇu.

The mention of the Pallava prince in an inscription of the Telugu Chōḷa may be taken to indicate political alliance either as between a subordinate and overlord or on equal terms.

## B. TEXT

### First side

1 Svasti Śrī [j,\*] Erika-

2 Imutturājuḷḷa

<sup>1</sup> Above, Vol. V, p. 142; SII. iv, No. 692.

<sup>2</sup> Above, Vol. XXIII, p. 96.

<sup>3</sup> It may be asked whether Vallava Dukarāju may not, instead, stand for Vallabha Yuvarāju, Vallabha being a dynastic name indicating the Western Chālukya. Pulakēśin I calls himself Chalukya Vallabhēśvara (*An. Rep. of Kannada Research in the Bombay Province*, 1940-41, p. 9), and is also referred to as Vallabha in the later Chālukya records (Fleet; *Bom. Gaz.* Vol. I, Pt. II, p. 344; Chiplun Plates of Pulakēśin II, *Ep. Ind.* III, p. 51, l. 3). Likewise, Pulakēśin II is referred to as the Vallabha king in Pallava records (Fleet; *Bom. Gaz.* Vol. I, pt. II, pp. 324, 326, 351, 377) and also in his own records (Nerur Grant, *Ind. Ant.* Vol. VIII, p. 43, l. 3; Koppam Plates, *E. I.* XVIII, pp. 259, 260). Kirtivarman II is spoken of as Vallabha in the Samangad grant of Dantidurga (*Ind. Ant.* Vol. XI, p. 112) as also, probably, in the Daśāvātāra Cave Ins. (*Arch. Sur. of W. India*, Vol. V, p. 88). While it is not impossible that Vallava Dukarāju of the present record may be a Chālukya prince, it would seem more likely that he was a Pallava prince in view of the close political relationship that existed between the Pallavas and the Chōḷas of the early period as indicated by the close correspondence in their names and titles. There is however a stray instance of the Pallavas being called Vallabhas (Oṅḡōḍu grant of Simhavarman II: *Ep. Ind.* Vol. XV, p. 255, l. 17).

- 3 Kuṇḍikāḷḷu [ni]vabukā-
- 4 nu ichchina pannasa
- 5 Dujayarājula-
- 6 Mutturājulu Nava-
- 7 priya-Mutturājulu
- 8 Vallava-Dukarajulu śakshi-
- 9 kānu ichchi[na\*]pannassa

*Second side*

- 10 koṭṭāmbuna pā-
- 11 ṛaku Kuṇḍikāḷḷu-
- 12 ḷa ichchina pannasa
- 13 iravadi y-ādi-nā-
- 14 lku maṅuntuḷu nēla [ḷ\*]

### C. Uruturu inscription of Chola-Maharaja

This inscription<sup>1</sup> is engraved on a slab near a well in the village of Uruṭūru, Kamalapuram taluk, Cuddapah district.

The inscription is written in a cursive style of writing as shown by the letters *l*, *n*, *k* and *r*, which in the next inscription (ins. D) of the same king are found written in a square ornamental style and may be assigned on palaeographical basis to the **first quarter of the 7th century A.D.** The letters *l* and *r* are more developed than their usual form in this period. Attention may be drawn to the *r* subscript in *nru* in l. 7 which differs greatly from the *r* of l. 5 raising the question whether both signify the same consonant. More about this will be said below under ins. G, Rāmēśvaram Pillar Inscription of Puṇyakumāra.

As regards the **orthography** of the inscription attention may be drawn to the forms Mahārājuḷa and Tugarājuḷa which contain the peculiar suffix *ḷu*. Tugarāju, as has been noted under ins. B above, is a corruption of Yuvarāju.

It records that while **Chōḷa Mahārāja** was ruling, a certain **Erigal-Dugarāja** granted a *pannasa* of 50 (*mattars* ?) of land to a Brāhmana of Tiruvuḷa.

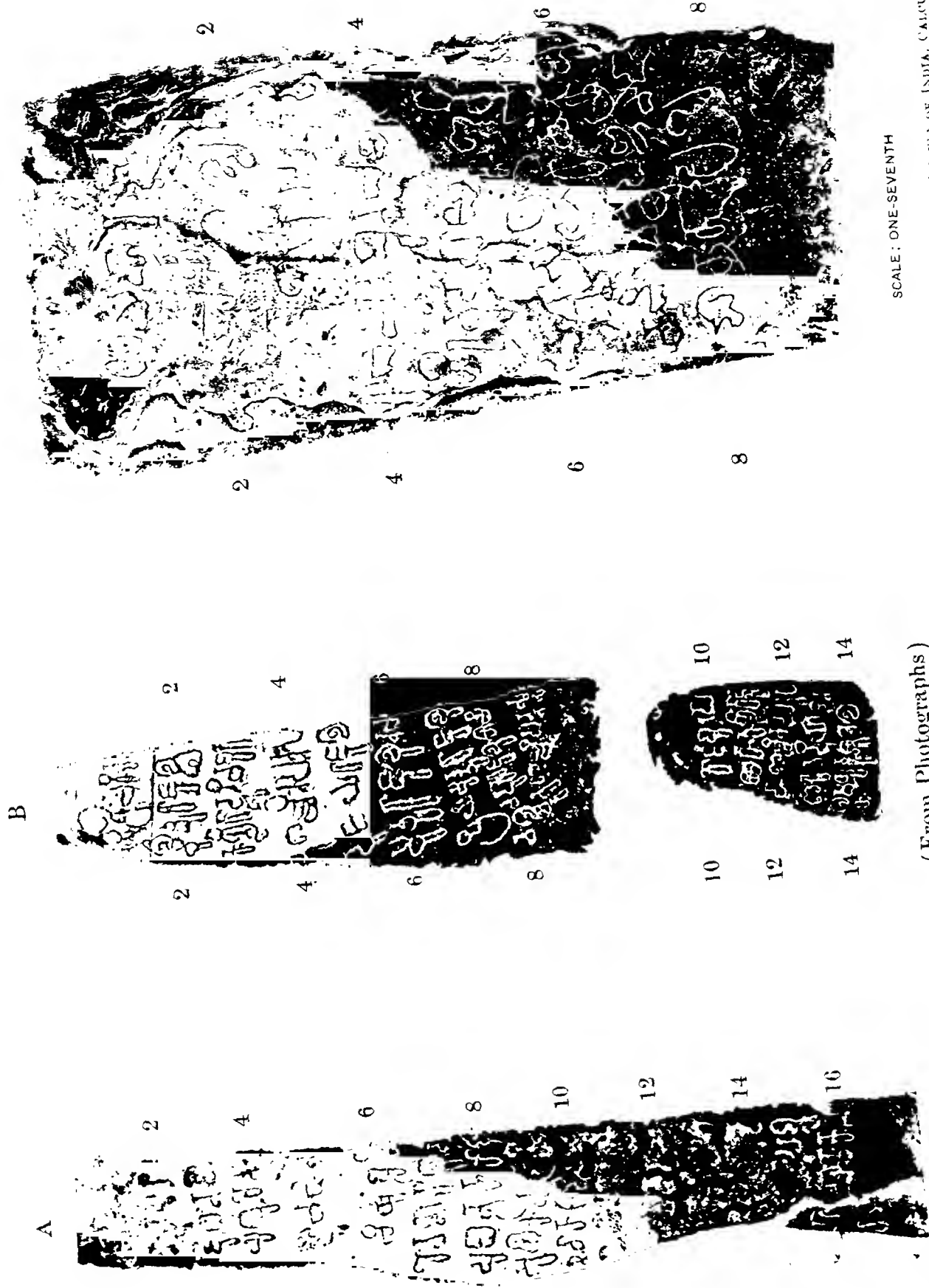
The Chōḷa king may be identified with Mahēndravikrama Chōḷa-Mahārāja, one of whose records has been edited by Mr. M. S. Sarma<sup>2</sup>. Inscriptions issued by Chōḷa-Mahārāja are assigned to Mahēndravikrama on the following grounds: (1) Palaeographically, they fall in the early part of the 7th century A.D. and this period for Mahēndravikrama has been established on other grounds.<sup>3</sup> (2) The title *Pariprāpta-Chōḷa-Mahārājaśabdaḥ* is borne by Mahēndravikrama who further declares that he was a *Muditaśilākshara*, a title borne out by the numerous early Chōḷa-Mahārāja inscriptions. From this it may be concluded that inscriptions issued barely in the name of a Chōḷa-Mahārāja, of which there are several in the early period, are to be generally assigned to this king if their palaeography admits of this being done (See also H. K. Sastri, above, Vol. XI, p. 343). Although the successors of Mahēndravikrama used the title their personal names are invariably stated in their inscriptions. If the identity of Chōḷa Mahārāja with Mahēndravarmaṇa suggested above is accepted, Tugarāju has to be identified with the king's eldest son Guṇamudita, who must have been the Tugarāju or Yuvarāju, while his father was king.

<sup>1</sup> From impressions secured by Mr. M. V. R. The inscription has been copied by the Epigraphy Department and numbered 330 of 1935-36.

<sup>2</sup> *G. V. R. Comm. Volume*, p. 301.

<sup>3</sup> *Madras Christian College Magazine*, Vol. IX, p. 18; *G. V. R. Comm. Vol.*, p. 301.

TELEGU CHOLA RECORDS FROM ANANTAPUR AND CUDDAPAH (I)



SCALE: ONE-SEVENTH

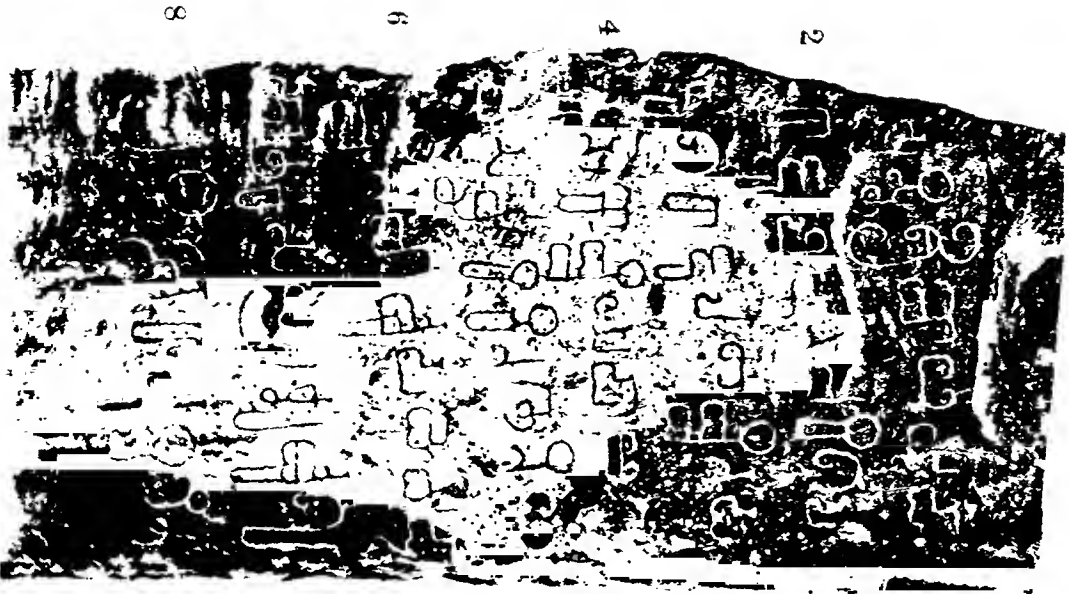
(From Photographs)

SCALE: ONE-EIGHTH

SURVEY OF INDIA, CALCUTTA

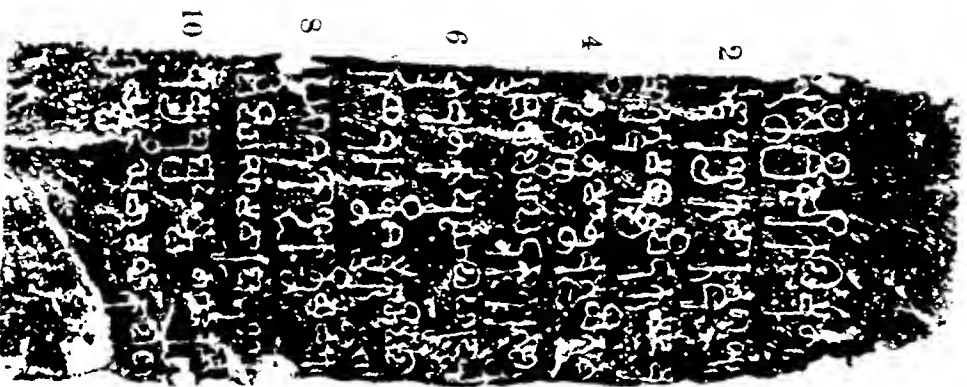


D



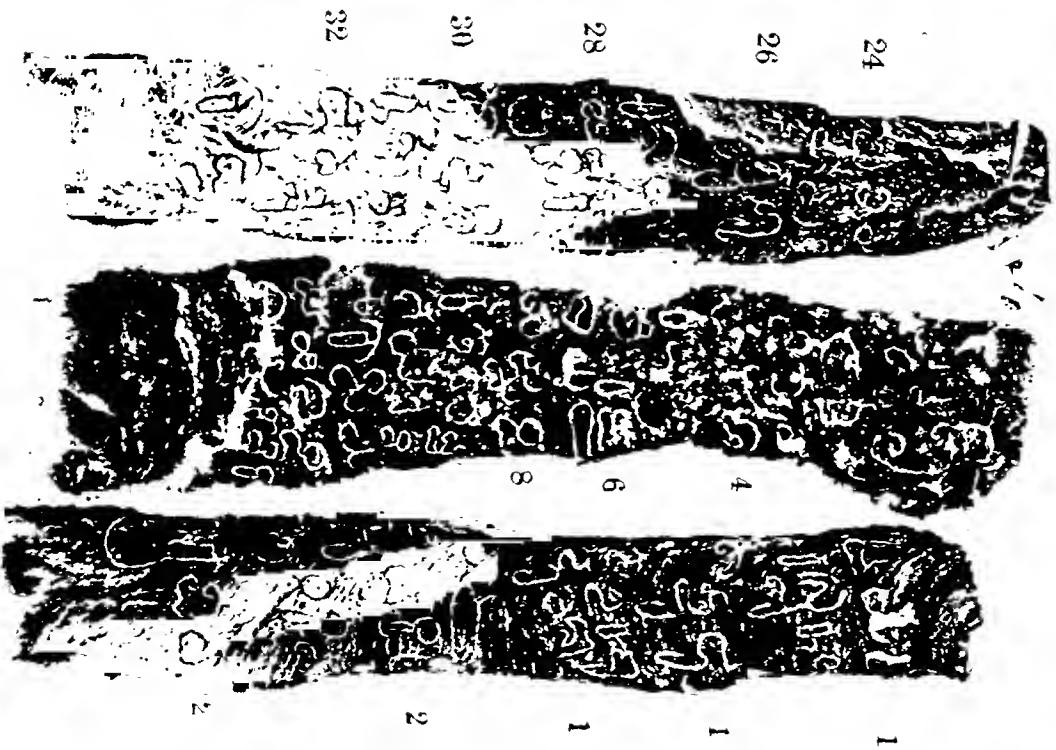
SCALE ONE-SIXTH

F



SCALE: ONE FIFTH

J



SCALE. ONE SIXTH

Tiruvuḷa, probably the place to which the Brāhmaṇa belonged, may well be the same as Tiruvura, the scene of a battle mentioned in an inscription of Dhanañjaya II of Erigalvādi.<sup>1</sup>

The same place appears to have been the scene of another battle in which a general of the Vaidumba Mahārāja (c. 9th century A.D.) is stated to have lost his life<sup>2</sup>; but its exact situation is not known.

### C. TEXT

- 1 . . [Chō]la-Mahārāju[r]la
- 2 [ē]a]Erigal-Tuga-
- 3 [rā]juḷa icchena pannāsa
- 4 rāchamānāmbuna ēbadi
- 5 Tiruvuḷa pāḷaku icchi[na]
- 6 pannāsa dēniki<sup>3</sup> vakrain[ba]
- 7 vaehinavāṅṅu<sup>4</sup> paūchamahā-
- 8 pātaku agu [i\*]

### D. Indukuru Inscription of Chola-Maharaja

This record<sup>5</sup> is engraved on a stone at the entrance to the village of Indukūru, Kamalapuram taluk.

The record is engraved in bold square characters in a style which differs from that of ins. C although both may belong to the same period. The **orthography** of the inscription reveals a few interesting points. A clear distinction is noticeable in the forms of the full consonant and the final consonant in that the latter is written in a slightly diminutive form without the top stroke, e.g., *v*, final, in ll. 2 and 5 and *l* final, in ll. 2 and 3. The phrase, [Rē\*]vaśarmmārikin (l. 5) perhaps shows that in popular pronunciation of the time *Śarmavāru* or *Śarmayāru* became *Sarmāru*. The *u* ending, of the word, as in poetry, is also noteworthy. Similarly, in l. 7 in the compound word *Samyyuktunṅugu* which is made up of two words *Samyyuktunṅu*+*agu* either the letter *a* is elided or possibly we have an antique form of the *sandhi*, *u+a*. We may note here that in a similar *sandhi* (*u+a*) in the compound *Uttamōttamunṅu-ayinavāṅṅu* in the Tippalūru inscription of Puṅyakumāra (ins. F below l. 1), the letter *a* is elided in the more usual way.

The consonant is found doubled after the *rēpha* in *Rēvaśarmmā* of l. 5. In *saṃyyuktunṅu* (l. 7) we have an instance of the doubling of the consonant after the *anusvāra*. The distinction between *t* and *d* is not observed in the word *tēni* in l. 5 which stands for *dēni*.

The inscription registers the gift of a *pannasa* to [Rē\*]vaśarman, a Brāhmaṇa (*pāru*) of Kochchiya, i.e., of the Kausika-gōtra, by **Erigal-Dugarāju** while **Chōla-Mahārāju** was ruling. The record is stated to have been composed or engraved (*likhitaṃ*) by Asivaimvu.

The inscription belongs to the same king Chōlamahārāju of the Uruṅūru inscription (inscription C above) and hence he may be Mahēndravikrama Chōla-Mahārāju and the donor Erigal-Dugarāju may likewise be Guṇamudita.

<sup>1</sup> *Ep. Carn.*, Vol. XII, Mi. 101. If however, Tiruvuḷa has to be interpreted as the *gētra* of the Brāhmaṇa, it may be taken to stand for Traivāṇa-gōtra.

<sup>2</sup> No 439 of 1914: *S. I. I.* Vol. IX, pt. i, No. 16.

<sup>3</sup> *dē* seems to have been omitted at first and then inserted below the line.

<sup>4</sup> Read *vachchina*.

<sup>5</sup> From the impressions secured by Mr. M. V. R. This has been copied by the Epigraphy Department and numbered 310 of 1935-36.

Asivairuvu, who is mentioned as the engraver or the composer of the inscription figures in another record of Chōla-Mahārāja, evidently the same as the king of this inscription, *viz.*, the Pōṭladurti-Mālēpāḍu inscription edited by Mr. Sarma.<sup>1</sup>

The term Kochchiya-pāra may be rendered as the Brāhmaṇa of Kochchiya village, or of the Kauśika-gotra, Kochchiya being a corruption of Kauśika. The form 'Kōsiya' occurs in inscription J. below (Veludurti inscription of Uttamāditya Chōla), also evidently standing for Kauśika.

#### D. TEXT

- 1 Svasti śrī[.]\*Chōla-Mahā-
- 2 rājullōlan Eriga[1-]
- 3 Dugarājul icchina pa-
- 4 nnasa Kochchiya pāra[Re\*]
- 5 vas(ś)armmārikin[ | \*] tēni la-
- 6 chchina vāṅṅu pañchamahā-
- 7 pātaka samyuktunṅugu
- 8 Asivairuvu likhitaṁ [.]\*

#### E. Veludurti Inscription of Erikal-Muturaju Puṇyakumara

This epigraph<sup>2</sup> is engraved on three sides of a stone in front of the Chennakēśava temple at Veludurti, Kamalapuram taluk. It is highly damaged, the inscribed portion on one side being completely effaced.

There is not much difference between the present inscription and the inscriptions of Chōla-Mahārāja (inss. C and D) in point of **palaeography** and it may be assigned to the same period.

The portions of the inscription which are preserved furnish the information that a gift was made by (or to) a certain **Atisaya-Raṭṭakuṭṭa** in the time of **Erikal-Muturāju Puṇyakumārūṅṅu**. The donee's name is given as Pālaśarmmā.

The inscription belongs to Puṇyakumāra who is probably the same as the second son of Mahēndravikrama-Chōla Mahārāja of the Mālēpāḍu plates. The record appears to have been issued by him while he was holding the dignity or office of Mutturāju, a rank which, as we have stated above, was lower than that of the Dugarāju or Yuvarāju, which was probably held about this time by Puṇyakumāra's elder brother Guṇamudita. In this connection the nominative singular ending *uṅṅu* to Puṇyakumāra's name, the significance of which has been discussed above (p. 223), may be noted.

The information conveyed by the inscription is very meagre, except the mention of a personage, Atisaya Raṭṭakuṭṭa. The word Atisaya seems to contain a reference to the Adigaimān chiefs of the south who had their capital at Tagaḍūr (Dharmapuri, Salem district), for it conveys more or less the same meaning as Adigan, *i.e.* one who excels (others). Or in the alternative, it may be the title of the king which was borne by the subordinate official (Raṭṭaguḍi) as Atisaya-Raṭṭakuṭṭa. Instances of the latter kind are numerous in epigraphy. Attention may be drawn in this connection to the name Atisayachōla Viranārāyaṇa held by a prince of the Koṅṅu country in the Chōla period.<sup>3</sup>

<sup>1</sup> G. V. Ramamurti *Pantulu Commemoration Vol.*, p. 310.

<sup>2</sup> From impressions secured by Mr. M. V. R. and from those secured later by the Epigraphy Department and numbered No. 298 of 1937-38 of the Madras Epigraphical Collection.

<sup>3</sup> Nos. 708, 710, 718 to 720 of 1905 of the Madras Epigraphical Collection.

The same name Atiśaya-Raṭṭakuḍi occurs in the Chilamakūru inscription of Vikramāditya Chōla II (ins. H below). Raṭṭakūtṭa occurring in the present inscription seems to be a variant of Raṭṭaguḍi or Raṭṭakuḍi which, as explained by H. Krishna Sastri<sup>1</sup> signifies an office or dignity. Various forms of this word such as *Raṭṭallu*, *Raṭṭōḍi*, etc., are found in early Telugu inscriptions. The exact nature of the office or dignity signified by the term is not clear. In its earliest form, *i.e.*, *Raṭṭakuḍi* or *Raṭṭaguḍi*, the name seems to be made up of two words *Raṭṭa* and *kuḍi*, the latter term conveying the meaning 'habitation' or 'settlement'. *Raṭṭakuḍi* may therefore be tentatively rendered as 'settler in the country (*raṭṭa*)', or 'cultivator' as suggested by H. K. Sastri.

#### E. TEXT

##### *First Side*

- 1 Svasti Śrī [\*] **Erikal-Mu[tu]rājulpriti . . . m Puṇyakumāruru**
- 2 Atiśaya Raṭṭakūtṭana rkup . . . . . raṭṭakūtṭa

##### *Second Side*

- 1 . . . . . ēbbadi ma . . . .
- 2 . . . . . ri . . māsapuruṇṇa[mī] . .
- 3 . . . . . Pālaśarmamāri [ki] . .

##### *Third Side*

- 1 dīni kāchi kuḍipinavāru[bhū]nūḍānāṅbu paṅarūbu
- 2 vakrapalkinavāru paṅcha-mahāpāta[kaiṅ]<sup>2</sup> bupaḍu [\*]

#### F. Tippaluru Inscription of Erikal-Muturaju Puṇyakumara

This inscription<sup>3</sup> is deeply engraved on a red-stone in the village of Tippalūru, Kamalapuram taluk, in well-formed ornamental characters.

This is a unique record both for its **palaeography** and subject matter and for the particulars of the date it provides. In addition to the unique feature of possessing a date that mentions the week-day and the *hōra*, instances of which are rare at such an early period, the record bears a striking palaeographical resemblance to the Vallam rock inscription of Mahēndravarmān I Pallava.<sup>4</sup> In general appearance this resembles more the so-called Pallava-Grantha script than the usual Telugu-Kannaḍa script of this period and locality. The inscription may be assigned to the **first half of the 7th century A.D.** and would belong to the same king as inscription E above. Attention may be drawn to letters *ṇ*, *k* with the *u* medial sign, *r*, *l*, *b*, and *y* to indicate what has been stated above. The letter *ṇ* in this form is also noticeable in the early Kālīṅga grants.<sup>5</sup>

As regards **orthography** the inscription does not provide any unusual features. The doubling of the consonant after the *rēpha* (*r*—superscript) in *Tarkka* (line 6) and *Śarmma* (line 7) and *kārttiya* (l. 8) may be noted. The practice, however, does not seem to have been consistently

<sup>1</sup> Above, Vol. XI, p. 343.

<sup>2</sup> Written below the line.

<sup>3</sup> From estampages secured by Mr. M. V. R. and those secured later by the Epigraphy Department: *A. R.* No. 283 of 1937-38.

<sup>4</sup> *SII*, Vol. II, plate X; cf. The Mahēndravāḍi inscription of Guṇabhara (*Ep. Ind.*, IV, p. 152, plate); Siya-maṅgalam cave inscription of Mahēndravarmān I (*Ep. Ind.*, VI, p. 319, plate); Daḷavānūr ins. of the same king (*Ep. Ind.*, XII, p. 226, plate) and the Maṅdagapaṭṭu ins. (*Ep. Ind.*, XVII, p. 12, plate) for forms of *k*, *r*, *l*, *b*, *n*, *t* and *y*.

<sup>5</sup> Above, Vol. XVIII, plate opp. p. 310 (l. 1): *J. A. H. R. S.*, Vol. III, p. 51, Jirjingi C. P. of Indravarmā I 7.

observed as the consonant is not doubled after the *rēpha* in *Chirpaliya* (l. 5) and *Tirpalūra* (l. 7). The distinction between *k* and *g* is not observed. e.g., *piḍuku* for *piḍugu*. The object of the grant is described as a *panāśa* which stands for *panvasa*, the meaning of which has been discussed above (ins. B). The inscription contains a few archaic words: *paṭu*, in l. 5, may be taken to mean 'seat or capital'. The meaning of the word *Pāradāya*, is not clear. In Tamil inscriptions we have a similar word *Pāradāyaṅ*. As suggested in the *As. Rep. on S. I. Epigraphy* for the year 1938, it may be the corrupt form of *Bhāradvāja*, which was probably the *gōtra* of the *Brāhmaṇa*. *Puṅaru-Puṣyaṅbu* stands for *Punarvasu* which, in Tamil, has the form, *Punarpūṣam*.

An instance of a single letter abbreviation for a word is found in *dha* in l. 11, which seems to stand for *dharmam*, unless the inscription is incomplete.

The inscription registers the grant of fifty (*mattars*) of land as *panāśa* in the village of *Tirpalūru* to *Kattisārmamā* of *Kiḷevūru*, a *pāradāya* of (or at) *Tarkkapuḷōlu* by *Chāmaṅakālu* while **Erikal-Muturāju Puṅyakumāruruṅṅu** endowed with the titles *Maruṅṅapiḍuku*, *Madamudituṅṅu*, *Uttamōttamuṅṅu* and *Gaṅyamānuṅṅu* was ruling over *Rēnāṅḍu* from his capital (*paṭu*) at **Chirpali**. The gift is stated to have been made at the time of *Brihaspati-hōra*, on the second *tithi* of the dark-fortnight of the month of *Kārttika*, Monday when the *nakshatra* of the day was *Puṅarupushaṅbu* (*Punarvasu*).

Of the places mentioned in the inscription *Erigal* and *Rēnāṅḍu* have been identified already. *Tarkkapuḷōlu* may be identified with *Takkavōlu* in the *Siddhavattam* taluk of the *Cuddapah* district. It has not been possible to trace *Kiḷevuru* or *Ḷēvuru* in the modern maps. The name *Tarkkapuḷōlu*, which is made up of two words *Tarkka* and *puḷōlu*, appears to have changed into its modern form, *Takkavōlu*, through successive forms like, *Tarkkapuḷōlu*, *Tarkkapṛōlu*, *Tarkkapōlu* and *Takkavōlu* as indicated by Mr. M. S. Sarma in his disquisition on *prōlu* and other archaic Telugu words.<sup>1</sup> Thus the word *prōlu* by which a place or settlement is generally indicated at present appears to have been derived from *puḷōlu* (cf. *Kanūḍa poḷal*, meaning town).

Another early Telugu word found in the inscription is *chiku* which may be taken to mean 'dark' and to indicate the dark fortnight of the month. The word is at present preserved in *chikaṭi* which means darkness.

The astronomical details provided by the inscription are unfortunately not enough for calculating the corresponding English date. But it may be remarked that the details constitute an exceptional occurrence in a single day. It is exceptional for *nakshatra* *Punarvasu* (*Puṅaru-Puṣyaṅbu*) to be associated with *Kārttika* *ba. di. 2* for between *paurṇamī* and *bidiya* of the lunar month, four *nakshatras*, *Kṛittikā*, *Rōhṇī*, *Mṛgaśirā* and *Ārdrā* must have completed their duration. This would only be possible under the following conditions:—

- (1) That the *nakshatra*, *Ārdrā* must have ended before midday of Monday as during the *Brihaspati-hōra* of that week-day (on Mondays, *Brihaspati-hōra* would fall before midday) *Punarvasu* is stated to have commenced.
- (2) That, accordingly, the *Kṛittikā-nakshatra* must have ended before the midday of Friday.
- (3) That, as the month is *Kārttika*, the *paurṇamī* of the month should have begun on the day which began with *Kṛittikā* and it follows that after the midday of Friday, *paurṇamī* should have commenced and ended on Saturday sometime after midday.
- (4) That *bidiya* on Monday continued up to the time of the *Brihaspati-hōra* though this

<sup>1</sup> G. V. R. Comm. Vol., p. 306; J.I.H. Vol. XV, p. 48.

is perhaps not quite necessary as it should have been enough for the day to have opened with *dvitīyā*.

It is noteworthy that the present inscription belonging to the early 7th century A. D. mentions the **week-day** and the **hōra**. The mention of the week-day is rather a rare occurrence till about the 9th century A. D.<sup>1</sup> The early Pallava Piākṛit and Sanskrit charters make no mention of the week-day anywhere. It begins to be mentioned in Western Chālukya grants from about the time of Pulakēśin II,<sup>2</sup> i.e., just about the same time to which the present inscription belongs.

On the *hōra* we have the views of Burgess and Svaminānu Pillai that its mention in India, either in literature or epigraphy, prior to the 5th century A. D. is improbable.<sup>3</sup> The present instance is the earliest so far available in South Indian Epigraphy.

The inscription was issued by Puṇyakumāra while he was ruling Rēnāṇḍu from his capital Chirpali; the title Erikalla Mutturāju indicates the position held by him while ruling Rēnāṇḍu. This together with the nominative suffix *ṇu* attached to his name, to which attention has already been drawn, may be taken to indicate that he had not become supreme ruler on the throne. This may have been in the period before he issued the Mālēpāḍu grant<sup>4</sup> and the Rāmēśvaram pillar inscription (ins. G below) wherein he is found to assume supreme titles in place of the subordinate title of Mutturāju held by him earlier. That he wielded considerable power and dignity even as a Mutturāju is indicated by the string of *birudas* with which he is described in the present grant. He assumed most of the titles in imitation of the Pallavas. *Maruṅṇapīḍugu*, 'a thunderbolt to the enemies', is analogous to one of the *birudas* of Pallava Mahēndravarmaṇ I, viz., *Paḡāppīḍugu* found in several of his inscriptions.<sup>5</sup> It is almost synonymous with *Mārpiḍugu* a probable title held by Puṇyakumāra (see ins. G below). *Madamulitunṅu* seems to have been modelled on *Mattavilāsa*, one of the *birudas* of the same Pallava king. Some of the titles of Puṇyakumāra borne by him in the present record were improved upon and later added to by him as noticeable in his Rāmēśvaram pillar inscription (ins. G below) and the Mālēpāḍu plates.

#### F. TEXT

- 1 Svasti Śrī [1\*] **Erikalla-Mutu-**
- 2 [**rā**]ju **Puṇyakumārūṇu** gaṇya-
- 3 mānūṇu maṅṅapīḍuku madanu-
- 4 ditunṅ=uttamōttamunṅ ayinavā-
- 5 nṅ **Chirpaliya** paṭukānu Rēnāṇḍē-
- 6 ḷechu Tarkkapuḷōla p<sup>6</sup>āradāya
- 7 **Ki** ḷēvuru (Kiḷevuru) Kattisārnṇaku Tirpalū-
- 8 ra panāśa koṇḍa Kā[rṭti]ya-chiku-
- 9 na Bidiya Sōmavārambu Puṅaru-
- 10 Pushyaṅbu Bra(Bṛi)haspati-hōra kā-
- 11 nu ṅmbadiye Chāmaṅakāla dha [\*]

#### TRANSLATION

Hail! prosperity! While **Puṇyakumāra**, the **Erikalla-Mutturāju**, who was held in

<sup>1</sup> *MASI*, No. 18, p. 37; *J.R.A.S.* 1912, pp. 1039 ff.; K. G. Sessa Iyer, *Ceras*, pp. 108-9.

<sup>2</sup> The Koppāram plates, above, Vol. XVIII, p. 257.

<sup>3</sup> *Indian Ephemeris*: Vol. I, pt. 1, p. 19.

<sup>4</sup> Above, Vol. XI, p. 341.

<sup>5</sup> Vallam rock ins. *S.I.I.*, II, pl. X, pp. 340-1.

<sup>6</sup> The long medial *ā* is attached to the letter *p* on its right prong instead of on its left prong by mistake. That this does not make it *ha* can be seen by comparing the latter letter in l.10 where its right prong is lower down.

high esteem, was the thunderbolt to hostile kings, was happy in his pride and the noblest of the noble, was ruling (the) Rēnāṇḍu (country) with **Chirpaliya** as his capital (*paṭu*), a *panāsa* at Tīrpalūru given to Kīḷevuru or Lēvuru Kattīśarmā, the *pāradāya* of Tarkkapuḷōlu,<sup>1</sup> on the second day of the dark fortnight of Koṇḍa-Kārttika, Monday, Puṇaru-pushyāmbu and (at the time of) Brihaspati-hōra, (is) fifty (*mattars* ?). (This is) the charity of Chāmaṇakāla.

### G. Ramesvaram Pillar Inscription of Puṇyakumara Cholamaharaja : 5th year

This inscription (No. 384 of 1904 of the Madras Epigraphical Collection) is engraved on a pillar set up in the courtyard of the Rāmalingēśvara temple at Rāmēśvaram near Proddatūru. Proddaturu taluk.

The inscription is marked by a few **palæographical** and **orthographical** peculiarities to which attention may be drawn here. The long medial *ī* is indicated by a circular loop attached to the short medial *i* sign as in *nī* in line 9. The letter which has been read as *ri* in *pōri* of line 7 presents a problem. It differs from *thi* of *Prithivī* of line 3 in having a bar instead of a dot in the centre. Compare *ri* in lines 10 and 21 and *ru* in line 13. The subscript of *ri* in line 9 closely resembles *ri* in *pōri*. It may be doubted whether this letter has to be pronounced as *r* or *th*; on the whole it seems best to take this letter as an alternative form of *r*, a letter for which we get three different forms in this inscription, in ll. 7, 10 and 21. The letter *r* in line 8 may be noted as it appears to be in a transitional stage between its earlier and later forms. The subscript *l* in line 9 is of peculiar interest as it appears as a miniature replica of the consonant.

*Pri* is written for *pri* in *prithivī* in line 3. The absence of the usual doubling of the consonant after the *rēpha* in *rmu* in *Pōrmukha* of line 2 may be noted. The word, *Mārpiḍugu* (l. 14) has to be split up as *Mār+piḍugu* meaning the thunderbolt to the opponent (cf. *Marunrapidugu* of inscription F. Tippalūr inscription of Puṇyakumāra, above).

The form *Dēvuḷu*, the honorific plural of *Dēvī*, in line 8 is noteworthy.

The inscription states that in the **fifth year** of the reign of **Pōrmukharāma Prithivivallabha Puṇyakumāra-Chōlamahārāja**. (his) queen **Vasantipōri Chōlamahādēvī** granted to the temple of Vasantīśvara in Tārumunri, two gardens of the extent of three-hundred (*martūru*) at **Viriparu** with *Mārpiḍugu Raṭṭagullu* as the *Āṇatti* (*āṇṇapi*). The blacksmith (*kammari*) of Viriparu is stated to have engraved the inscription.

Regarding the persons mentioned in the inscription, besides the king who is the same as the donor of the Mālēpāḍu plates, Vasantipōri Chōlamahādēvī, the queen, does not find mention elsewhere. It is not unlikely that she belonged to the Pōri family several records of which, assignable to the 7th century A. D., are found in the Chittoor Dt.<sup>2</sup> The dominion of these Pōri chiefs lay in the Madanapalle taluk, Chittoor District, and was not far removed from Chippili, the capital of Puṇyakumāra, which was situated in the same taluk.<sup>3</sup> Raṭṭagullu, who was the *āṇatti* (executor) of the grant must have been an official who derived his surname *Mārpiḍugu* from the surname or title of Puṇyakumāra, viz., *Marunrapidugu* which he is found to bear in the Tippalūr inscription (ins. F above).<sup>4</sup> Of the places mentioned in the inscription Viriparu and Tārumunru can-

<sup>1</sup> Lines 6-7 may be read alternatively as 'Tarkkapuḷōla pāradāya Kīḷevuru Kattīśarmā' and rendered as 'Kattīśarmā of Kīḷevuru, a pāradāya (i.e., Bhāradvāja) of or at Tarkkapuḷōlu'.

<sup>2</sup> ARE. 1923, part II, para. 21, p. 101 : ins. Nos. 307 and 329 of 1922 of the Madras Ep. Coll.

<sup>3</sup> Attention may here be drawn to a chief, Vayandippiriāresaru, figuring as a subordinate of Pallava Mahēndra I in a record at Vallam (S.I.I., II, plate X, pp. 340-1). It is difficult to say if he is connected with Vasantipōri of our record judging exclusively from the similarity of their names. If Vasantipōri is to be equated with Vayandippiri, the change in the latter part of their names, that is, Pōri—*pri* or *vice versa* is difficult to accept phonetically.

<sup>4</sup> Vide, also H. K. Sastri, above, Vol. XI, p. 342 and n. 7.

not be satisfactorily identified with any modern village. Bi(Vi)ripāṅu is referred to in several other records, viz., the Mālēpāḍu plates of Puṅyakumāra<sup>1</sup> and the Mālēpāḍu stone inscription of Rāshṭrakūṭa Nityavarsha (Indra III).<sup>2</sup> In the former record the place is said to lie on the south bank of the river Suprayōgā in Hiranyarāshṭra. The Suprayōgā may be identified with the river Pennār while Hiranyarāshṭra may be taken to be identical with the region around the present Kamalapurām and Cuddapah taluks.<sup>3</sup> Besides the above records in and around Mālēpāḍu, two more inscriptions refer to Viripāṅu. One is the Kopparam plates of Pulakēśin II<sup>4</sup> and the other the Mayidavōlu plates of Pallava Śivaskandavarman.<sup>5</sup> In the former it is stated that the 'road leading to Virpaṅu' (*Virpaṅu-patha*) constituted one of the boundaries of the village granted, viz., Irbuli in Karmarāshṭra (Guntur Dt.). In the second, Viripaṅa is described as belonging to Āndhrāpatha. It is doubtful if the same village is referred to in all these records. The Viripāṅu (Viripaṅu) mentioned in inscriptions in and around Mālēpāḍu may be different from the Virpaṅu or the Viripara of the Āndhrāpatha mentioned in the aforesaid Kopparam and Mayidavōlu plates and which has been identified with Vipparla, Narasaraopet taluk, Guntur Dt.<sup>6</sup>

Therefore, the Viripaṅu of our record has to be looked for in the region around Rāmēśvaram and Mālēpāḍu as stone inscriptions at the latter place also mention it. The importance of the place and its situation south of the river Pennār make its identification with Mālēpāḍu itself not unlikely, as both have their location on the south bank of the Pennār and their very names also appear to have a common import.<sup>7</sup> The village Tārunuṅgu cannot be located.

## G. TEXT

- 1 Svasti śrī [||\*] Pō-
- 2 rmukharāma Puṅyaku-
- 3 māra Prithivivallabha
- 4 Chōḷa Mahārājulaku
- 5 pravarddhamāna vijaya rā-<sup>8</sup>
- 6 rājya samvatsarambuḷ yō
- 7 nāgu nāṅḍu Vasantipōri
- 8 Chōḷamahādēvuḷu Tāru-
- 9 muṅḡi Vasa<sup>9</sup>ntiśvaranibuna Pūlla-
- 10 vaṭṭambuna-vāriki Viripaṅi-
- 11 [ti]-pulombuna reṅḍu tōṭaḷu
- 12 [ri]hitamba<sup>10</sup> rāchamānambuna

<sup>1</sup> Above, Vol. XI, p. 345, l.20; H. K. Sastri's reading as Birapāṅu is to be corrected as Biripāṅu.

<sup>2</sup> No. 391 of 1904 of the Mad. Ep. Coll.

<sup>3</sup> JOR. Vol. XII, p. 363: Mr. M. S. Sarma, however, identifies the *rāshṭra* with Arurornoi of Ptolemy and locates it in the Nellore district between the rivers Pennār and Suvarnamukhī, *Mad. Uni. Journal*, Vol. XII, p. 153. In the *An. Rep. on S. I. Ep. for 1936*, para. 7, pp. 56-7, the region is located in the Atmakur taluk of the Nellore district.

<sup>4</sup> JTA. XI, p. 201; *A. Bh. O. I.* IV, p. 49; above, Vol. XVIII, p. 257.

<sup>5</sup> Above, Vol. VI, p. 87, text l. 12.

<sup>6</sup> Above, Vol. XXV, pp. 48-9.

<sup>7</sup> Mālēpāḍu, a probable corruption of Mallepāḍu, means the 'place of jasmīnes' (*malle*) and more or less the same meaning is conveyed by the name Biripaṅu or Viripaṅu which means literally the 'place of flowers'. The *Virijāji* is a variety of the *malle* or jasmine and the term *viripuvru* is the colloquial name of this flower. Cf. also *māle*, garland. It has been suggested (*An. Rep. on S. I. Ep. for 1936*, para. 7, pp. 56-7) that Billupāḍu in the Atmakur taluk, Nellore district, must have been the ancient Biripaṅu; but there are no vestiges of Telugu Chōḷa rule in that region in this period.

<sup>8</sup> Cancel this *rā* as the letter is repeated at the beginning of the next line.

<sup>9</sup> First written as *śa* and then corrected into *śu*

<sup>10</sup> This may be read as [*śa*]hitamba.



- 13 munnūṅu nēla Mā-  
 14 ṛpiḍugu-Rattagullu  
 15 āṅati gānu Vasantiśva-  
 16 rāmbunāk=ichchinadi [!]\* dē-  
 17 [ni]ki vakrambu vachchuvā-  
 18 nṛu . . nēni Bāra-  
 19 ṅāśi vē [vu]ru pāra  
 20 [jam]pina vānṛu[\*]Gaṭṭu  
 21 Viripariti<sup>1</sup> kamma[ri]Vini-  
 22 yaṅa vrāse [\*]

## TRANSLATION

Hail! Prosperity! In the 5th year of the increasing victorious reign of **Pōrmukharāma Puyyakumāra Prithivivallabha Chōḷamahārāja**, (*queen*) **Vasantipōri-Chōḷamahādēvi** gave to the people of the flower garden (*pūlla-rattam*) in the (*temple of*) Vasantiśvara in Tārumunṅu, land of the extent of three hundred (*matṭars*?) by the royal measure including two gardens in the field belonging to **Viriparu**, Māṛpiḍugu Rattagullu being the *āṅati* (*i.e.*, *Ājñapti*). He who destroys this gift (*incurs the sin of*) killing 1000 Brāhmaṅas at Vārāṅasi (Benares).

The black-smith (*kammari*) of Gaṭṭu-Viriparu, Viniyaṅa, wrote this.

## H. Chilamakuru Inscription of Vikramaditya Chola-Maharaja II

This inscription (No. 400 of 1904 of the Madras Epigraphical Collection), which is damaged towards the end, is engraved on one of the three faces of a pillar that once stood in front of the Agastyēśvara temple at Chilamakōru, Kamalapuram taluk, Cuddapah district. The stone has since been removed to the Madras Museum. The other two faces of the pillar contain two other inscriptions which mention a certain Baṅḍaya but are not issued in the name of any ruling king.

Some words of **linguistic** interest are found in the record. The word *Sāmantakamuḷ* in lines 6-7 affords another instance, like *dēvuḷ* in line 5, of the use of the honorific plural for *sāmantakam* or *kamu*. The word *tēni* in line 21 is used either for *dēni* or *dīni*, meaning 'which' or 'this' respectively. The distinction between *t* and *d* which exists in Sanskrit, does not appear to have been observed in early Telugu, a feature which is also characteristic of other Dravidian languages.

Lines 4-5 which seem to have been read as *Ēlañchōḷamahādēvuḷ* as reported in the *Epigraphical Report* for the year 1905, have been re-read here as *ēlan-Chōḷamahādēvuḷ* so as to comprise two words and not one compound word taken to refer to 'a queen of Ēlanchōḷa'. The inscription abounds in archaic Telugu words, the meaning of some of which it has not been possible to determine exactly.

The record reveals a few peculiarities of **palaeographical** interest. The letter which has been read as the final *l* in *-jul* of line 4 is worth noting. It is not certain if the letter stands for the final *l* as a sign of *rēpha* is found attached to it, *ḷ*. It is possible that the medial vowel sign *u* has been omitted to be attached to *rl* in which case the letter intended would be *rlu* the honorific plural suffix of *Rāju* (*Rājurlu*). The distinction between the short *e* and the long *ē*, initial, is not indicated, *e.g.*, in *ēlan* in line 4. The distinction does not arise in Sanskrit as the short *e* has no

<sup>1</sup> Space for two lines left between lines 20 and 21, but there are no traces of writing.

TELUGU CHOLA RECORDS FROM ANANTAPUR AND GUDDAPAH (II)

G. First piece



2 4 6 8 10 12

G. Second piece



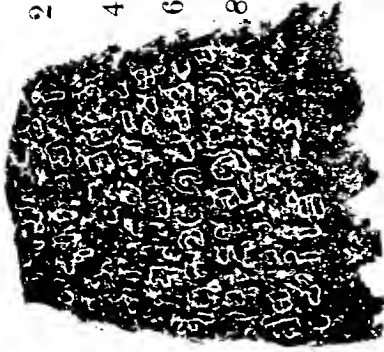
14 16 18 20 22

K



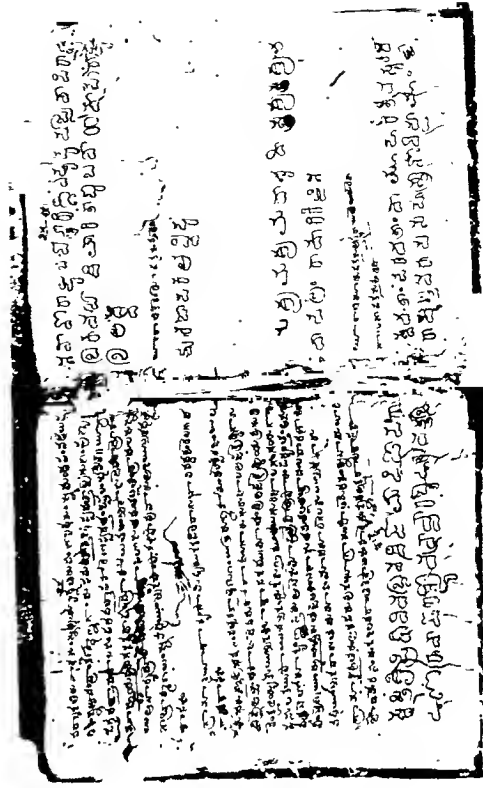
4 6 8 10

(Side I)



2 4 6 8

(Side III)



(From Photographs)

SCALE: ONE-SEVENTH



SCALE: ONE-FOURTH

1

place in Sanskrit orthography. But in Telugu the distinction is observed from early times although the same letter indicates both the long and the short forms. The initial long *ū* in line 8 (*ūra*) and medial *ū* in *pūrvam* of line 20 may be noted.

On palæographical grounds the inscription may be assigned to a period later than the Rāmēśvaram pillar inscription of Puṇyakumāra (ins. G above), i.e., to about the **beginning of the 8th century A. D.** It may accordingly be assigned to Vikramāditya II, the father of Satyāditya, the donor of the Mālēpāḍu stone inscription.<sup>1</sup>

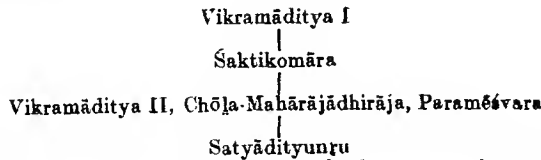
The record under study states that in the reign of the **Vikramāditya Chōla-Mahārāju** while the queen, **Chōlamahādēvu**, with **Uttamāditya** (probably the king's son) as *sāmantaka* was ruling at **Chipurumbu** (i.e., Chilamakūru) a gift of land (?) was made, the details of which are lost. *Ēlupārḷa* are mentioned. They were probably the recipients of the gift.

In regard to the persons mentioned in the inscription, if Uttamāditya is taken to be the king's son, which is very likely in view of his status of *Sāmanta* ruling in conjunction with the queen, probably his mother, he would be another son of the king, besides Satyāditya, donor of the Mālēpāḍu stone inscription.

A number of other persons are also mentioned in the inscription, viz., Tolpakāmi-Raṭṭaguḷḷu, Chōliya Raṭṭaguḷḷu and Atiśaya-Raṭṭaguḷḷu. the exact nature of whose connection with the donation is not clear. It is probable that they figure in the record as witnesses.

Further *Raṭṭaguḷḷu* is common to all the names thus indicating that it refers to the office of the Raṭṭaguḍi or the head-man of the village.<sup>2</sup> The prefix in these compound names represents either the personal name of the *Raṭṭaguḷḷu* or village-headman or the dynasty of the community to which he belonged. Atiśaya, as pointed out above (ins. E, Veludurti ins. of Puṇyakumāra), may stand for the Adigaimān rulers of Tagaḍūr or Dharmapurī or it may be his personal name.<sup>3</sup>

<sup>1</sup> Above, Vol. XI, p. 345. H. Krishna Sastri translates the genealogical portion of the record as 'Satyāditya of the Kāśyapa-gōtra, son of Śaktikomāra Vikramāditya (and grandson of) the great lord, the glorious Chōla Mahārājādhirāja Vikramāditya', thus making out three generations of kings. But as the text has no word describing Satyāditya as a grandson, and since only one relationship is stated, viz., that he was the son, the passage may better be rendered as 'Satyādityunru, of the Kāśyapa-gōtra, son of the great lord, the glorious Chōla-Mahārājādhirāja, Vikramāditya-Śaktikomāra-Vikramāditya'. The supreme titles have to be attributed to the second Vikramāditya in the compound, who being described as Vikramāditya-Śaktikomāra-Vikramāditya, was evidently the son of Śaktikomāra and the grandson of Vikramāditya. Thus four generations are made out in the record, viz.,



The objection to this construction on the ground that only three generations are generally stated in inscriptions and not four does not arise in the present case as the record does not purport to give three generations but simply describes the donor, Satyādityunru, as the son of the king Vikramāditya. It may not be far wrong if we take Satyādityunru figuring in the record only as a prince, as his name ending in nominative singular 'nru' without the usual honorific ending of a ruling king, may be taken to indicate. If so, the ruling king of the record is Vikramāditya II bearing imperial titles, whose ancestry is, as usual, indicated for only three generations including himself in the threefold name he bears. Proof that such a practice was prevalent in the Telugu country is afforded, although at a late period, by such names as Rāmarāja-Timmarāja-Viṭṭhalarāja (*A. S. B.* 1908-9, p. 195).

<sup>2</sup> Above, Vol. XI, p. 343, where the names of other Raṭṭaguḍis are cited from the other inscription on this stone.

<sup>3</sup> Cf. also, above, Vol. XI, p. 343, where H. K. Sastri notes the instances Salki Raṭṭaguḍi, Gaṅga Raṭṭaguḍi, etc.

## H. TEXT

- 1 Svasti[.]\*Śrīmat-
- 2 **Vikramāditya**
- 3 **Chōḷamahārā**
- 4 **juḷējan Chō**
- 5 **ḷamahādēvuḷ<sup>1</sup>**
- 6 **Uttam[ā]ditya-sā**
- 7 mantakamuḷ Chirum-
- 8 buru ēḷan ūra
- 9 eḷupāḷa[pā]-
- 10 kātuḷuna vaṇam [pa]-
- 11 riyāramu maru[tu]
- 12 ṇḍu pā. . [pra]-
- 13 sādachēsiri ācha-
- 14 ndradararkambu nilva[nu][|\*]
- 15 Tolpa-Kāmi-Ratṭaguḷḷu
- 16 Chōḷiya-Ratṭaguḷḷu
- 17 Atiśa[ya-Ra]ṭṭaguḷḷu
- 18 Aḷikō. . . . . ri-
- 19 ikki prasāda
- 20 pūrvvama. . . .
- 21 tēni ḷachchu. .
- 22 hāpāta[ka]. .[gu]

## I. Nallacheruvupalle Inscription (of Vikramaditya-Cholamabharaja II)

This inscription (No. 495 of 1906 of the Madras Ep. Collection) is engraved on two sides of a pillar near the well called *kaṭṭubhāvi* on the way to the Mōpūr temple from Nallacheruvupalle, Pulivendla taluk, Cuddapah Dt. It is damaged and fragmentary. The first few lines, probably two in number, containing the name of the king are lost.

It is written in characters which are cursive and lacking in uniformity: see letters *r*, *r*, *j* and *l*. The long *ī* in l. 5 is noteworthy as the same form persists in Tamil at the present day while in Telugu it has undergone considerable change.

The inscription contains a few **orthographical** peculiarities which are common to the period. Thus the use of *k* for *g* in *Kaṅgaḷūṅṅu* of l. 8 and that of *t* for *d* in *tēvuḷ* in l. 10 and in *tēni* of l. 3 of the second side show that the distinction between *t* and *d* or *k* and *g* was not always strictly observed in the early Telugu of the period, as in other Dravidian languages.

The proper name *Maṅkhi* (Mañchi?) *poṛṛiyāru* in l. 12, seems to be made up of the name Maṅkhi (Mañchi?) *poṛṛi* and the honorific suffix *āru* which is a shortened form of *vāru* (*gāru*). *Maṅkhi* (*ñchi*?) *poṛṛi* and *āru* became *Maṅkhi* (*ñchi*?) *poṛṛiyāru*, the letter *y* being the usual euphonic insertion in such cases. A similar instance is found in *Śarmāru* in ins. K, (Chamalūru inscription of Vijayāditya[Chōḷa] below. The word *koḷoche* in line 9 (second side) meaning 'engraved' (Skt. *utkīṛṇam*) appears to be the earlier form of *krochche* which occurs in later inscriptions with the same meaning. The change from *koḷoche* to *krochche* is easily understandable (cf. Puḷōlu which underwent the changes *puṛōlu*, *ṣṛōlu* and *prōlu*). It is possible that the Tamil word *kuḷittal* and the Telugu *koḷoche* are related. The meaning of some other words in the inscription is not clear.

<sup>1</sup> The reading adopted by Venkayya is 'Eḷaṅ-Chōḷamahādēvuḷ' i.e., the queen of Eḷaṅ-Chōḷa.

On **palaeographical** grounds, the inscription may be assigned to the same period as the foregoing inscription H, *i.e.*, **the beginning of the 8th century A.D.** It may also be noted that perhaps the same queen Chōlamahārājuladēvuḷ is mentioned in both considering that the records come from places within 15 miles of each other. If so the king of the two records may be the same, Vikramāditya Chōla II. The queen's name is given in this record as Maṅkhi (Mañchi) porriyāru and she seems to be ruling, residing at Ujjayini, a place which may be identified with Ujjini in the Kudligi taluk, Bellary district, about 100 miles west-south-west of Erigal (Nidugal).

As the inscription is highly damaged, the names of some persons mentioned in it are lost. An **Erigallu-Mutturāju** is referred to and he may have been a prince of the family holding the official dignity of Mutturāju. It is not unlikely that he was the son of the king and queen of the record, but his identity with any of the known sons of Vikramāditya cannot be established at present. As can be gathered from the Mālēpādu stone inscription of Satyāditya and the foregoing Chilamakuru inscription of Vikramāditya II (*ins.* H), Vikramāditya II had evidently two sons, Uttamāditya and Satyāditya; it may be suggested that the Erigallu-Mutturāju of the present inscription may have been one of these, probably the younger, being only a Mutturāju and not a Yuvarāja. As Uttamāditya is seen to be ruling from Chilamakuru in company with Chōlamahādēvī (his mother) during the reign of his father Vikramāditya as recorded in the Chilamakuru inscription (H above) it may be inferred that he was the Yuvarāja (although referred to by the general epithet of *Sāmantaka* in the record) and hence, the elder of the two brothers; Uttamāditya succeeded to the throne as he has left an inscription (J, the Veludurti inscription below) in which he bears kingly titles and is described as ruling the earth.

### I. TEXT

#### *First Side*

- 1-3 lines lost.  
 4 .. r[ā]ju..  
 5 ṇḍu ēḷa Int[e]-  
 6 ddivādi **Eriga-**  
 7 **llu-Mutt [u] rāju**  
 8 ēḷa Kaṅgaḷūṅṅu ē-  
 9 ḷa Chōlamahā-  
 10 rājula tēvuḷ Ma-  
 11 ṅkhi (ñchi ?)[po]rri-  
 12 yāru [u]ḍḍē-  
 13 lu Ujjayi-  
 14 ni icchēḷi [na\*] pannavi  
 15 ..ga [m]ji[pā]ra mā-  
 16 ..ḍiyāriki tēni  
 17 [ni\*]ki .. ṅṅugō  
 18 [ṇḍapu .. lva]

#### *Second Side*

- 1 ....  
 2 kaḷuṅṅe  
 3 [t]tēni lachchuvā-  
 4 [ḍi] valvar-ācha[ndrā]-  
 5 diṅṅu bāraṅā-  
 6 si vēvura vadhi[\*]-

- 7 sina vanṅu Āḷu[Bā ?]  
 8 paṣiṅḍi miṅḍe-  
 9 koḷoche [!]\*

### J. Veludurti Inscription of Uttamāditya-Cholamaharaja.

This record<sup>1</sup> is engraved on the three sides of a stone in front of the Chennakēśavasvāmin temple at Veludurti, Kamalāpuram taluk, adjacent to the inscription of Erikal-Muturāju Puṅṅakumāra, edited above (Ins. E).

On **palaeographical** grounds the record may be referred to about the same date as the Mālēpāḍu stone inscription of Satyāditya<sup>2</sup> and may be assigned to the **second quarter of the 8th century A. D.**

The writing is more cursive than ornamental and the engraving has not been done in a uniform manner. The same letter is written in different styles. Thus the forms of *b* in lines 17 and 22 differ from each other. The latter *b* is of the same form as the *b* in line 13 of the Mālēpāḍu stone inscription of Satyāditya.

Attention may be drawn to *l* subscript (l. 15), *n* (l. 18), *r* (l. 12), which appear to be in a transition stage from the earlier square type to the later cursive form.

The record reveals a few **orthographical** peculiarities and contains some archaic Telugu words.

It is interesting to note that in the word *kunṅugu* (l. 26) which is made up of two words *kunṅu* and *agu* the initial vowel of the latter word is dropped instead of the final vowel of the former as is obtaining in similar *sandhis* of *u* and *a* at present. A similar instance has been noted in ins. D. above (l. 7).

The word *chakshi* in l. 20 meaning 'witness' (*sākshi*) may have been pronounced popularly as *chākshi* and then contracted into *chakshi*. *Koṭṭali* (l. 30) may be taken to mean 'engraver'. In the proper name, Vēṅa Vōjanṅu (ll. 18-20) the suffix *-vōjanṅu* occurs in combination with many proper names in Telugu inscriptions of a later period. The word *vōja* (*vōju*) seems to signify an artisan or one who is skilled in the use of tools. It is probably derived from the Sanskrit *ōjas* meaning 'skill in the use of weapons' or alternately from *upādhyāya* (Skt.) through its Prākṛit forms. *Uvajjha*, *Ojha*, etc. In the latter case *vōja* should be taken to mean teacher.

The record is issued in the reign of king **Uttamāditya Chōḷa-Mahārāja** and registers the gift of a *pannavīsa* by a certain Immaḍi Ītō (or Ratō) to Chēdiśarmmā, a Brāhṃaṇa of Kōsiya, *i.e.*, of the Kauśika-gōtra. The inscription is stated to have been composed (*vṛāsiri*) by Eṅama, the Brāhṃaṇa (*pāra*) of Kachēru and engraved (*koṭṭe*) by the *koṭṭali*, Kuṅandāḷuvāṅṅu. The witnesses to the deed were Eyarikallu-kulagaṭṭuḍu (*i.e.*, kulagaṭṭuḍu of Eyarikallu, possibly same as Erigallu) and Vendarāmbuḷu Vēṅa Vōjunṅu, *i.e.*, Vēṅa, the *vōju* of the place called **Vendarāmbuḷu**.

The king of the present inscription, Uttamāditya Chōḷa Mahārāja, can be identified with Uttamāditya, evidently the son of Vikramāditya II, who figures as a *Sāmanta* in the Chilamakūru inscription of Vikramāditya II (ins. H) wherein it is stated that in company with (his mother) Chōḷamahādēvi, he was ruling at Chiruṅbūru (modern Chilmakuru). He seems to have succeeded his father, and the present inscription was issued when he was ruling the earth (*prithivirājyaṅchēya*). Thus, of Vikramāditya's two sons, Uttamāditya I and Satyāditya, Uttamāditya was probably the elder as he is found associated with the queen (his mother) and holding the office of *Sāmanta* while his father was reigning and later on succeeded him. Regarding Satyāditya it is

<sup>1</sup> From impressions secured by M. V. R. and from those secured later by the Epigraphy Department, A. R. No. 297 of 1937-38.

<sup>2</sup> Above, Vol. XI, p. 346, plate. H. K. Sastri thinks that the inscription is engraved in characters similar to the Ālupa inscriptions at Udiyāvāra (*Ep. Ind.*, Vol. IX, pp. 15-24) of about 800 A. D.

not known if he succeeded to the throne, as the only inscription left by him, *viz.*, the Mālēpāḍu stone inscription, although describing him as ruling Rēnāḍu 7,000 and Siddhi 1,000, does not give him kingly titles nor even the honorific ending to his name.

Of the places mentioned in the inscription, Vendarāmbuḷu (ll. 17-18) may be taken to be the old name of Veludurti, the find place of the inscription. Kachēḡu (l. 27) to which Erama, the composer belonged cannot be identified. Eya(ra)kallu may be identical with Erigal, the identification of which has been discussed already.

## J. TEXT

*First Side*

- 1 Svasti Śrī| \*|
- 2 **Uttamā-**
- 3 **ditya-Chō-**
- 4 **ḷa-mahā-**
- 5 **rāju pri-**
- 6 thivirājya[ū\*]
- 7 chēya
- 8 Immaḍi-
- 9 Itō<sup>1</sup> iechchi-
- 10 na paṁavī-
- 11 sa' Kōsiya-
- 12 paṛa Chēdi-
- 13 śarmmakō(k=i)chchiri

*Second Side*

- 14 Eya[ra]-
- 15 kallu kuḷa
- 16 gaṭṭuḷu
- 17 Vendarāmbu-
- 18 ḷu Vēṇa-
- 19 vōja-
- 20 nṛu chak-ḷu [ \*]
- 21 [dō]ṁiki va-
- 22 kraṁbu va-

*Third Side*

- 23 .....<sup>2</sup>
- 24 paṅcha-ma-
- 25 hāpāta-
- 26 kuṅḡuṅḡu
- 27 Kachēru pā-
- 28 la(ra) Erama
- 29 {vrā}siri [ \*]
- 30 Kōṭṭali
- 31 Kuṇaṇḍā-
- 32 ḷuvānṛu
- 33 kotte [ \*]

## TRANSLATION

Hail! Prosperity! While **Uttamāditya-Chōḷamahārāja** was ruling the earth, Immaḍi Itō gave to Chēdiśarmnā, the Brāhmaṇa of Kōsiya, (*i.e.* of the Kauśika-gōtra) a *paṁavisa*,

<sup>1</sup> May also be read *ratō*.<sup>2</sup> This line is completely lost.



Eya[ra]kallu-Kula-gaṭṭu and Vendarambuḷu-Vēnavōjanru being the witnesses. He who destroys this (*gift*) becomes guilty of the five great sins. Erama, the Brāhmaṇa (?) of Kaṭṭēru wrote this. (*This is*) engraved by the *Koṭṭali*. Kuṇṇāḍāluvaṅru.

### K. Chamaluru Inscription of Prithviallabha Vijayadi[tya] Chola: 22nd year

The inscription is engraved on four sides of a stone lying in a field on the borders of the village of Chāmalūru, Jammalamadugu taluk. The stone is broken and fragmentary and the inscription damaged in places, although at the time when the Assistants of Col. Mackenzie inspected it and took an eye-copy, it was in a better state of preservation. The lost portions are here restored with the aid of the eye-copy left by them.<sup>1</sup> Portions of the record appear to have been damaged even before it was noticed by them as there are some blanks in their copy also.

The record is written in the Telugu language. A slight mixture of Telugu and Sanskrit prose in the sentence describing the donee presents a peculiarity.

The inscription is engraved in bold characters. The letters *j*, *l* and *b* are in a transitional stage from the earlier square type to the later cursive type. The subscript *l* which, in earlier inscriptions, is in the form of a miniature of the consonant, is here found in an attenuated form.

Several words of linguistic and orthographical interest are found in the record. The word *ēbhādi* in l. 5 of the third side corresponding to the modern form *ēbhādi* meaning 'fifty' is noteworthy. *Penbāra* in ll. 7-8 (same side) meaning the chief (or big) (*pen* or *penu*) Brāhmaṇa is a word of rare occurrence. It is made up of two words *penu* and *pāra* which, when compounded take the form *penbāra*.<sup>2</sup> *p* being changed into *b*. *Chavaehcharambuḷ* in ll. 4-5 (first side) is a corrupt form of the Sanskrit *Saivatsara*. The donee's name, *Aggisārmāru* (ll. 8-9 of the third side) is a shortened form of *Agni-Śarmagāru* with the *g* elided. Similar instances occurring in ins. D (Indukuru inscription of Chōḷa-Mahārāja) and ins. I (Nallachernvupalle inscription) have been noted above; *aggi*, the Telugu form of Sanskrit *agni*, is in use at the present day. The words *tāmbuḷ* in l. 9 and *amma* in l. 10 meaning younger brother (or sister) and mother respectively may be noted as instances of the early use of these words in the Telugu language.

The record seems to register a grant by the queen-mother (*Chōḷa-Mahārājula-amma*) of **Chōḷa-Mahārāja** when **Bānarāja** was ruling (at) **Pāmbuḷiggi** in the **22nd year** of reign of king **Prithviallabha Vijayadi[tya]-Chōḷa**. The queen's relationship to a **Pallavādhirāja** is mentioned though its exact nature is not clear owing to the archaic wording of the record. The passage describing this relationship 'Pallavādhirājula Kūchapōṛiyāri tāmbuḷ Chōḷamahārājula amma' may be understood either as Chōḷamahārāja's mother (*who was*) the younger sister (*tāmbuḷ*) of Kūchapōṛiyāru (*the queen?*) of Pallavādhirāja or the mother of Chōḷamahārāja who was the younger brother (*tāmbuḷ*) of Kūchapōṛiyāru (*the queen?*) of Pallavādhirāja. In either case the relationship through marriage between the Pallava king and the Telugu Chōḷa king is indicated and is noteworthy.

The inscription is dated in the **22nd year** of the reign of king Vijayadi[tya]-Chōḷa who might have been so named by his father after his Chālukya overlord, Vijayāditya, who is known to have ruled from A.D. 696 to 733. If so, the period of rule of the king of our record has to be put a generation later, say **about A.D. 750** and he would have ruled sometime after Uttamāditya and Satyāditya. The **palaeography** of the inscription though a little archaic for the period may be taken to support this date. Thus the record is important in that it **adds one more name to the dynastic list of the Chōḷas of Rēnāḍu**. Several points of historical interest arise out of this and from other facts mentioned in the record. In the first place, the supreme title of Prithviallabha

<sup>1</sup> *Mack. Mss.* 15-3-60 Ms., pp. 74-75; vide photo-plate subjoined.

<sup>2</sup> The Kannaḍa counterpart Hebbāruva retained in the name of the Hebbār community of Mysore may be compared with this name; vide Hayavadana Rao, *Mya. Gaz.*, Vol. I, p. 225.

held by the Telugu Chōla, Vijayāditya indicates that after he became king, he threw off his allegiance to the Chālukyas and assumed independence. In the wake of his assumption of independence, the Bāṇa subordinates of the Chālukyas in this region were subdued, and they passed under his suzerainty from that of the Chālukyas as indicated by the mention of the Bāṇa in a subordinate capacity in the record under review.

It would be of interest to trace here the activities of the Bāṇas during the period prior to their subjugation by the Telugu Chōla Vijayāditya of the present record. Several inscriptions of Chālukya Vijayāditya found in the locality around the place where the present record has been discovered, mention a number of Bāṇa chiefs ruling over this region. One of these dated in his 23rd year (=A.D. 719) found at Koṇḍupalli, Gooty taluk, Anantapur District<sup>1</sup> mentions Vikramāditya Bali Indra Bāṇarāja, son of Balikulatilaka Narasiṃha Bāṇādhirāja, as ruling over Turumara-*vishaya*. At Bētapalli<sup>2</sup> in the same taluk, an undated record of the same Chālukya king is found mentioning an unnamed Bāṇa as ruling the same *vishaya*<sup>3</sup> while the Bāṇa's uncle, Vikramāditya, was ruling Ayirāḍi. Another record of Vijayāditya (date lost) is found at Dānavulapāḍu<sup>4</sup> in which a chief, Bhūpāditya, finds mention. This Bhūpāditya may be identified with Bhujāṅgadi Bhūpāditya of the Perbāṇa family, who figures as the donor in the Arkaṭavēnula inscription of Śrī-Vallabha<sup>5</sup>, which has been assigned to Vikramāditya I<sup>6</sup> on the ground that the title Śrī-vallabha was an epithet of Vikramāditya I assumed by him after his conquest of the Pallavas<sup>7</sup>. The same Bāṇa, Bhūpāditya, is mentioned as ruling Rēnāṇḍu in another record of Vijayāditya at Rajolu, Sirvel taluk, Kurnool District, which has been noticed and copied by the Assistants of Col. Mackenzie.<sup>8</sup> The Bāṇa subordinates of the Chālukyas under Vijayāditya seem to have extended their rule from Turumara-*vishaya*, north of the river Pennār, to the south of the river, into Rēnāṇḍu. They appear to have been in occupation of Chilamakūm (Chirumbūru of the inscription) in the Kamalapuram taluk, Cuddapah District, as evidenced by an inscription of an unnamed son of Vikramāditya Perbāṇādhirāja at the place. As the Telugu Chōlas up to the time of Satyāditya were ruling over Rēnāṇḍu, the Bāṇa occupation of their territory must have taken place during or subsequent to his rule. The conquest of their own dominions (*i.e.*, Rēnāṇḍu) as also those of the Bāṇas by the Telugu Chōlas under Prithvivallabha Vijayāditya Chōla seems to be indicated by the record under review. The Perbāṇa family to which some of these Bāṇas of the Ceded Districts are stated to belong, may have, as their family name indicates, belonged to the Brihad-Bāṇa line, the foes of Kadaamba Mayūrasarman, mentioned in the Talagunda inscription of Kākusthavarmān.<sup>9</sup>

Regarding the other persons mentioned in the inscription and their identification, Pallavādhiṇāja may probably be identified with Nandivarman Pallavamalla (acc. c. 725 A.D.) as the date assigned for this inscription falls during the period of his rule. The mention of the Pallava in terms of family relationship to the mother of the Telugu Chōla king would indicate that friendly relations that had subsisted between the two dynasties earlier in the time of Mahēndravikrama Chōlamahārāja, were again established. This was evidently made possible by the assumption of independence—as his title Prithvivallabha indicates—by Vijayāditya-Chōla from the yoke of the

<sup>1</sup> No. 359 of 1920 of the Mad. Ep. Coll.

<sup>2</sup> No. 333 of 1920 of the Mad. Ep. Coll. : *SII*, IX, Pt. I, No. 47.

<sup>3</sup> *ARE*, 1921 pt. ii, para 2 : Turumara-*vishaya* of these records corresponds to a portion of the Gooty taluk, around Chitrachēḍu.

<sup>4</sup> *ARE*, 339 of 1905 ; *SII*, IX, Pt. I No. 49.

<sup>5</sup> No. 474 of 1906 of the Mad. Ep. Coll. ; *JTA*, Vol. XXIV, p. 160.

<sup>6</sup> *JOR*, Vol. X, p. 34, n. 4 ; above, Vol. XXIV, p. 185, n. 8.

<sup>7</sup> Gadyal plates : above, Vol. X, p. 103, text l. 48.

<sup>8</sup> *Mack. Mss.* 15-4-30. Ms. p. 242.

<sup>9</sup> Above, Vol. VIII, p. 24 ; XXIV, p. 185, n. 8. A Perbāṇa-Muttarasar figures in a record of the W. Ganga king, Durvinita ; *MAR*, 1941, pp.132-3.

Chālukyas, the inveterate enemies of the Pallavas. The Bāṇa king, who ruled from Pāmbuḷiggi, may have been a successor of Vikramāditya Bali Indra Bāṇarāja, son of Balikulatilaka Narasimha Bāṇādhirāja, who figures in the inscription of the 23rd year of Vijayāditya Chālukya at Koṇḍupalli noted above. The Chōlamahārāja referred to in the record was evidently the king of the record, Vijayādi[tya]-Chōḷa. **Pāmbuḷiggi** from where the Bāṇa is stated to be ruling, may be identified with Hāvaḷige in the Gooty taluk, Anantapur District. An inscription of the time of Tribhuvanamalla Vikramāditya VI found at this place<sup>1</sup> gives Hāmbuḷige as its name, evidently a later form of Pāmbuḷiggi occurring in our record.

## K. TEXT

*First Side*

- 1 to 3 Svasti Śrī [ , \*] **Prithivivallabha-Vijayādi[tya\*]-Chōḷarājū** iru<sup>2</sup>-
- 4 [vādire]ṇḍu [cha]va-
- 5 chcharambuḷ pravartti-
- 6 llan **Vānarājul Pā-**
- 7 **m̄buḷiggi** eḷuchu Palla-
- 8 vādirājula [Kū]chapō
- 9 ṇiyāri tām̄bul Chō-
- 10 ḷamahārājula amma

*Second Side*

All lines lost.

*Third Side*

- 1 .. pāgadanṇa...
- 2 ḷōḷuru Kūchapōṇiki-
- 3 [nētra] .. da .. ichchi a[na]nta-
- 4 nāka .. de [rlana] rāchamā-
- 5 nambunan ebbhādi maṇu-
- 6 utuḷḷu nēla ala[gha] chinta u-
- 7 [ttara]bu kaṭṭu Kauṇḍilya-gōtrasya pe-
- 8 nbāra Rēvas(ś)armāṇa [pu]ttrasya Aggi-
- 9 Ś(Ś)ārmārik-ichchina dati [ , \*]

*Fourth Side*

[Svadatām̄ paradatām̄ vā yō harōti vasuindharā[ūn\*] shashṭi-varuṣha-sahasrāṇi viṣṭā]-<sup>3</sup>

- 1 yā[ū] jā-
- 2 yā(ya)tē
- 3 krimi[h , \*]

## L. Budidigaddapalle Inscription of Mahendra (II)

This epigraph<sup>4</sup> is engraved on a hero-stone set up to the north-east of the village of Būḷidigaḷḍapalle<sup>5</sup> in the Hindupur taluk of the Anantapur District.

<sup>1</sup> No. 440 of 1920 of the Mad. Ep. Coll. We are obliged to Mr. N. Lakshminarayana Rao for this identification.

<sup>2</sup> The first three lines have been restored from *Mack. Ms.* 15-3-60, p 74-75; see photo-plate. Owing to the fault of the eye-copyist *tu* has been omitted.

<sup>3</sup> Restored from *Mack. Mss.* 15-3-60, p. 72-75; see photo-plate.

<sup>4</sup> No. 797 of 1917 of the Mad. Ep. Coll.

<sup>5</sup> In the same village there is an inscription of a Chōlamahārāja mentioning as his (*mayyāṇu*)son (or subordinate) a certain Aravala Mahēndra Ratṭaṇḍi (No. 798 of 1917 of the Mad. Ep. Coll.)

On palaeographical grounds the record has been assigned to about the **latter half of the 8th century A. D.** which may be accepted as correct, as the inscription shows, especially in the letters *k, r, l* and *j* later forms than the Veludurti inscription of Uttamāditya-Chōla (ins. J. above) which we have assigned to about the second quarter of the 8th century A.D.

The letters are deeply engraved and are well-formed. While, as we have noted, a few letters are of later development than the Veludurti inscription of Uttamāditya, only the letter *l* (line 4) appears more archaic than the *l* of the Veludurti inscription. This need not be taken to militate against its date being later than that of the inscription of Uttamāditya. The persistence of old forms of certain letters in later inscriptions is not uncommon in South Indian Epigraphy.

Attention may be drawn to the letter *l* in 1.1 which is exactly in the form in which it is written as subscript in *nu* of lines 2 and 3. The absence of the serif in *n* final (lines 1 and 4) may be noted. The *u*, medial sign, attached to *m* in lines 2 and 3 presents a peculiar form.

The inscription records that a certain Arivarajama fell after piercing Dantiyamma-Maṅgu while **Kāpi-Bōla-Mutturāju**, the ruler of **Pudali** (*Pudali ḷuvāru*) and the son of **Mahēndran** surnamed Mānaravi and Māṅurāpi[ḍugu], was looking on with wonder.

The title Māṅurāpiḍu[ḡu], 'thunderbolt to enemy kings', of Mahēndra recalls a similar title of Puṅyakumāra, viz., *Maruṅṅapīḍugu* (ins. F. Tippalūr inscription) meaning 'thunderbolt (*piḍugu*) to the enemies (*maruṅṅu*)'.

The meaning of the title *Mānaravi* is not clear but it seems to be identical with *Mānāditya* which was the name of a Telugu-Chōla subordinate of the Kalūga Gaṅga kings.<sup>1</sup>

The place Pudali, which is stated to be under the rule of Kāpi-Bōla may be identified with Būdili, a hamlet of Būḍidigaḍḍapalle, where the present inscription has been found.

The inscription<sup>2</sup> is important for the several personalities it mentions and for the useful information it provides in regard to the Telugu Chōla genealogy. Mahēndra, who bore the *birudas*, Māṅurāpiḍuḡu and Mānaravi, father of Kāpi-Bōla Mutturāju, may be identified with Mahēndravarma II of the line of Sundarananda mentioned in the Madras Museum plates of Śrikanṭha.<sup>3</sup> The Eḷaṅjōla (crown-prince or Yuvarāja) mentioned as the successor of Mahēndravarma in the record of Śrikanṭha may have been another son of Mahēndra besides Kāpi-Bōla-Mutturāju of the present record. Kāpi-Bōla, being a Mutturāju, was probably the younger brother. Further, the Chōlika Muttarasa figuring in several inscriptions at Śravaṅagudi<sup>4</sup> Miḍagōśi *hobli*, Tumkur District, (a place which is 30 miles west of Būdili and 10 miles south-east of Nidugal or Erigal) and in another record at Nagaragere, Goribidnur taluk<sup>5</sup> (a place 10 miles south west of Būdili), wherein he is described as holding sway over Kaudakotta and Rāmaḍi-nāḍu, may probably be identified with Kāpi-Bōla-Mutturāju. Probably he is the same prince mentioned in an inscription at Dānavalapāḍu<sup>6</sup> in the Jammalamadugu taluk of the Cuddapah District, as Kāpyaṅa, son of . . . Cbōlamahārāja (name lost).

Regarding **Dantiyamma-Maṅgu**, the opponent of Arivarajama, it may be stated that he is probably identical with Maṅgi, who seems to have renewed a grant of a Chōla-Mahādēvi at Chilamakūru.<sup>7</sup> His surname, Dantiyamma (*i.e.*, Dantivamma), would make him either a contemporary

<sup>1</sup> Narasapatam plates of Vajrahasta III, above, Vol. XI, p. 148. The full name of the Chōla is given as Mānādityachōla. Cf. Mahimānachōla in the Telugu Chōla genealogy (*An. Rep. on S. I. Epigraphy*, 1901, p. 16).

<sup>2</sup> Although the record which is a *trāṅḍ* inscription, does not specifically describe Mahēndra as a Chōla, considerations such as the title he bore which are similar to those used by the princes of the family, the provenance of the inscription in Telugu Chōla territory and the identifications proposed above would render it quite likely that he was of Telugu Chōla extraction.

<sup>3</sup> *JIII*, Vol. XV, p. 32.

<sup>4</sup> *Ep. Carn.*, XII, Mi. 94, 95 and 96.

<sup>5</sup> *Ep. Carn.*, X, Gn. 76.

<sup>6</sup> No. 341 of 1905 of the Mad. Ep. Coll.

<sup>7</sup> No. 396 of 1904 of the Mad. Ep. Coll.

or, more appropriately, a subordinate of the Rāshtrakūṭa Dantidurga (c. 750 A.D.)<sup>1</sup> whose name Dantivarmanā he bears. The subjugation might have taken place when Dantidurga conquered Kāñchi and the Śrīśaila region.<sup>2</sup>

#### L. TEXT

- 1 Śrī Mahēndran M[ā\*]naravi Māṇurāpi[ḍugu]  
2 maganṇu Pudali ēḷuvāṇṇu Kāpi-Boḷa-Mutturāju  
3 achcha[r\*]vuganu Arivarajamuṇṇu anvāṇṇu  
4 Dantiyamma-Maṁgu tōlan<sup>3</sup> poḍuchi paḍiyen.[r\*]

#### TRANSLATION

While **Kāpi-Boḷa-Mutturāju**, son of **Śrī Mahēndra** Mānaravi Māṇurāpiḍugu, the ruler of **Pudali**, was looking on with wonder, he who was called Arivarajama (death to the best of enemies) fought with **Dantiyamma-Maṁgu** and piercing, fell.

We may proceed to discuss the origin, genealogy and chronology of these rulers. Only a few inscriptions of the Chōḷas of Rēnāḍu have so far been edited and their historical contents elucidated. They are: 1) The Mālēpāḍu plates of Puṇyakumāra<sup>4</sup>, three of whose stone inscriptions, E, F, and G are edited by us here. 2) The Mālēpāḍu stone inscription of Satyāditya<sup>5</sup>. 3) The Mālēpāḍu-Pōḷadurti record of Chōḷamahārāja<sup>6</sup>, two of whose inscriptions (C and D) are edited here. 4) The Madras Museum plates of Śrīkaṇṭha-Chōḷa.<sup>7</sup>

In a note on the date of the Mālēpāḍu plates of Puṇyakumāra,<sup>8</sup> Dr. N. Venkataramanayya has discussed the history and chronology of these rulers expressing certain views different from those held by the late Rao Bahadur H. Krishna Sastri. A brief account of their history has been furnished by Dr. M. Rama Rao.<sup>9</sup>

In regard to their **origin**, beyond the bare statement that they belonged to the family of Karikāla, we have no information in their inscriptions as to the date and manner in which they established themselves in the Telugu country. The circumstances of their migration to the north can, however, be ascertained by a study of the legendary traditions which are found embedded in their *prastāva*s regarding their ancestry.

As stated already, the Chōḷas of the Telugu country included Karikāla among their ancestors in their inscriptions<sup>10</sup> from very early times.

In them, the common fact mentioned is the construction by Karikāla of the **Kāvērī** banks to which an additional detail is sometimes added, viz., that the work was effected with the help of the dependent kings led by Trilōchana.

Traditions like these may not constitute conclusive proof for the solution of historical problems. But what they reveal to us in a general way is that a live connection may have existed between these Telugu Chōḷa chiefs and Karikāla, who may be taken to be a historical figure. The nature of this connection has been envisaged by several scholars in a variety of ways. Venkayya<sup>11</sup> and

<sup>1</sup> The Pallava Dantivarman was removed from the time of the Chōḷa by over a generation as his rule lasted from c. 790 to 840 A.D.

<sup>2</sup> ASI, V, p. 88; the Daśavatāra cave ins. of Dantidurga.

<sup>3</sup> The word *tōlan* meaning 'with' is evidently the earlier form of *tōḍan*, *ḷa* being replaced by *ḍa*. Cf. *Nolamb-ūḷi kayyambuna* (in the fight with Nolambi). Above, Vol. XXIV, p. 192, l. 3 of text of ins. C.

<sup>4</sup> Above, Vol. XI, p. 337.

<sup>5</sup> Above, Vol. XI, p. 345.

<sup>6</sup> *G. V. R. Comm.*, Vol. p. 301.

<sup>7</sup> *JIH*, Vol. XV, p. 31; C.P. No. 5 of 1935-6 of the Mad. Ep. Coll.

<sup>8</sup> *M. C. C. Magazine*, Vol. IX, pp. 7-18.

<sup>9</sup> *JAHRS*, Vol. VII, pp. 215-228; vide also *Chōḷas*, Vol. I, pp. 122 ff. and *Trilōchana Pallava and Karikāla Chōḷ*.

<sup>10</sup> Above, Vol. XI, pp. 339-40, 344.

<sup>11</sup> *Ind. Ant.*, 1908, p. 200; *ASI*, 1905-6, p. 175, n. 8.

H. Krishua Sastri<sup>1</sup> stated that the Telugu country may have once formed part of the dominions of Karikāla whose empire was believed to have extended to the river Kṛishṇā. Recently the nature of Telugu-Chōla migration has been sought to be explained by attributing it not to any activity on the part of Karikāla but to that of the Pallavas, who under Siṅhavishṇu, brought to subjugation the Chōlas of the Kāvēri region and who thereby served as the medium through which the drift of the Chōlas to the north took place.<sup>2</sup> Although it is true that the Telugu-Chōlas of the early period bear names and titles which betray strong Pallava influence, a fact that renders the above view plausible, yet it would appear that long before the Pallava conquest of the Kāvēri basin took place in the time of Siṅhavishṇu (c. 575-600 A.D.)<sup>3</sup>, the Telugu-Chōlas had already established themselves as a dynasty in the Telugu country. The first known member of the family, Nandivarman, obviously bears the surname of the Pallava monarch Nandivarman, who preceded Siṅhavishṇu. In the whole genealogy of the Pallavas of the period prior to Siṅhavishṇu, there figures only one Nandivarman<sup>4</sup>, viz., the grandson of Siṅhavarman, lord of Kāñchī (c. 435-461 A.D.) mentioned in the *Lōkavibhāga*<sup>5</sup> and the son of Skandavarman (c. 461-485 A.D.) who installed Mādhava II (c. 475-600 A.D.) on the throne.<sup>6</sup> This Pallava Nandivarman (c. 485-510 A.D.) is likely to have been the king after whom Nandivarman-Chōla was named by his father probably in token of submission. This would also presuppose that even for a generation prior to Nandivarman Chōla, the Chōlas were probably under subjection to the Pallavas.

We have therefore to assume the existence of the Telugu-Chōlas in the Telugu country earlier than the Pallava conquest of the Chōla country of the Kāvēri basin. Further, the probability of a Chōla occupation of Kāñchī earlier than the time of Siṅhavishṇu leads us to the supposition that the migration was part of a general northward movement caused by the conditions following upon the disturbances due to the Gupta raid into E. Deccan in the 4th century A.D. But whether such a major conquest on the part of the Chōlas took place under Karikāla, as has been supposed by some scholars<sup>7</sup>, is more than what can be said at present in view of the absence of a more direct and concrete piece of evidence, epigraphical or otherwise, than what has been adduced so far. And so long as the question remains open, no final account can be given of the nature and circumstances of Chōla migration to the Telugu country.

We may proceed to examine the **chronology** and **genealogy** of these rulers. The chief records that furnish data besides those edited by us are (1) the Mālēpāḍu plates of Pṛṇyakumāra,<sup>8</sup> (2) the Mālēpāḍu stone inscription of Satyāditya<sup>9</sup> and (3) the Madras Museum Plates of Śrīkaṇṭha-Chōḍa.<sup>10</sup> The following genealogical table can be constructed on the basis of the above records and those edited by us here.

N.B.—The family tree as here constructed cannot be strictly called genealogical as the relationships at several points of the genealogy are not definitely known. In the table where relationship as between father and son is definitely known, descent is indicated by a straight line, and where such relationship is not known and only sequence in succession is established, a dotted line represents the probable descent.

<sup>1</sup> Above, Vol. XV, p. 284 and n. 2.

<sup>2</sup> *Cōlas*, Vol. I (1935), p. 119, n.

<sup>3</sup> *SIH*, II, p. 501.

<sup>4</sup> Above, Vol. III, p. 142; Udayēndiram plates of Nandivarman I: the Vēlūrpalāyam plates (*SIH*, II, p. 501). The latter record gives the genealogy after Nandivarman as:

Nandivarman  
⋮  
Siṅhavarman  
(son)  
Siṅhavishṇu.

<sup>5</sup> *JRAS*, 1915, p. 471.

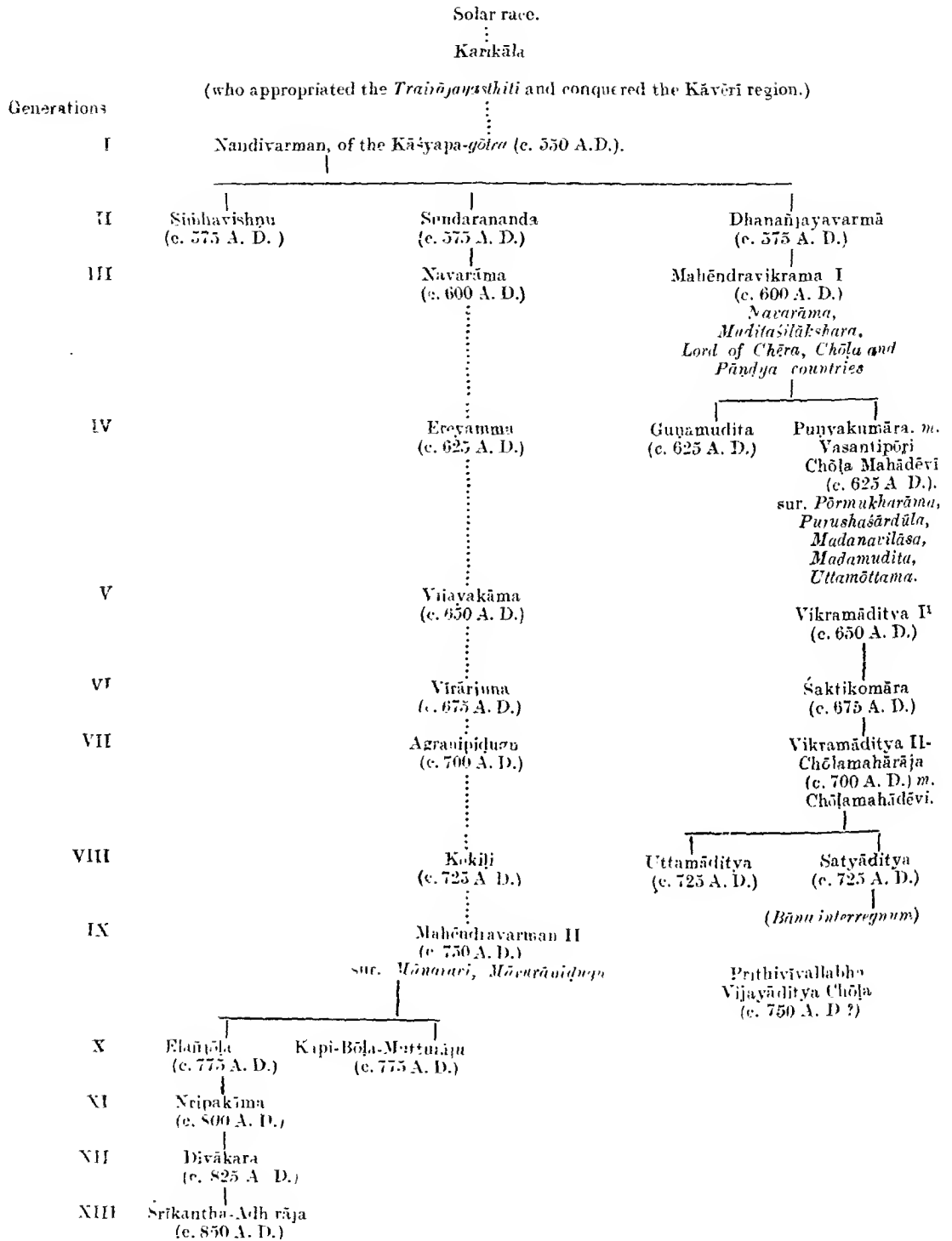
<sup>6</sup> Penukonda Plates: above, Vol. XIV, p. 334.

<sup>7</sup> Venkayya: *A. S. R.* 1905-6, p. 175, n. 8; H. K. Sastri, above, Vol. XV, p. 248 and n. 2; Gopalan: *Pallavas*, pp. 65-66. Mr. Gopalan notes several objections against a Chōla interregnum (1) that Kumāravishṇu may have conquered Kāñchī from one of his collaterals or from the Kadambas and not necessarily from the Chōlas. (2) Kumāravishṇu is not credited with the conquest of the Chōlas even in the verbose Vēlūrpalāyam plates. (3) the reign of Karikāla, who it was that could have caused an interregnum cannot be made to fit into the events of the 4th cent. A. D. See also K. A. N. Sastri: *Studies in Chōla history and administration*, pp. 56-7, 69-70; *J. O. R.* Vol. X, p. 38; *Madras Christian College Magazine*, Vol. IX, p. 7.

<sup>8</sup> Above, Vol. XI, p. 337.

<sup>9</sup> *Ibid*, p. 345.

<sup>10</sup> *Journal of Indian History*, Vol. XV, p. 32.



<sup>1</sup> The assignment of the kings from Vikramāditya I onwards to the line of Puṇyakumāra is based upon historical and chronological probability as explained in the body of the article rather than upon any definite evidence connecting them with this line to the exclusion of the two other lines.

The genealogy consists of two collateral lines representing the descendants of two of the three sons of Nandivarman. Of the descendants of the remaining son, viz., Simhavishṇu, the eldest, if there were any, we have no knowledge. But that the sons were each endowed with the wealth of a kingdom that remained in the continuous and separate enjoyment of their sons and grandsons is implied by the statement in the Mālēpāḍu plates of Puṇyakumāra viz., *tē pu[trā]nu-putry-ānubhūta-rājya-śriyah*, made in reference to all the sons of Nandivarman. The passage conveys the meaning that at the time when Puṇyakumāra, ruling over Rēnāḍu and Hiraṇyārāshṭra, issued the plates, the two senior lines were in existence exercising sway at other centres<sup>1</sup>; probably Erigal<sup>2</sup> and Būdili which are known to have been other capitals of the Telugu Chōlas.

The descendants of Sundarananda, who are represented in the lineage of Śrīkaṇṭha seem to have carved out a separate territory for themselves, viz., the country round Būdili, as can be gathered from the fact that Mahēndravarma II and his son Kāpi-Bōḷa-Mutturāju of this line are stated to be ruling from Būdili in the Būḍigaḍḍapalle inscription (ins. L above).

Coming to the third branch founded by Dhanañjaya I, it becomes known from the Mālēpāḍu inscriptions and other records in the region of Rēnāḍu left by the members of this line (inss. A to K) that Dhanañjaya I and his descendants who hailed from Erigal established themselves in the territories of Rēnāḍu, Hiraṇyārāshṭra, and Siddhi 1000. They seem to have exercised sway from two capitals, Chirpali or Chippili in Madanapalle taluk, the capital of Rēnāḍu, and from Biripāḍu or Mālēpāḍu in Hiraṇyārāshṭra. The details as to whether the three branches held independent charges over their respective territories or ruled conjointly over the entire Chōla dominions are by no means clear in the present state of our knowledge.

Examining the collateral lines more closely it is found that there are some gaps in the genealogy. Among the descendants of Dhanañjaya I, the immediate successor of Puṇyakumāra remains unknown. But palaeographical and historical considerations point to the probability that the four generations of kings detailed in the Mālēpāḍu stone inscription of Satyāditya<sup>3</sup> must have immediately followed Puṇyakumāra and hence probably belonged to his line—the historical considerations being that the set of kings ending with Puṇyakumāra bear the titles of the Pallava kings while the set ending with Satyāditya have names of Chālukyas of a later date, and both are found ruling over the same tract. The resemblance between Puṇyakumāra and Śaktikumāra, the names respectively of the predecessor and the son of Vikramāditya I may perhaps be taken to give some support to this arrangement, besides the more general considerations of history and palaeography. The two inscriptions found so far of Vikramāditya-Chōla-Mahārāja (inss. H and I) have to be assigned on palaeographical grounds to the second king of that name. His queen Chōlamahādēvi *alias* Mañkhiporri seems to have been an important personage as she is represented in the Chilamakūru inscription of Vikramāditya II (ins. H) as ruling at Chirumbūru (*i.e.* Chilamakūru) in company with her son Uttamāditya. It is not known to which line Prithvīvallabha Vijayāditya Chōla of ins. K belonged. As his record is found in Rēnāḍu (at Chāmalūru, Jammalamadugu taluk, Cuddapah District) he may have belonged to the line of Dhanañjaya and ruled the Rēnāḍu tract subsequent to Satyāditya after driving out the Bāṇas who had temporarily occupied his ancestral dominions. If so, he would be the last known member of the line of Dhanañjaya.

The line of kings founded by Sundarananda, which held sway from Būdili, and Kaudakōṭṭa—some members of this line are described as ruling from these places—seem to have lasted longer

<sup>1</sup> *JAHRS*, Vol. VII, p. 223.

<sup>2</sup> A certain Adhirāja Dhanañjaya of the Chōla family is mentioned as ruling Erigalvāḍi 600 in several epigraphs at Maddagiri (*Ep. Carn.*, XII, M. 92, 93, 94, 97, 100 and 101). He lived about the middle of the 5th cent. A. D. and was a contemporary of Śrīpurusa of the Gangas, Balavarmā of the Chālukyas and Kṛishna I of the Rāshṭrakūṭas. His connection with the main dynasty is not known.

<sup>3</sup> *Above*, Vol. XI, p. 345



than the rest. After the extinction of the other two collateral lines Śrīkaṅṭha remained the sole representative of the progeny of Nandivarman, and he accordingly assumed the title of Chōla-Adhirāja. Stray inscriptions of a slightly later date than Śrīkaṅṭha which mention Chōla names like Mayindama-Chōla, Mayindavikrama and Chōla Perumāṇḍi are found in the vicinity of Būdili, at Nagaragere<sup>1</sup> and Baṅgavāḍi<sup>2</sup>. It has been correctly stated that the Mayindavikrama who took part in the battle of Sōremaḍi was a Telugu Chōla king<sup>3</sup>. He is therefore the third of that name among the Telugu Chōlas. At Būdili itself is an inscription, later than the above, of a Śōla-Mahārāja who is found to adopt the *Aridurdāhara*, etc., *prāśasti*<sup>4</sup> and whom we may designate Chōla-Mahārāja II to distinguish him from the Chōla-Mahārāja I *alias* Mahēndravikrama of the early Rēnāḍu-Chōla family. This king has left a good number of records in the Rēnāḍu and other tracts in which he describes himself as the ruler of Rēnāḍu 7000<sup>5</sup>. It is not known definitely if all these later chiefs belonged to the line of Śrīkaṅṭha. But as they are found to hold sway over the region of Būdili, in and around which their records are found, they may be assumed to have been his descendants, or, better, political successors who, in spite of constant conflicts with the Bāṇas, Vaidumbas and Nolamba-Pallavas, continued to hold sway over the region. Chōla-Mahārāja II extended his rule over the whole of the dominions of the Telugu-Chōlas as the distribution of his records shows.

Turning to the **chronology** of these rulers, it has to be remarked that there are no definite dates to work upon as none of the inscriptions under consideration bear any date, either in the Śaka or any other era. Our construction has therefore to depend upon palaeographical and historical considerations alone which, however in this instance are found to be rather weighty owing to the number and variety of inscriptions on stone and of copper-plates that are available. The method we shall follow will be to fix a probable date for one or two members of the line on palaeographical and historical considerations and assign corresponding dates to the other members calculating on the basis of twenty-five years for a generation.

On **palaeographical** grounds, the records of some of the members of the family edited above have been assigned to dates ranging from the **6th to the 8th century A. D.** Apart from palaeography, other considerations such as the similarity of the names and titles held by these chiefs with those of the Pallavas and the Chālukyas render it necessary to treat them as their contemporaries and place them accordingly in the same period, during which the Pallavas and Chālukyas also held sway. The above arrangement may also be supported by reference to an ancient practice of feudatories assuming the names and titles of their overlords which affords a reliable canon for chronological studies as it enables us to treat the feudatory and the overlord as contemporaries<sup>6</sup>. In accordance with this practice it will be seen that Nandivarman

<sup>1</sup> *Ep. Carn.*, X, Gn. 69, 72, 73 and 75.

<sup>2</sup> *Ep. Carn.*, X, Mb. 227 and 228; above, Vol. VII, p. 22.

<sup>3</sup> Above, XXIV, p. 183. Sōremaḍi can be identified with Chōlamaru on the east bank of the Pennār, a few miles west of Penukoṇḍa in the Anantapur District. The place is situated about 20 miles west of Vāṇavōlu and 20 miles north-west of Būdili. *vide Journal of the Madras University*, Vol. XII, p. 193.

<sup>4</sup> No. 892 of 1917 of the Mad. Ep. Coll.: *III*, IX, pt. i, No. 401.

<sup>5</sup> Nos. 405, 406 and 408 of 1904; 352 of 1905; 466 and 517 of 1906; 104 of 1929-30 and 174 of 1931-32 of the Mad. Ep. Coll.

<sup>6</sup> Numerous examples of this practice can be cited. To mention a few, the Western Gaṅga kings of the Penukoṇḍa Plates of Mādhyava II (above, Vol. XIV, p. 331) are found to bear Pallava surnames like Simhavarman and Skandavarman consequent on the fact, clearly stated in the record, of their having been installed on the throne by the two Pallava kings bearing the same names. The Kadamba king Simhavarman, son of Vishṇuvarman of the Birur plates (*Ep. Carn.* Vol. VI, Kadur 162) and the Hebata record (*Mys. Arch. Report*, 1925, p. 98) evidently bears the Pallava name of Simhavarmā in consequence of the fact that Vishṇuvarman had a Pallava overlord (Uruvupalli grant of Simhavarman, *Ind. Ant.*, Vol. V, p. 52: *Trilochana Pallava and Karikala Chōla*, p. 54).

and his son Simhavishṇu, the earliest known members of the Chōḷa family, bore the names of their Pallava contemporaries, Nandivarman and Simhavishṇu who were ruling in the 6th century A.D. and of whom they were evidently feudatories. Accordingly, Nandivarman-Chōḷa must be taken to have been ruling in c. 550 A.D. and this date affords a workable basis for the calculation of the dates of his successors and it is found that the results so obtained accord well with the facts of contemporary history. Thus we find the Telugu Chōḷa Mahēndravikrama I Chōḷamahārāja, the grandson of Nandivarman, adopting the name of the Pallava Mahēndra I of whom he was evidently a contemporary. The available records of Chōḷa Mahēndravikrama I, bearing evidence of his activities, enable us to state that he was in close connection with both the Pallava monarchs, Simhavishṇu and Mahēndra I. That he was also associated with Simhavishṇu may be accepted for a fact for, as recorded in the Mālēpāḍu plates of his son Puṇyakumāra, he gets the title 'Lord of Chēra, Chōḷa and Pāṇḍya countries' which Simhavishṇu of the Pallavas is said to have conquered<sup>1</sup>. It is probable that the Chōḷa took part in the campaigns of the Pallava in the southern regions.

Similarly, Guṇamudita and Puṇyakumāra bear some of the surnames of Pallava Mahēndra I indicating that they were all contemporaries. The name Guṇamudita is, doubtless, modelled on that of Guṇabhāra, a surname of the Pallava king. Again, the epithets Maruṇapīḍugu (or Māpīḍugu), Madanavilāsa and Madamuditunḍu of Puṇyakumāra can be traced to similar titles, Pagāpīḍugu and Mattavilāsa of the Pallava king. If he is treated as a contemporary of Mahēndra I, Pallava, whose latest date has been placed at A.D. 630, the year in which his son Narasiṃhavarman I is known to have come to the throne<sup>2</sup>, his date would fall about A.D. 625<sup>3</sup> and this date is also arrived at by calculating the generations from Nandivarman-Chōḷa (c. 550 A.D.). Confirmation of the above dating is afforded by the inscriptions of Puṇyakumāra<sup>4</sup>. Of this king three inscriptions have been edited above (viz., ins. E, F and G) of which the second (ins. F) viz., the Tippalūr inscription, bears a striking palaeographical resemblance to the Vallam rock inscription of Mahēndra I, Pallava, on the basis of which it might be stated that Puṇyakumāra and Mahēndra could not have been removed from each other in date by more than a generation.

Another factor supporting the above scheme of chronology is that these dates can also be obtained by working independently from other starting points, of which, the Madras Museum plates of Śrikanṭha is one. Professor Kielhorn who compared the palaeography of these plates with those of the Masulipatam plates of Vijayāditya III (A.D. 854-897) was of the opinion that they may be assigned to the same period.<sup>5</sup>

It is found that nearly the same date for Śrikanṭha is arrived at by counting the generations from the time of Puṇyakumāra.

<sup>1</sup> Kaśākuḍi plates : *SII*, II, p. 342.

<sup>2</sup> This date is obtained for him by calculating from the Bādāmi ins. of the 13th year which is supposed to coincide with the last year of Pulakēśin's rule, in A. D. 642 (*Bom. Gaz.* Vol. I, pt. II, p. 359.)

<sup>3</sup> *M. C. C. Mag.* IX, p. 17.

<sup>4</sup> If, as stated by the late Rao Bahadur H. Krishna Sastri, the Puṇyakumāra of the Mālēpāḍu plates has to be assigned to the end of the 8th cent. A. D. (above, Vol. XI, p. 344), the Puṇyakumāra of the above stone records which are of the 7th century A. D. is to be considered as a different and earlier member of the family. But for reasons stated above we have not accepted Krishna Sastri's dating of the Mālēpāḍu plates and are inclined to treat the Puṇyakumāra of the stone records as identical with his namesake of the copper-plates. Attention may, however, be drawn here to two other chiefs of the same name figuring in stone records from Bōdīnāyanipalle (*A. R.* No. 183 of 1931-32) and Chippili (*A. R.* No. 299 of 1905) in the Chittoor District. The script of both of them is referable to the 8th or 9th cent. A. D., but it is not clear if they were of Chōḷa extraction.

<sup>5</sup> Above, Vol. V, p. 123 and n.

## No. 43—NANDSA YUPA INSCRIPTIONS

(2 Plates)

A. S. ALTEKAR, BANARAS

## Inscriptions on the Yūpa of Mālava King—[Śrī ?]Sōma, Kṛita Year 282

The two inscriptions on the *yūpa* of a **Mālava king** whose name cannot be completely deciphered, which I am editing here, were discovered in February 1927 by the late Rai Bahadur M.M. Dr. Gaurishankar H. Ojha in the village of **Nāndsā**, situated in the Sahārā District of the Udaipur State. This village is about 36 miles to the east of the Railway Station, Bhilwara on the B. B. & C. I. Railway, and about four miles to the south of Gangapur, a town in the jurisdiction of the state of Gwalior. Both the inscriptions are inscribed on one and the same stone pillar, about 12 feet in height and 5½ feet in circumference. The pillar stands in the bed of a lake near the village, and so remains under water in the rainy season when the lake is full, but emerges out in view in the hot season when the water level goes down. The inscription A is written vertically along the pillar, reading from the top downwards. The inscription B is engraved in horizontal lines.

These inscriptions were noticed for the first time by Mr. R. R. Halder, who published a short note about them in the *Indian Antiquary*, Vol. LVIII, p. 53, along with the facsimile of a portion of the first line of the inscription A, giving its date, both in words and in numerals. This short note was an important one, as it gave publicity to the discovery of the oldest inscription in the Kṛita, i.e., Vikrama era. The information, however, which this note gave about the names of the sacrifice and the sacrificer and the number of lines in the inscription B was inaccurate. In February 1938, ink-impressions of these inscriptions were prepared and sent to Ootacamund by Mr. A. K. Vyas, M.A., Superintendent, Victoria Hall Museum, Udaipur, at the request of Dr. N. P. Chakravarti, the then Government Epigraphist; and under his instructions Dr. B. Ch. Chhabra, the then Assistant Superintendent for Epigraphy, kindly forwarded the ink-impressions to me for editing them in the *Epigraphia Indica*. Dr. Chhabra has helped me in my work by a number of valuable suggestions, for which I am highly indebted to him.

It appears clear from the records on the pillar that it was erected as a *yūpa* to commemorate a sacrificial *sattra* performed in the locality early in the 3rd century A. D. The Vedic texts require the *yūpa* to be an octagonal pillar: the sacrificers at **Nāndsā** do not seem to have paid attention to this injunction. I do not know whether this *yūpa* has a *chashāla* near the top or a girdle at the centre, as is the case with one of the Isāpur *yūpas* preserved in the Curzon Museum of Archæology at Mathura. For further information and discussion about the *yūpas* I would refer the reader to my paper on 'Three Maukhari Inscriptions on *yūpas*', published above, Vol. XXIII, pp. 43-55.

The two inscriptions engraved on the *yūpa* are practically identical in their contents. The only difference that can be seen in their preserved portions is that the date in the opening line is given both in words and in numerals in the vertical inscription, henceforth called inscription A, and only in numerals in the horizontal inscription, henceforth called inscription B. Why one and the same pillar should contain two copies of one and the same record is really a mystery. It may perhaps have been solved if both the records had been preserved in their entirety; for it is possible, though not probable, that after recording the performance of the **Ēkashastīrātra sattra**, the record, later inscribed, may have commemorated a different benefaction of the king, as, for instance, is done in the inscription on the Allahabad Municipal Museum *yūpa*.<sup>1</sup> It would appear that the inscription A, written in vertical lines, was the first to be engraved. Its execution is more careful and characters more graceful than those of the inscription B; its

<sup>1</sup> Above, Vol. XXIV, pp. 250-1.

date is also given both in words and in numerals. Inscription B appears to be engraved later. If such is the case, and if the inscription B was nothing more than a copy of the inscription A, it is likely that it may have been subsequently engraved to make the task of the reader easier. Inscriptions written in vertical lines, six or seven feet in length, are difficult to read : those written in horizontal lines, about three feet only in length, are easier to scan. I have, however, to admit that both the above explanations about the existence of two apparently identical copies of the same record on the same pillar are not quite convincing.

The length of the extant portions of the vertical lines of the inscription A is five feet. But ten to twelve letters of each line have been completely destroyed. So originally its lines must have been about six feet in length, covering approximately half the height of the pillar. Letters at the ends of its lines have been considerably damaged. The damage is most extensive in the last line, nearly half of which is completely peeled off, resulting in the loss of about 31 letters, supposing of course that originally it was of full length. The extant lines on the average contain about 72 letters each, the number of the letters in the first three lines being about ten less than those in the last three. The average height of a letter without a vertical is  $\frac{3}{4}$  inch, that of a letter with a vertical or a subscript being about twice as much.

The inscription B is written in horizontal lines, commencing at the same height of the pillar as the inscription A, and covering practically the whole of the remaining portion of the surface of the pillar. The two records, however, have been neatly and carefully separated from each other by a blank space of nearly four inches at one end and six inches at the other. The length of each line is about three feet, and each line on the average contains about 22 letters. The height of the extant portion of the record is about five feet ; but there is space for two lines more at the end, which have been probably peeled off. Considerable portion of the first half of each line has been damaged, the damage being more extensive in later lines. The letters of this record are larger than those of inscription A ; those without verticals are about 1.1 inch in height, those with verticals and subscripts having about twice that dimension.

The engraving of both the records has been done fairly carefully ; mistakes like *purvvāyā* for *pūrvvāyām* (B, 1.1) and *paṭāmahim* for *paṭāmahīm* (A, 1.2 ; B, 1.4) are really few. If there is a solecism in the record after the end of the series of absolute clauses, the mistake is probably of the drafter and not of the engraver.

**These records are the earliest inscriptions dated in the Kṛita, i.e., Vikrama era,** and so, we may note the peculiarities of their characters rather carefully. The letters *ka*, *ra* and *ṅa* have developed tails at the ends of their verticals ; cf. *guruṅā* in A, 1.1 and B, 1.2 : *-rātra* in A, 1.2 and B, 1.3 ; *yajṅa* in A, 1.4 and B, 1.10. *Ya* has a loop on the left ; cf. *Kṛitayōr-* in A, 1.1, *māyām=iva* in A, 1.3 and B, 1.7. The subscript *ya* is usually bipartite ; cf. *samud-dhṛitya* in A, 1.2 and B, 1.4. In a few instances, however, the cursive form of the later period makes its appearance ; cf. *niravakāśasya* in B, 1.9. The letters *ma* and *va* have a triangular base and the horizontal bar of *śa* does not yet reach the other side ; cf. *māyām=iva* in A, 1.3 and B, 1.7, *śakti* in A, 1.1 and B, 1.2. Letters *pa*, *sha*, *ha*, *gha*, and *ba* have an indent in their left limb ; cf. *mahatā* and *pūrṅnamāsi* in A and B, 1.1, *-shashṭi-* in A, 1.2 and B, 1.3, *Brahm-ēndra-* and *kām-augha-* in A, 1.3 and B, 1.8 and 1.7. The vertical line of *la* has developed a curved ornamental tail ; cf. *suvipulam* in A, 1.2 and B, 1.5, *Mālava* in B, 1.3., etc. The form of the letter *ḍa*, resembling the reversed form of the modern Dēvanāgarī letter *ṭa*, is rather peculiar ; cf. *taḍāka* in A, 1.4 and B, 1.10.

The medial *ā* is usually denoted by a small horizontal stroke to the right, but in the case of *mā*, *nā*, *dhā*, *sā*, and *thā* this stroke is attached to the centre of the letter on the right ; cf. *pūrṅnamāsi* in A and B, 1.1, *guruṅā* in A, 1.1 and B, 1.2, *-dhārām* in A, 1.3 and B, 1.7, *yath-ārtham-* in A, 1.5 (but not in B, 1.13), *vaiśvānarēshu* in A, 1.3 and B, 1.8, etc. In the case of *mā* the

stroke for the medial vowel is similarly attached at the centre to the left of the letter, cf. *anut-tamēna* in B, l. 5. In the case of *jā* also the medial *ā-mātrā* is attached to the centre of the letter, but it develops into an ornamental curve : cf. *Prajāpati-* in A, l. 3 and B, l. 8. *prajā-* in A, l. 4 and B, l. 10, etc. Short medial *i* is denoted by an ornamental curve opening to the left, and the long one by a similar curve opening to the right ; cf. *siddham* and *pūrṇamāsī* in A and B, l. 1, etc. Medial *ri* is denoted by a short curve or stroke attached to the left of the letter usually at its bottom ; the subscript *ra* differs from it only in being a little longer : cf. *sattra* in A, l. 3 and *chandra* in B, l. 2, with *pitri-* and *samuddhṛitya* in A, l. 2 and B, l. 4 ; see also *vipraghṛishṭa*, A, l. 6. In the case of *kri*, this stroke is attached, however, at about the middle of its vertical, in order to distinguish it from the tail, which the letter has developed, cf. *kri* in *Kṛitayōr=*, A, l. 1. Medial *au* is denoted by a curve above the letter with a horizontal line on its either side ; *pau-trasya* in A, l. 5 and B, l. 15. The curve is attached at the end of the right hand stroke in the case of *mau* ; cf. *bhūmau* and *kām-augha-* in A, l. 3 and B, l. 7. The stop *m* occurs in *siddham* at the beginning of the inscription A ; it is denoted by a smaller form of the letter *ma*, but written below the line.

Most of the palæographical peculiarities noted above occur also in the Girnar rock inscription of Rudradāman I, dated in the [Śaka] year 72. Our inscription is only 76 years later than this record. As will be presently seen, Nāndsā was under the Śaka rule for a fairly long time. The palæographical resemblance, therefore, need not cause any surprise. It may also be pointed out that many of the palæographical characteristics of this record also recur in the Kushāna inscriptions of the 2nd and the 3rd centuries A. D.

**Numerical symbols for 200, 80, and 2** occur in both the records in the opening line. The symbol for 200 is exactly similar to that occurring in the inscriptions on the three *yūpas* at Baḍvā.<sup>1</sup> Symbols for 80 and 2 are the normal ones for the period.

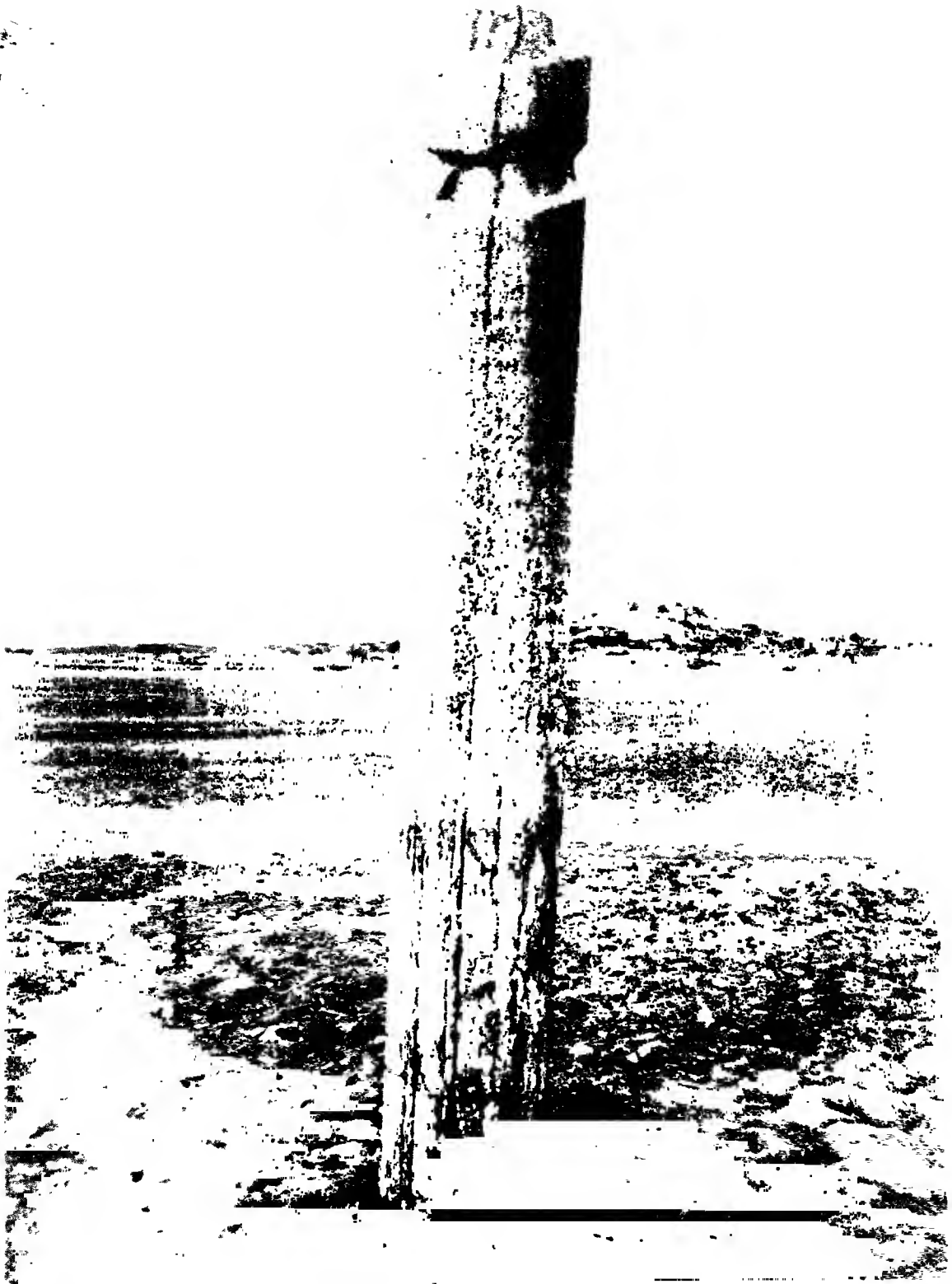
As regards the **orthography**, the following points deserve to be noted :—The usual symbol for *upadhmānīya* is used in inscription A, l. 4 ; cf. *prasaṅgaiḥ purāṇa-*. In the corresponding place of the inscription B, however, the *visarga* has been engraved ; cf. l. 11. But the most interesting orthographical peculiarity of the records is the surmounting of the *anusvāra* by a concave semicircle, when it is followed by a *va* or a *śa* or a *ra* ; cf. *dhārām vasōr=* in A, l. 3 and B, l. 7 ; *vaṁśē Mālava-vaṁśē* in A, l. 5 and B, l. 14 ; *purāṇam rājarshi-* in A, l. 4. In the last case both the *anusvāra* and the concave semicircle above it are midway between *ṇa* and *rā* ; but there can be no doubt that they were intended to be engraved above the *ṇa* in *purāṇam*. In *siddhim vitatya*, A, l. 3 and B, l. 7 we expect this concave semicircle above the *anusvāra*, as it is followed by a *va* ; but it does not occur. The medial *i* mark has, however, a natural concave semicircle in it, and the *anusvāra* has been engraved under it ; this may possibly be the reason for an additional semicircle not being engraved over the *anusvāra*. It is difficult to give a satisfactory explanation for this concave semicircle mark in the above cases. One is tempted to think that it may be possibly the Vedic *◌̣*-mark, which is common in the text of the *Yajurveda*. Such, however, does not seem to be the case. This mark is used in the Yajurvedic text when an *anusvāra* is followed by *śa*, *sha*, *sa*, *ha*, and *ra*.<sup>2</sup> In our inscription it is no doubt used when the *anusvāra* is followed by *ra* and *śa*. But it is also used when the *anusvāra* is followed by a *va* as shown above, and not used when it is followed by a *sa* ; cf. *dharmamātram samuddhṛitya*, A, l. 2 and B, l. 4. The occurrence of the mark is thus a puzzle, difficult to explain.

The **language** of both the records is Sanskrit. There is some influence of Prakrit as in *kṛitēhi* for *kṛitaiḥ* in B, l. 1. The language is on the whole correct ; we, however, have an incorrect

<sup>1</sup> Above, Vol. XXIII, plate facing p. 52.

<sup>2</sup> *Ath=ānusvārasya ◌̣ ity=ādēśah śaśahasaharēphēshu tasya trairvidhyam=ākhyātam*. The *Pratijñāsūtra* of Yajurveda, No. 3.

PHOTOGRAPH OF THE STONE YUPA AT NANDSA





form in *avatārayitvā* for *avatārya* in A, ll. 1-2 and B, l. 3. If the record has been correctly copied, we have to admit that there is a glaring syntactical irregularity in it. The series of the absolute clauses with which the record commences is left without any subject, nor are they followed by a principal clause, as is usually required. The author of the record adopts the ornate style of Sanskrit prose. There are several similes and metaphors; *anuprāsa* is not forgotten (B, l. 9), compounds are frequent and some of them are very long (A, l. 4). The record is a *prāśasti*, and it must be acknowledged that the language used is appropriate for the occasion. It gives a vivid idea of the fame and exploits of the hero it commemorates.

Both the records are dated. The date, which is given in numerals as well as in words in inscription A and in numerals only in inscription B, is the full moon day of the month of Chaitra of the Kṛita (i.e. Vikrama) year 282. The corresponding year according to the Christian era would be A.D. 226. The inscriptions are thus the earliest records of the Vikrama era so far known. They are two years earlier than the Barnālā *yūpa* inscription A,<sup>1</sup> and 11 years anterior to the three *yūpa* inscriptions of the Maukharis<sup>2</sup> discovered by the present writer at Badvā.

The inscriptions are primarily intended to commemorate the performance of the **Ēkashasṭi-rātra** sacrificial session, which, as its name indicates, used to extend over 61 days. The following constituent sacrifices were offered in this session in the order given below:—

1st day,	Prāyaṇīya sacrifice.
2nd day,	Chaturviṅśa sacrifice.
3rd to 20th day.	Three Abhiplava sacrifices, each lasting for six days.
21st to 26th day,	Ṁishṭhya sacrifice.
27th to 35th day.	Navarātra sacrifice.
36th to 41st day,	Pratilōma Ṁishṭhya sacrifice.
42nd to 47th day,	Abhiplava sacrifice.
48th day,	Āyu sacrifice.
49th day,	Gau sacrifice.
50th to 59th day,	Daśarātra sacrifice.
60th day,	Mahāvratā sacrifice.
61st day,	Udāyaṇīya sacrifice. <sup>3</sup>

The *Brāhmaṇas* and *Śrauta Sūtras* give several details of each of the above sacrifices,<sup>4</sup> but it is unnecessary to discuss them here. The purpose and significance of the session itself will be discussed later on.

We have so far noticed several *yūpa* inscriptions, but they usually refer to short sacrifices. The longest sacrificial session, so far discovered from epigraphs, was the *Dvādaśarātra-sattra*, performed at Isāpur near Mathurā in the 28th year of the reign of the emperor Huvishka by Brāhmaṇa Drōṇala.<sup>5</sup> A long sacrificial session, lasting for as many as 61 days, is referred to for the first time in the present records.

A sacrificial *sattra* can be performed only by Brāhmaṇas<sup>6</sup>: but the potentate who is eulogised in our records was a Kshatriya. So it is stated that he did not himself perform it, but caused it to be performed; cf. *avatārayite=ai(avatāry=ai)kushashṭirātram=atisatram*, B, ll. 3-4. Not

<sup>1</sup> Above, Vol. XXVI, pp. 118 ff.

<sup>2</sup> Above, Vol. XXIII, pp. 43 ff.

<sup>3</sup> *Panchaviṅśa Brāhmaṇa*, XXIV, 18; *Kātyāyana Śrauta Sūtra*, 25, 18, 17-24.

<sup>4</sup> *Kaushītaki Brāhmaṇa*, XXIV, 1-3; *Āitarēya Brāhmaṇa*, IV, 10-16. *Sāṅkhāyana Śrauta Sūtra*, IX, 22: etc.

<sup>5</sup> *A. R.*, *A. S. I.*, 1910-1, p. 41.

<sup>6</sup> **ब्राह्मणानां वेतरयोरात्विज्याभावात् ॥** *Pūrvamīmāṃsā*, VI, 6, 18.



less than 17 Brāhmaṇas are required for a *sattra*; <sup>1</sup> they are both *ṛitviks* (priests) and *yajamānas* (sacrificers). Since a Kshatriya could not be a *ṛitvik* at the time of our record, he could not himself perform the *sattra*; he could only get it performed for him by Brāhmaṇas officiating on his behalf. All the Brāhmaṇas had to be of the same *gōtra* and *kalpa*; <sup>2</sup> otherwise there would result a conflict at the time of offering the Āprī oblations.

It is indeed a strange irony of fate that there should be an uncertainty about the full name of the king, whose exploits are described on the pillar, though he had taken the precaution of getting the record engraved twice on it. In inscription A, the concluding part of l. 5, where his name occurred, has been peeled off; in inscription B the relevant portion in ll. 15-16 has been so heavily damaged, that no confident reading of the text is possible. After mentioning the donor's father's name as Jayasōma, the records proceeded to give his own name. It is given in apparently eight letters. The first two of these letters are Sōgi. In inscription B *sō*, which is the last letter of l. 15, appears to have a subscript, and the next letter *gi*, which is the first letter of l. 16, looks more like *gni* than *gi*. But if we examine these letters in inscription A, l. 5, it becomes clear that neither *sō* nor *gi* had any subscript. The reading *Sōgi* may therefore be taken as certain. The succeeding two letters are quite illegible in inscription A. Inscription B (l. 16), however, shows that the first of them was certainly *nē*; the next letter, (which is the 3rd letter of l. 16), appears most like a damaged *tuh*. These four letters may therefore be read as *Sōginētuh*, meaning 'of the leader of the Sōgis':

It appears that before giving the king's personal name, an epithet of his has been given. Who then were the Sōgis, whose leader the king claims to be? The mystery is solved by a fragmentary inscription which is being edited at the end of this paper as C. This inscription was also found in the village Nāndsā, where the *yūpa* bearing inscriptions A and B was discovered. It is also inscribed on a pillar, standing not far away from the other *yūpa*. Palæography shows that its time is not far removed from that of the former inscriptions. Unfortunately this inscription is extremely fragmentary, but its 7th line distinctly refers to a Mahāsēnāpati Bhaṭṭisōma, who is styled *Sōgi*; cf.

*Mahāsēnāpatisya Bhaṭṭisōmasya Sōgisya ma-*

It is therefore clear that the Mālavas had a subclan called Sōgi, probably so-called after its *gōtra*, Saugi. <sup>3</sup> The hero of our record was a leader of these Sōgis and was very proud of that fact. His personal name is therefore preceded by the title *Sōginētuh*. The Sōgis still exist in Mewar as a caste group, and have been so recorded in the census of 1941.

The 4th, 5th, 6th and 7th letters of l. 16 of inscription B give the personal name of the hero. Of these the 5th and the 6th letters, though considerably damaged, definitely look like *sōma*, and the succeeding letter, though partly obliterated, looks like *syā*. The space between *ma* and *syā* is not greater than the ordinary space between two consecutive letters of this record. What therefore looks like the remnant of a damaged letter after *ma* would probably be nothing more than a mere damage in the stone surface. The 5th, 6th and 7th letters of l. 16 are therefore *sōmasyā*. The hero's name therefore ended in *sōma*, as was the case with that of his father and that of the Sōgi general, mentioned in inscription C below. It was preceded by only one letter, but it cannot be made out with certainty. It is considerably damaged, but a portion of what remains looks like a part of *ga* or *śa*, with perhaps an *ī-mātrā* above it. I would therefore suggest, not without some diffidence, that the letter may have been *Śrī*; one can hardly think of any other suitable monosyllabic letter to precede *Sōma*. The king's name was therefore most probably

<sup>1</sup> सप्तबशावराः सत्तमासीरन् । Sabara on *ibid.* VI, 6, 1.

<sup>2</sup> संनिपातेऽव्यंग्यात् प्रकृतिवत्सुत्यकल्या यजेरन् । *ibid.*, VI, 6, 1. See also the commentary of Śabara.

<sup>3</sup> *Gōtraparavarānibandhakadambaka*. (Mysore edition), p. 177.

Śrīsōma, the first letter being merely an honorific prefix. As, however, the reading of this letter is very doubtful, I would prefer to restore it conjecturally as [Śrī ?] sōma. It is very likely that this [Śrī ?] sōma is identical with Mahāsēnāpati Bhaṭṭisōma mentioned in inscription C below.

The name of the father of the king, Jayasōma, is clear in both the inscriptions (A, l. 5 and B, l. 15). The grandfather's name again is seriously damaged in both the inscriptions. In inscription A the letters are partly blurred and partly damaged, and what we can read does not make out a good sense. All told 11 letters are used in this connection. The first two letters are fairly clear in both the records and they are *Jaya*. The last three letters are legible only in inscription A, and they are certainly *varddhana*. The three preceding letters, which have been completely peeled off in inscription B, can be seen in inscription A, but in a damaged condition. The first of these letters looks like a *pu* but may also have been a *pra*; the second letter undoubtedly looks like *rbhā*, and the third one may appear to be a damaged *ga* or *dha* with a subscript. This letter has a round back, which is always the case with the *ga* of this record and never with the *dha*. I would amend *rbhā* into *bhā* and read the last six letters as *Prabhāgravarddhana*. The preceding five letters seem to have denoted an epithet of Prabhāgravarddhana which began with *Jaya*. The next three letters look like *natana* in inscription A, but in inscription B (l. 15), there is a clear mark of the superscript *r* over the second of these letters, which is otherwise completely destroyed there. I therefore think that the grandfather of the donor is described as *Jayanartana*, and that Prabhāgravarddhana was his proper name. The epithet *Jayanartana* probably had a reference to the real or imaginary victories of Prabhāgravarddhana, which perhaps made him dance in joy. The readings proposed are of course not free from doubt, but I wonder whether we can propose anything better in the present state of our knowledge and with the present ink-impression.

The sacrificer claims that he was a scion of the royal Mālava family (*Mālava-rājarshi-vamśa-prasūta*), which was as famous as the Ikshvāku family of Pauranic fame (A, l. 5). The expression used in this connection is *Ikshvāku-prathita-rājarshi-vamśe Mālava-vamśe prasūtasya*, and it is possible to explain it as *Ikshvākūṇām prathitē rājarshi-vamśe Mālava-vamśe prasūtasya*, 'of one born in the Mālava family, which was a royal family of the famous Ikshvākus'. This construction is, however, unnatural and involved and the expression, *Ikshvāku-prathita* really means *Ikshvākuvat-prathita* and maintains that the Mālava royal family was as famous as that of the Ikshvākus, from which Śrī-Rāmachandra had sprung.

The Mālavas had issued a very copious copper currency in this part of Rājputāna during the 2nd and 3rd centuries A. D. Bhaṇṇyana, Magaja, Mapaya, Magajaśa, Magōja, etc., are some of the queer personal names occurring on these coins, and as they all look extremely un-Indian, it has been suggested by Smith that the Mālavas were probably a foreign tribe, which had not been yet completely Hinduised during the 3rd century A. D.<sup>1</sup> This suggestion will have now to be given up, for the present record, which is almost contemporaneous with the coins in question, clearly states that the Mālava stock was as respectable as that of the Ikshvākus. They were zealous champions of the Vedic sacrifices, and though Kshatriyas by caste, were adopting names like Jayasōma and Śrīsōma which showed a keen appreciation of the Brahmanical Vedic religion. The performance of the *Ekashashṭirātra-sattra* does not support the theory of their foreign descent. It is true that the *Pañcharimśa Brāhmaṇa* informs us that this *sattra* was performed by *Vrātya-dēvas* (XXIV, 18), but it does not state that, as a result, they ceased to be *vrātyas* and became pure gods. Had such been the case, it could have been argued that king [Śrī ?]-sōma performed this *sattra* to make himself a Hindu or Kshatriya of the bluest blood. Of course the names on the contemporary Mālava coins are foreign-looking. They may be either unintelligent attempts to

<sup>1</sup> Smith, *Catalogue of the Coins in the Indian Museum*, Vol. 1, pp. 174-6.

reproduce parts of the legend *Mālavānām jayah*, as Mr. Allan has recently suggested,<sup>1</sup> or they may be contraction of Mahārāja followed by his individual name as Jayaswal had thought.<sup>2</sup> It has to be admitted that neither explanation is convincing.

There is, however, no doubt that the Mālavas were a people of great antiquity in ancient India, and that they were enjoying a high status and respectability even in the epic period. In the great war between the Pāṇḍavas and the Kauravas, they had thrown in their lot with the latter, and on several critical occasions their battalions had saved Bhīshma himself.<sup>3</sup> The mother of Kīchaka was a Mālava princess and so was the wife of the Madra king Aśvapati, the father of famous Sāvitrī. Yama, the god of death, informed Sāvitrī that the hundred sons that would be born to her father and Mālavī mother as a result of one of his boons, would be known as Mālavas.<sup>4</sup> The political geography of the present version of the *Mahābhārata* generally holds good for the period between 300-100 B.C. The above statement of Yama would therefore lead us to infer that during this period the Mālavas were closely allied to the Madras. The latter are known to have been in the occupation of the Central Punjab; the Mālavas were most probably their southern neighbours.

The *Mālava-gaṇa-vishaya* or the country of the Mālava tribe, which is referred to in the present inscriptions was, however, not located in the Southern Punjab. It was obviously a portion of Eastern Rajputana, where Nāndsā is situated. The fact is that during the different periods of Indian history different tracts were known as Mālava country. Besides Mālwā, the well known province in Central India, even to-day a large part of the Southern Punjab, comprising the districts of Ferozepore and Ludhiana and the Indian States of Jīnd, Patiāla, Nābhā and Mālerkoṭlā is known as Mālwā. There is no doubt a tradition to the effect that this name is a modern one, the title of Mālava Singh having been conferred upon the Sikhs of this tract by Banda Bairāgi in the 18th century, who promised that the tract would be as fruitful as Mālwā.<sup>5</sup> There does not seem to be any truth in this tradition. We have already seen that one of the boons given to Sāvitrī clearly shows that the Mālavas were close allies and neighbours of the Madras, probably occupying the territory to the south of the latter's. It is precisely this territory that is now being occupied by the Mālava Sikhs.

The *Mahābhārata*, however, refers to the Mālavas of the east, the north and the west.<sup>3</sup> It would therefore appear that the Southern Punjab was not the only tract occupied by them in c. 300 B.C. In numerous places in the epic the Mālavas are closely associated with the Kshudrakas; the *dvandva* compound, *Kshudraka-Mālavāh* is usually used to denote them. Thus the Kshudrakas and the Mālavas had come together to offer tribute to Yudhishṭhira at the time of his Rājasūya sacrifice (II, 78,90); in the disposition of the Kaurava forces on the eve of the great war, the battalions of the Kshudrakas and the Mālavas were grouped together (V, 57, 18); both of them suffered severely when Arjuna had launched a heavy attack on the Kaurava forces on the third day of the great war (VI, 59,136). This close association of the Kshudrakas and the Mālavas, disclosed by the great epic, is confirmed by the Greek historians of Alexander the Great. They describe how the leaders of these tribes, whom they name as Oxydrakai and Malloi, had decided to offer a joint resistance to Alexander the Great, and how Alexander smashed the

<sup>1</sup> Allan, *Catalogue of the Coins of Ancient India*, Introd. p. cvii.

<sup>2</sup> *Hindu Polity* (1st edition), i, p. 218.

<sup>3</sup> सौवीराः कितवाः प्राच्याः प्रतीच्योदीच्यमालवाः । संग्रामे नाजहुर्भोष्मं वध्यमानाः शितैः शरैः । VI, 106, 6-7. (Kumbhakonam edition.)

‘पितुश्च ते पुत्रशतं भविता तव मातरि । मालव्यां मालवा नाम शाश्वताः पुत्रपौत्रिणः ॥

आतरस्ते भविष्यन्ति क्षत्रियास्त्रिदशोपमाः । III, 298,60-1. (Kumbhakonam edition.)

<sup>5</sup> *Imperial Gazetteer*, Vol. XVII, p. 105.

Malloi before they could effect a junction with the Oxydrakai. At this time the Kshudrakas were occupying the territory roughly corresponding to the Bahawalpur State and the Mālavas were their northern neighbours in the occupation of the Ravi-Sutlej Doab, from Multan to Kasur. These were probably the Mālavas of the West referred to in the *Mahābhārata*.

But apart from the south-eastern and the south-western Punjab, portions of Rājputāna were also occupied by the Mālavas fairly early. At Nāgar, 25 miles south-east of Tonk, a very large number of Mālava coins were discovered, some bearing the names of individual rulers and some having the legend, *Mālavānām jayah* or its equivalent. The former coins are no doubt of the 3rd or the 4th century A. D., but the latter ones are much earlier. Cunningham thought that the earliest of these go back to c. 250 B. C., but Rapson and Smith felt that their antiquity could be taken back to only c. 150 B. C.<sup>1</sup> The latest writer on the subject, Mr. Allan, thinks that they are not earlier than the second century A. D.<sup>2</sup> Unfortunately the coins are too small to enable us to form any decisive opinion about the time suggested by their palæography; but I think that the earliest of the Mālava-*gaṇa* coins are not later than c. 150 B. C. If such is the case, we shall have to postulate the Mālava occupation of this tract in central Rājputāna in about 150 B. C.: it may have been necessitated by the pressure of the Greek invasions under Demetrios, Apollodotus and Menander. From the 2nd century A. D. we get ampler proofs of the occupation of this tract by the Mālavas. The Nasik inscription No. 10 shows that the Mālavas were a strong power in the territory round Ajmer, and were in a position to harass the Uttamabhadras, who were the allies of the Śakas (*Ante*, Vol. VIII, p. 78). This inscription does not give the precise location of the Uttamabhadras and the Mālavas, but it says that after relieving the former, Ushavadāta, the son-in-law of Nahapāna, bathed in the lake of Pushkara near Ajmer. The Mālavas therefore must have been occupying the tract near Ajmer.<sup>3</sup> The *Mālava-ḡaṇa-vishaya*, mentioned in inscription B, included the territory round about Nāndsā, which is about 75 miles south-south-west of Ajmer and 110 miles east of Nāgar. In 1940 a seal bearing the legend [*Mā*]lava-janapadāsa was found at Rairh in Jaipur State about 56 miles from its capital, which from its characters appears to be as old as the 2nd century B. C.<sup>4</sup>

It would thus appear that *Mālava-ḡaṇa-vishaya*, referred to in our record, extended over a considerable portion of south-eastern Rājputāna, comprising parts of the States of Udaipur, Jaipur and Tonk and the district of Ajmer. Whether the Mālavas continued to occupy their old homeland in the Southern Punjab at this time is not known. But there is nothing improbable in such being the case, when we remember how the tract is still known as Mālwā.

The expression *Mālava-ḡaṇa-vishaya* occurring in our record thus signifies the territory of the Mālava *gaṇa* or republic. It would therefore appear that the term *gaṇa* in expressions like *Mālava-ḡaṇa-sthiti-vaśāt* cannot mean *gaṇanā* or counting as Kielhorn had thought. Expressions like *Śrī-Mālava-ḡaṇ-āmnātē* and *Mālava-ḡaṇa-sthiti-vaśāt* ought therefore to be translated as 'according to the era current in the Mālava Republic' and 'according to the usage of the Mālava Republic.' There is no justification for the view that these expressions refer to an era founded to commemorate the constitution of the Mālava Republic, that was established in 57 B. C.<sup>5</sup> The Mālava republic existed several centuries earlier, as shown above.

<sup>1</sup> Smith, *Catalogue of Coins in the Indian Museum*, Vol. I, p. 162.

<sup>2</sup> Allan, *Catalogue of the Coins of Ancient India*, p. cvi.

<sup>3</sup> It is interesting to note that the *Mahābhārata*, while narrating the conquests of Nakula, states that the Pāṇḍava hero first defeated the Mālavas and their neighbours, and then on return defeated the Utsavasankētas near Pushkara (II 35. 7-8). If we assume that the Utsavasankētas were the same as Uttamabhadras, it would follow that the relative geographical situation of the Uttamabhadras and the Mālavas was the same in the 2nd century A. D., as it was in the 3rd century B. C., when probably the *Mahābhārata* account was written.

<sup>4</sup> *J. N. S. I.*, Vol. III, p. 48, pl. IV A, No. 6.

<sup>5</sup> See *J. R. A. S.*, 1913, p. 913 and p. 995; and 1914, p. 413 and p. 745.

Let us now proceed to discuss the historic data supplied by the record.<sup>1</sup> It is a eulogy of the Mālava king [Śrī ?]sōma. It is interesting to note that neither this king nor his father or his grand-father bears any royal, feudatory or military title, like *mahārāja*, *rājan* or *sēnāpati*. It would appear that the republican traditions were still strong among the Mālavas, and no regal titles were permitted to their rulers even when they had established hereditary dynasties ruling at least for three generations. Inscription B, l. 4 refers to the hero supporting the ancestral yoke of administration borne by his father and grandfather, and l. 15 gives their names. Inscription B, ll. 5-7, informs us that the hero had filled the space between the earth and heaven by his all-excelling fame, and had heralded an era of uncommon prosperity for his country. The fame of the king and the prosperity of the country must have been the result of some signal victory over an important enemy; it is a pity that the record does not preserve his entire name.

We know that during the reign of Rudradāman I, in c. A. D. 150, the sphere of influence of the Śaka power had extended to Bahawalpur; for the Girnar inscription of the above king informs us that he had conquered Maru (Marwar), Sindhu and Sauvira (Southern and Northern Sindh). Rudradāman also claims to have defeated the Yaudhēyas, who were then occupying the Bahawalpur State and the territories beyond.<sup>2</sup> It will thus be seen that both the earlier and later homelands of the Mālavas had come under the rule of the Śakas in A. D. 150. The Śaka rule over these territories continued for about half a century. Then, however, started a struggle for the Śaka throne, lasting for about 15 years from c. A. D. 181 to 196, between the Mahā-kshatrapa Jivadāman and his uncle Rudrasīmha I.<sup>3</sup> This must have weakened the Kshatrapa power and given an opportunity to the Mālavas to assert themselves. The father Jayasōma and the grandfather Prabhāgravarddhana (?) of the hero of these records were ruling from c. A. D. 180 to 200 and from A. D. 200 to 220 respectively. Whether they initiated any revolt against the Kshatrapa power is not definitely known.

If the record really uses the epithet *jayanartana* with reference to its hero's grandfather, it is likely that he may have scored some victories. But these need not necessarily have been in any open revolt against the Śakas. Probably he fought as a partisan either of the uncle or of the nephew in the struggle for the throne that was being fought in the Śaka kingdom at that time; his victories may be the victories which he had won for his suzerain. The real revolt must have been initiated by [Śrī ?]sōma himself. He describes his bravery as *sva-śakti-guṇa-guruṇā* 'great on account of the quality of his own prowess'. This epithet is more or less similar to the title *svayam=adhigata-mahā-kshatrapa-nāmnā*, which Rudradāman I had taken for himself, and may have been even suggested by it. The Śaka ruler defeated by [Śrī ?]sōma may have been either Rudrasēna I (A. D. 200-222) or one of his younger brothers, Saṅghadāman (A. D. 222-3) or Dārasēna (A. D. 223-235). Most probably it was Saṅghadāman, the shortness of whose reign may have been due to his having died in the struggle against the Mālavas. It is interesting to note in this connection that his death took place only three years before the date of our record, and after a short reign of only about one year.

It was probably to celebrate his signal victory over the Śakas that king [Śrī ?]sōma performed the Ēkashashīrātra sacrifice. The sacred texts state that as a result of this *sattra*, nature regains its original vigour and brilliance and there ensues a period of all round prosperity.<sup>4</sup> During the

<sup>1</sup> Since both the records are almost identical, they will henceforth be referred to in the singular.

<sup>2</sup> सुराष्ट्रवभ्रभरकञ्चसिन्धुसौवीरकुरुरपरान्तनिषादादीनां विषयाणां पतिना यौषेयानां प्रसहोत्सादकेन  
Above, Vol. VIII, p. 44.

<sup>3</sup> Rapson, *A Catalogue of Indian Coins, Andhras, Kshatrapas, etc.*, p. cxxv.

<sup>4</sup> अथ ह वै तर्हि नौषधीषु पय आसीन्न क्षीरे सर्पिनं मांसं मेदः...। तद्यत एतदेकषष्टिरात्रं देवा व्रात्या उपा-  
यंस्ततो वेतानि भूतानि एतैर्वीर्यैः समसृज्यन्त तेजस्वन्ति एव आसन् पयस्वन्ति च।...। ते सर्वाभूद्विभार्भुवन्।  
सर्वाभूद्विमघ्नन्वन्ति य एतदुपयन्ति। *Pañchavimsa Brāhmaṇa*, 24, 18.

foreign rule of the Śakas, the country of the Mālavas must have been squeezed out, and as a result of the victories of [Śrī ?]sōma it must have been restored to its prosperity.

We should not, however, exaggerate the importance of these victories. They secured independence for the Mālavas, and to that extent circumscribed the boundaries of the Śaka empire. Perhaps they brought about the death of Saṅghadāman. But they did not give any serious setback to the Śaka power. There is no break in the dates of the Śaka coins at this period, nor do we find the title Mahākshatrpa in abeyance, as it subsequently became, during the first half of the 4th century A. D.

We shall now briefly review the contents of the record. While doing so, we shall refer to the lines in inscription B, as they are shorter and therefore easier to follow. L. 1 (with the exception of the last two letters) gives the time of the record as the full moon day of the month of Chaitra, which would appear to be the last day of the *Ēkashashṭirātra sattra*. The *sattra* must have started about the full moon day of the month of Māgha, falling sometime in the month of February or March A. D. 226. The next clause from *mahatā* to *dharmmamātram* (ll. 1-4) refers to the sacrificer [Śrī ?]sōma and the *sattra* performed under his auspices. It is worth noting that the causal construction is used here. We are told that the king 'caused the *Ēkashashṭirātra sattra* to descend to the Mālava country.' *Prima facie* this causal construction seems inexplicable, but the mystery is solved when we remember that this *sattra*, like all other *sattras*, could be performed by Brāhmaṇa sacrificers (*yajamānas*) only. The chief [Śrī ?]sōma was a Kshatriya and so could not be consecrated as a *yajamāna* at this sacrificial session; but he could only get it performed under his auspices. The next two clauses, from *samuddhṛitya* to *yaśasā*, ll. 4-6, describe [Śrī ?]sōma as belonging to a well-established house and his own fame as having filled the entire space between the earth and the heaven. The implications of this statement have been already discussed above. The next clause, from *sva-karma-sampadayā* to *vitatya*, ll. 6-7, points out that the fame of the hero was not an empty one; his achievements enabled him to acquire riches, which were so immense that they appeared to be as it were a result of magical power (*ātmasiddhi*). The next clause, from *māyām=iva* to *hutvā*, ll. 7-8, describes how very liberal presents were given to Brāhmaṇas on the occasion of the *sattra*. It is interesting to note that according to the traditional practice, no *dakṣhiṇā* can be given on the occasion of a *sattra*. This was but natural. The sacrificer gives the *dakṣhiṇā* to the priests; in a *sattra*, the priests themselves are the sacrificers; so no gift of a *dakṣhiṇā* was possible.<sup>1</sup> Brāhmaṇas were, however, naturally not unwilling to permit their patron to depart from the usual practice in this respect. He may have stated that the *dakṣhiṇā* was being given to them not as *r̥itviks* (priests) of the *sattra*, but simply as learned Brāhmaṇas. The words used in this clause have a *double entendre*. The *Purōhita* is called *Agnivaiśvānara* in the *Aitarēya Brāhmaṇa*, VIII, 25. One way in which the present clause can be explained is as follows:—'having offered to the sacrificial priests, who are veritable *Agnivaiśvānaras*, a stream of wealth as it were, which was sufficient to satisfy all their desires.' But the clause also recalls the concluding scenes of the sacrificial session. *Vasōr=dhārā* is the technical name of the final oblation offered to *Agnivaiśvānara* at the end of the sacrifice, when he is made whole and entire. Agni is the priest among the gods, and so the compound *Brāhmaṇ-āgnivaiśvānara* would, in this case, mean *Agnivaiśvānara*, who is Brāhmaṇa. *Vasōr=dhārā* consisted of 401 ghee offerings made continuously to fire. They were so called, because when Agni receives them, he satisfies all the desires of the sacrificer. While they are being offered, the *mantras* in the *Vājasaneyī Samhitā*, XVIII, 1. 29, are recited for the fulfilment of all varieties of desires of the sacrificer. *Vasōr=dhārā* also represented the consecration ceremony of Agni as King. It was therefore regarded as a kind of superior consecration ceremony for the royal sacrificer himself,

<sup>1</sup> *Parikrayat=cha tādarthiyāt. Pūrvamīmāṃsā, X, 2, 35: Sattrīṣhu dakṣhiṇā na syāt. Śabara's commentary on the above.*

more potent than the Rājasūya or the Vājapēya.<sup>1</sup> It is but natural that king [Śrī ?]sōma should have shown unstinted liberality on the occasion.

Grammatically, the clauses in ll. 2-8 are defective as no subject whatever is supplied to the verbal forms occurring in them. After a series of absolute clauses, we expect the main clause, but it does not make its appearance. In its stead we have a series of compounds ending in the genitive case in ll. 8-16, which further describe the achievements and lineage of the royal patron.

The first of these epithets, *Brahm-ēndra-...niravakāśasya*, ll. 8-9, describes how the king who gave no room (*avakāśa*) to sin, had allotted space (*kṛit-āvakāśasya*) at places sacred to Brahmā, Indra, Prajāpati, Vishnu and Maharshis. There is a pun on the word *avakāśa*, but there is some uncertainty about the meaning of *kṛit-āvakāśasya*; it seems that the royal patron had allotted extensive sites (*avakāśa*) or landed properties or both to the temples of the above deities. Whether Brahmā was at this time regarded as a god separate from Prajāpati, or whether the two expressions have been used by oversight, cannot be definitely stated. Temples of Maharshis or great sages are not known in modern times; but it appears from our record that in the 3rd century A. D. there used to be shrines dedicated to sages like Agasti, Vālmīki and Vasishṭha.

The next epithet *sita-sabhā-...niśchayasya*, in ll. 9-12, describes how king [Śrī ?]sōma had resolved to follow unswervingly the path chalked out by ancient royal sages by building magnificent (*sita*, literally, white) halls, rest-houses and temples, by digging wells and tanks, by following injunctions about sacrifices, charity and truth and by properly protecting his subjects. The succeeding clause, *sva-guṇ-ātīśaya-...m=anubhavataḥ*, ll. 12-4, states that the numerous qualities of king [Śrī ?]sōma were as high and genuine as those of Manu. The next clause *Ikshvāku...vamśē-...sōmasya*, (ll. 14-6), discussed already, (p.257), describes the family and genealogy of the donor. The next four letters, which occur only in inscription B, cannot be confidently read and interpreted. The first of these is seriously damaged, but may have been a *na*, the second is certainly a *ka*, the third may be a damaged *śa* and the fourth is a *ta*. The reading *-sy=ānēka-śata-gō-sahasra-dakṣiṇā* gives an excellent meaning. The king claims to have given several lakhs of cows in charity. There is nothing improbable in this. Ushavadāta had given three lakhs of them. It is true that we expect *śata* to go along with *sahasra*, and not to be separated from it by the word *gō*. Transposition of adjectives in compounds is, however, sometimes done in this record; immediately in the next sentence we have *vrisha-pramatta-* instead of *pramatta-vrisha-*. The same may have been the case here.

The last sentence, *vrisha-...yūpa-pra*, ll. 16-18 is both incomplete and considerably damaged. It is possible that it could have contained many words more after *pra*, if we merely take into consideration the remaining space of l. 6 of inscription A. Such, however, was probably not the case, this line being shorter than the earlier ones. The stone *yūpa* on which the records are inscribed is even to-day standing in the bed of a tank at Nāndsā. I therefore think that the clause very probably ended with *yūpa-pra[tishṭhā kṛitā]*. There may have been some more adjectives, but it is doubtful whether any other sentence or clause followed this sentence. The word *saṅkaṭa* in the first compound of the sentence is to be taken in the sense of 'full'; it states that the bank of the tank was full of wooden *yūpas*, against which bulls scratched their horns. This reminds us of Kālidāsa's description of the Sarayū as a river, whose bank was full of *yūpas*.<sup>2</sup> It appears that the custom was to perform the sacrifices on the banks of rivers or tanks or to transplant the *yūpas* in these places, after the sacrifices were over. The expression *Pushkara-pratilambabhūte* states that the lake was a 'reproach to,' i.e. a rival of, the famous Pushkara lake near Ajmer in sanctity.

<sup>1</sup> See *S. B. E.*, Vol. XLIII, pp. 213-6 and the note on pp. 213-4.

<sup>2</sup> जलानि सा तीरनिजातयूपा बहृत्योघ्यामनु राजधानीम् । *Raghuvamśa*, XIII, 61.

If our restoration of the text is correct, it would follow that the stone *yūpa* on which these records are engraved, was installed in the bed of the holy lake of the village, where it is still standing even after the lapse of seventeen centuries, a silent monument to the piety and bravery of king [Śrī ?]sōma.

TEXT<sup>1</sup>

## INSCRIPTION A

- 1 सिद्धम् । कृतयोर्द्वयोर्बर्षशतयोर्द्वयशतयोः २०० ८० २ चैत्रपूर्णमासीं(स्या)म-  
स्याम्पूर्वायां महता स्वशक्तिगुणगुरुणा पौरुषेण प्रथमचन्द्रदर्श[नमिव मा<sup>2</sup>] [लवगण-  
विषयमवतार-<sup>3</sup>]
- 2 'यित्वैकषष्टिरात्रमसिद्धमपरिमितधर्ममात्रं' समुद्धृत्य(त्य) पितृपैतामहि(ही)न्धुरमावृत्य(त्य) सुवि-  
पुलं द्यावापृथिव्योरन्तरमनुत्तमेन [यशसा<sup>2</sup>] [स्वकर्मसंपदया विपुलां समु<sup>3</sup>-]
- 3 पगतामृद्धिमात्मसिद्धिं वितत्य मायामिव सत्प्रभूमौ सर्व<sup>5</sup>कामौघधारां<sup>6</sup> वसो<sup>7</sup>र्द्धारामिव  
ब्राह्मणाग्नि<sup>8</sup>वैश्वानरेषु हुत्वा ब्रह्मेन्द्रप्रजापतिमहर्षिविष्णु<sup>9</sup>[स्थानेषु कृतावकाशस्य पापनि-<sup>3</sup>]
- 4 रवकाशस्य सितसभा<sup>10</sup>वसथतडाककू<sup>11</sup>पदेवायतनयज्ञदानसत्यप्रजाविपुलपालनप्रसङ्गपुराण<sup>12</sup>(ण)-  
राजर्षिधर्मपद्धती(ति)सततकृतसमनुगमननिश्च[यस्य स्वगुणातिशयविस्तरंभनु-<sup>3</sup>]
- 5 निर्विशो(शे)षमिव भुवि मनुष्यभावं यथार्थमनुभवत इक्ष्वाकुप्रथितराजर्षिवंशे<sup>8</sup> मालववंशे<sup>6</sup>  
प्रसूतस्य जयनर्तनपु(प्र)र्भा(भा)प्र(?)वर्द्धन<sup>13</sup>पौत्रस्य जयसोमपुत्रस्य सोगिने[तुः श्री(?)-  
सोमस्यानेकशतगोसहस्र-<sup>14</sup>]
- 6 दक्षिणा [।] वृषप्रमत्तशृङ्गविप्रघुष्टचित्यवृक्षयूपसंकटतीरो<sup>15</sup>(रे) पुष्करपतिलम्भ<sup>16</sup>भूते स्वधर्मसेतो  
महा[तडाके यूपप्र<sup>3</sup>][[तिष्ठा कृता<sup>17</sup> ।]

<sup>1</sup> Edited from ink-impression.

<sup>2</sup> These letters are partly legible.

<sup>3</sup> Letters in the square brackets are supplied from the text of inscription B.

<sup>4</sup> Read °tāry-aika.

<sup>5</sup> There is an unnecessary stroke engraved to the left of the vertical of *ka*, below the left side horizontal line.

<sup>6</sup> A concave semicircle has been engraved above the *anusvāra* mark.

<sup>7</sup> An unnecessary dot has been engraved in front of the letter *sō*.

<sup>8</sup> The first letter of the conjunct looks more like *p* than *b*, but obviously *b* is intended. Read *brā*.

<sup>9</sup> The subscript is faint, but it is clear in inscription B.

<sup>10</sup> There is an unnecessary dot over the letter *bhā*.

<sup>11</sup> Through carelessness, an *ō mātṛā* has also been engraved on *kū*.

<sup>12</sup> There is an unnecessary *anusvāra* over this letter, over which there is engraved a concave semicircle, as is done on the letter *vam* in *vamśē*. In inscription B the reading is *purāṇa* and not *purāṇam*; so there was ~~an~~ no occasion here for the introduction of this mark.

<sup>13</sup> For the reading of the grand-father's name, see introduction, p. 257.

<sup>14</sup> Supplied from inscription B. For the reading of the name Śrīsōma, see introduction, pp. 256-57.

<sup>15</sup> This letter can also be read as *nā*.

<sup>16</sup> The subscript letter is damaged, but obviously it was a *bha*.

<sup>17</sup> This portion is conjecturally supplied. See introduction, p. 262.



## INSCRIPTION B

- 1 सिद्धं(द्धम्) [1] कृतेहि(तेः) २०० ८० २ चैत्रपूषणंमासी(स्या)मस्यां पु(पू)ञ्चाया(यां)  
मह-
- 2 ता स्वशक्तिगुणगुरुणा पौरुषेण प्रथमघन्रदर्शनमि-
- 3 व मालवगणविषयमवतारयित्वै<sup>1</sup>कषष्टिरात्रमति-
- 4 सत्रमपरिमितधर्ममात्रं समुद्धृत्य पितृपंतामहिं(हीं) धु-
- 5 रमावृत्य सुविपु<sup>2</sup>लं द्यावापृथिव्योरंतरमनुत्तमेन यश-
- 6 सा स्वकर्मसंप<sup>3</sup>दया विपुल(लां) समुपगतामृद्धिमात्मसि-
- 7 द्वि(द्विं) वितत्य मायामि<sup>4</sup>व सत्रभूमौ सर्वकामोद्यधारां<sup>5</sup> बसोद्धा-
- 8 रामिव ब्रह्मा(शा)ह्यणाग्निवैश्वानरेषु हृत्वा ब्रह्मोद्भ्रजपतिमह-
- 9 विंविष्णुस्थाने[धु] कृतावकाशस्य पापनिरवकाशस्य सितस-
- 10 भावसथतो(त) ङाककूपदेवायतनयज्ञवा<sup>6</sup>नसत्यप्रजावि-
- 11 पुलपालनप्र<sup>7</sup>संगेः पुराणराजविंघर्मपद्धती(ति)सत-
- 12 तकृतसम[नुग<sup>8</sup>]मननिश्चयस्य स्वगुणातिशयवि-
- 13 स्तदैर्मनुनिर्विशो<sup>9</sup>षमिव भुवि मनुष्यभावं यथायंम-
- 14 नुभवत इक्ष्वाकुप्रधि<sup>10</sup>तराजविंघ<sup>6</sup>शे मालव<sup>5</sup>वंशे प्रसूत-
- 15 स्य जयनर्तनप्रभाप्र<sup>11</sup>वर्द्धनपौत्रस्य जयसोमपुत्रस्य सो-
- 16 गिनेत(तुः) [1<sup>2</sup>श्री?]सोमस्याने<sup>13</sup>कशतगो<sup>14</sup>सहस्रवक्षिणा [1] बृष-

<sup>1</sup> Read -tāry-aika.

<sup>2</sup> The letter *pu* is damaged.

<sup>3</sup> The letter *pa* is damaged.

<sup>4</sup> The letter *mi* is damaged.

<sup>5</sup> The *anusvāra* here is surmounted by a concave semicircle.

<sup>6</sup> The letter *dā* is damaged.

<sup>7</sup> The letters *pālanaprasam* are damaged.

<sup>8</sup> The letters *nuga* are damaged.

<sup>9</sup> Letters *rviṣē* are damaged.

<sup>10</sup> Letters *Ikshvāku* are completely, and *prathī*, partly, damaged.

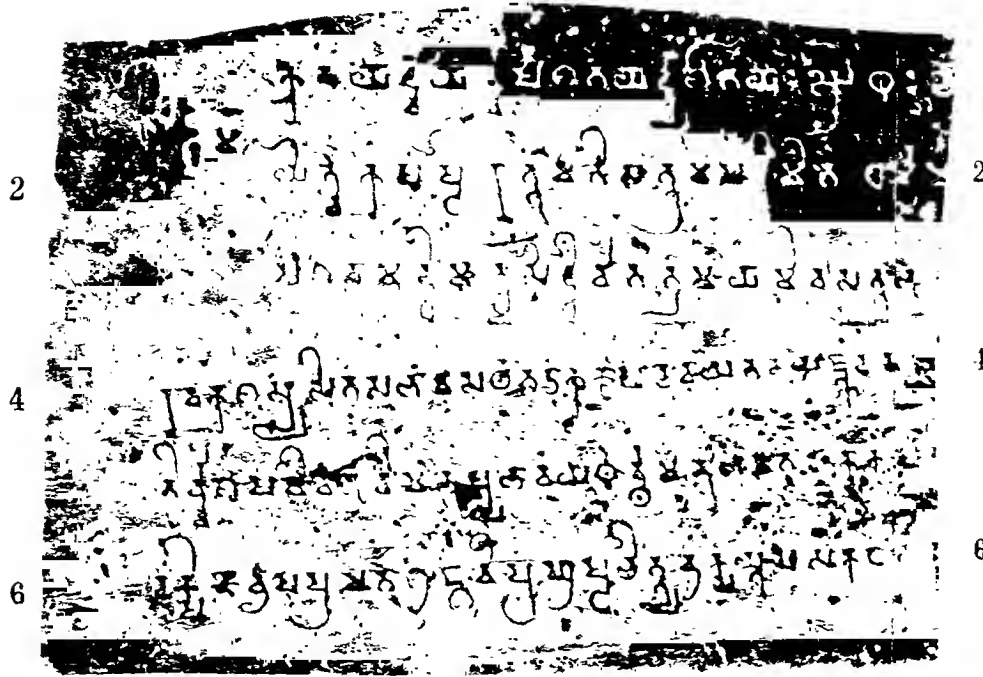
<sup>11</sup> Letters *Prabhāgra* are completely damaged. For this reading, see the discussion in the introduction.

<sup>12</sup> The reading *śrī* is not certain. See the introduction.

<sup>13</sup> The traces of *nē* are certain in the original.

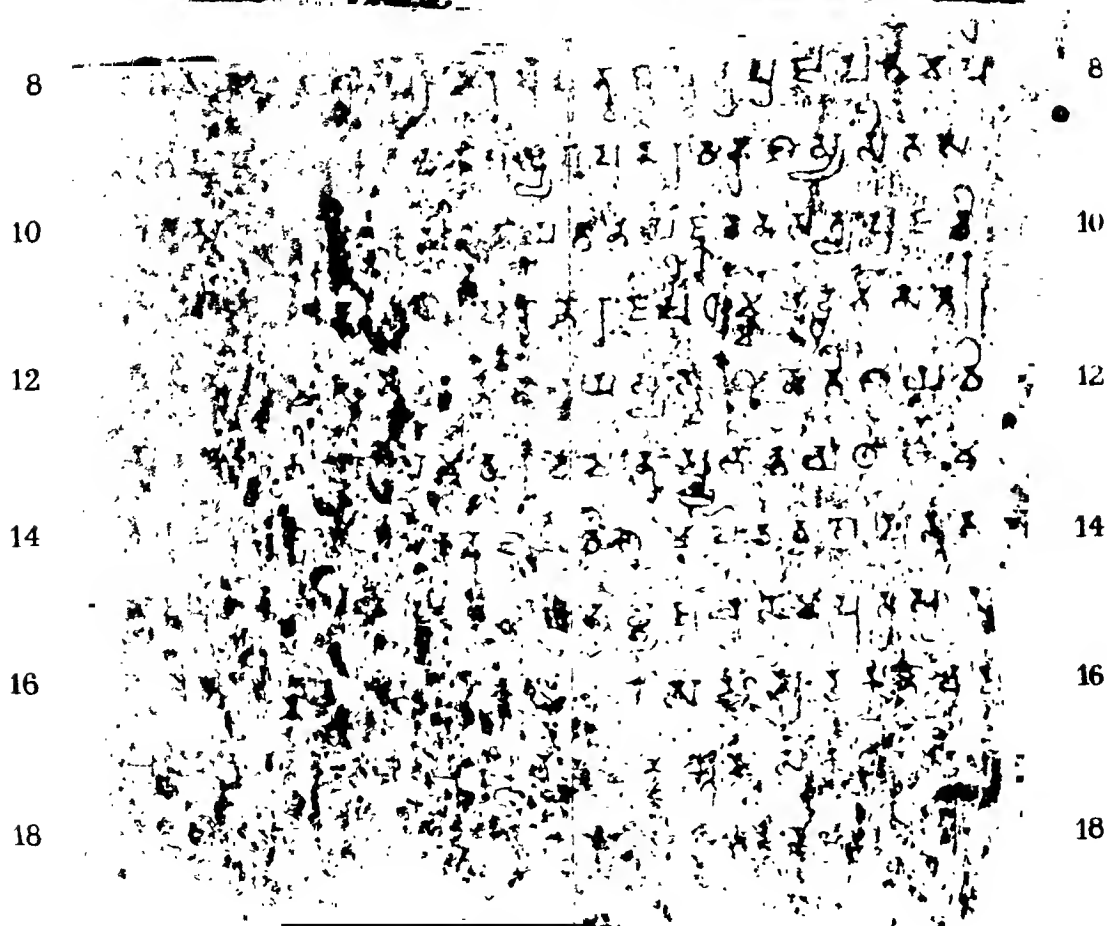
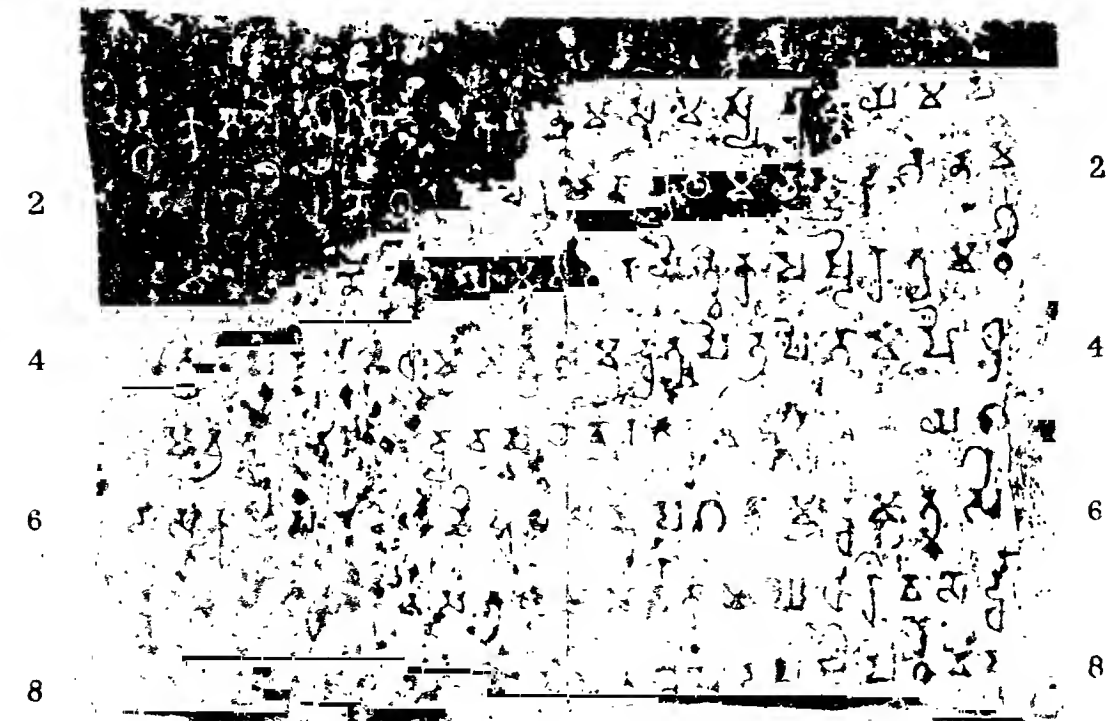
<sup>14</sup> The letter *gō* looks more like *śō*, but there can be no doubt that *gō* was intended.

A  
Left Portion



Right Portion





SCALE ONE-EIGHTH

2

4

6

8

8

10

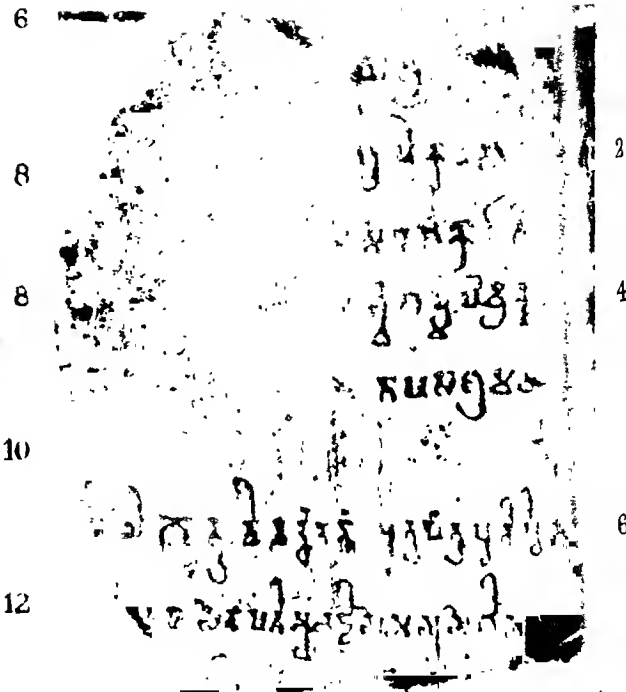
12

14

16

18

C



SCALE ONE-SIXTH

2

4

6

14

16

18

- 17 प्रमत्त[शृङ्गविप्र<sup>1</sup>]घृष्टचित्यवृक्षयूपसंकटतीर(रे) [पुष्क<sup>1</sup>]-  
 18 रप्र[तिलम्भभूते स्वधर्म<sup>1</sup>]सितौ महातडाके यूपप्र[तिष्ठा कृता<sup>2</sup> ।]

## TRANSLATION

(References are to the lines in inscription B.)

Line 1 Be it auspicious! On the **full-moon day** of (*the month*) of **Chaitra** (*of the year*) **282 by the Kṛita** (*era*).

Ll. 1-4 On the afore-mentioned (*day*), king [Śrī]sōma, having caused by means of his valour, remarkable on account of the qualities of his prowess, the great **Ēkashshṭirātra** sacrificial session, (*a source of*) incalculable merit, to descend down to the country of the **Mālava republic**,—(*the sacrificial session, which was as welcome*) as the sight of the new moon,

Ll. 4-5 having supported the yoke (*of administration*) descending down from (*his*) father and grandfather,

Ll. 5-6 having covered (*i.e.*, filled) the ample space between the sky and the earth with his unsurpassable fame,

Ll. 6-7 having made the great prosperity produced by the richness (*i.e.* excellence) of his *karman* (i, bravery, ii, religious merit) (*appear like the result of*) his own spiritual power,

Ll. 7-8 having offered on the sacrificial ground in Agnivaiśvānara fires, Brāhmaṇas (*by caste*), *Vasōr=dhārā* oblation series,<sup>3</sup> magical as it were, (*as it produces the satisfaction of*) the stream of all desires,<sup>4</sup>

Ll. 14-16 a fee of several hundreds of thousands of cows (*was offered*) by [Śrī ?]sōma, the leader of the **Sōgis**, son of **Jayasōma**, grandson of **Prabhāgra(?)vardhana**, dancer at victory, born in Mālava stock, as famous as the royal stock of the Ikshvākus,

Ll. 12-14 (*king* [Śrī ?] sōma), who was experiencing (*i.e.*, having), on account of the extent of his excellent qualities, genuine human qualities in no way different from (*i.e.* inferior to) (*those of*) Manu,

Ll. 9-12 who had formed a continuous (*i.e.*, standing) resolution to follow the footsteps of the ancient royal sages in connection with the full protection of his subjects, the (*construction of*) white (*i.e.*, splendid) assembly halls and rest-houses, (*the digging of*) wells and tanks, (*the erection of*) temples, (*the grant of*) gifts at sacrifices, and (*the telling of*) truth, and who had thus left no room for sin,

Ll. 8-9 (*and*) who had given space (*i.e.*, building sites or lands) to the temples (literally, establishments) of Brahmā, Indra, Prajāpati, the great sages and Vishṇu.

Ll. 16-18 The (*stone*) *yūpa* pillar (*was erected at the end of the sacrificial session*) in the great tank, which is a landmark of Dharma,<sup>5</sup> which is (*as it were*) a censure (*i.e.*, a rival) of Pushkara (*lake*) and the bank of which is full of *yūpas* of holy trees against which bulls with full youthful vigour scratch their horns.

<sup>1</sup> The letters in the brackets are supplied from the text of the inscription A.

<sup>2</sup> These letters are conjecturally supplied. See introduction, p. 262.

<sup>3</sup> The word *iva* in the original is inapplicable in this rendering. For the meaning of this expression, see introduction, p. 261.

<sup>4</sup> The other meaning of this clause suggested by the *double entendre* is as follows:—'having sacrificed (*i.e.* offered) to Brāhmaṇas (as pure as) Agnivaiśvānara a stream of wealth as it were, on the sacrificial ground magical as it were (as it led to the fulfilment of) the stream of all desires.

<sup>5</sup> The tank may have been excavated by king [Śrī ?]sōma.

### Inscription C

#### A Fragmentary Inscription of Mahāsēnāpati Bhaṭṭisōma

Not far from the *yūpa* which bears the above inscriptions, there are two other pillars at Nāndsā, situated only within a distance of about a quarter of a furlong from it, in the same lake. According to the information supplied by Mr. A. K. Vyas. M.A., Superintendent, Victoria Hall Museum, Udaipur, one of these pillars, which is uninscribed, is undamaged : but the other which was inscribed, was broken into several fragments by a stroke of lightning some years ago. One of these broken pieces has been preserved in the *kōṭāḍī* (store room) of the village and the inscription, which is being edited here for the first time, is inscribed upon it. It is unfortunate that other inscribed fragments of the pillar should not have been found. I am editing here the fragmentary record that is available, because even in its present condition it is historically important.

The inscription consists of seven lines of very uneven length. It does not seem very probable that there were any letters to the left of the present first five lines. It would then follow that they were shorter in length than the subsequent lines. How far each line extended to the right cannot be ascertained or inferred. Nor do we know whether the inscription began with *asya*, which is the opening word of its present first line. It did extend further than the seventh line, for we can clearly see the medial *mātrā* signs of the letters of the eighth line.

The engraving of the record is careful, and its letters show the same **palæographical peculiarities** as those in inscriptions A and B above. It would therefore appear to be not far removed in time from them. Its extant portions contain no date, but we may place it in the **3rd century A. D.**

The **language** is **Sanskrit**, but there is occasional influence of Prakrit, as in the forms *sēnāpatīsyā* and *Sōgisya* in l. 8. The record was probably in prose ; the word *yasya* in the first line and *gralōkāḥ* in the second could, however, well have been the beginning and concluding words of a line of verse.

The first two lines were probably a eulogy of **Mahāsēnāpati Bhaṭṭisōma**, as they state that 'all the worlds were filled by his fame'. The 3rd line reads : *sva-dēśē Kōṭītī[rthē]*, which would show that the fief of Bhaṭṭisōma was in the vicinity of Kōṭītīrtha. The passage probably refers to some of his benefactions at that holy place. There are several Kōṭītīrthas in India in places like Banaras, Mathurā, Kurukshētra and Ujjayinī, each of which boasts of one. Which one is intended here is difficult to say. The fourth line [*pā*] *rśv* *Śalmali-erikshah* refers to a *śalmali* tree in the vicinity of something. Why this tree is mentioned here we do not know. It was not one of the trees out of which a *yūpa* could be made. The fifth line is *tāpas-āśrama-va[nā]* ; it probably refers to a forest given as an *āśrama* to ascetics. The sixth line probably refers to something done by Bhaṭṭisōma for the increase of his family and *gōtra*, and refers to his sons and grandsons. The last line describes Bhaṭṭisōma as a Mahāsēnāpati. In contemporary Maukhari, Sātavāhana and Ikshvāku records,<sup>1</sup> this title seems to denote a feudal chief of considerable importance, ruling over a fairly big district. The same probably was the case with Bhaṭṭisōma.

Bhaṭṭisōma is further described here as a Sōgi. We have seen above that the records of the Mālava chief [Śrī ?]sōma on the *yūpa* in the tank describe him as a leader of the Sōgis. We have already discussed the significance of this term. It would appear that the Sōgis were a sub-clan of the Mālavas and that some of their generals had acquired the leadership of the whole state.

<sup>1</sup> Above, Vol. XXIII, p. 47 ; Vol. VIII, p. 94 ; and Vol. XIX, p. 1.

Can we identify Mahāsēnāpati Bhaṭṭisōma of this fragmentary record with [Śrī?] sōma, the hero of the inscriptions A and B of the Nāndsā *yūpa*? The question is difficult to answer with certainty, but the probability is that the two personages are identical. It is true that the title *Mahāsēnāpati* is not given to [Śrī ?]sōma in inscriptions A and B. The records however make it clear that he was a distinguished general, who had a number of victories to his credit, and there is nothing improbable in the Mālavas having formally conferred that title upon [Śrī ?]sōma in recognition of his great services to the republic. A Yaudhēya record, no doubt about two centuries later in date, shows that the titles *Mahārāja* and *Mahāsēnāpati* were conferred upon the highest dignitary of that republic, who was elected to the post.<sup>1</sup> [Śrī ?]sōma may have got this honour later than 226 A. D., when the Nāndsā *yūpa* records were inscribed. That the fragmentary inscription we are dealing with here was issued late in the life of Sēnāpati Bhaṭṭisōma is made clear by its referring in l. 6 to his sons and grand-sons as well established in life. In favour of the identity of Bhaṭṭisōma with [Śrī ?]sōma, it may be further pointed out (i) that the palaeography of the three records is of the same period (ii) that both [Śrī ?]sōma and Bhaṭṭisōma are described as the leader of the Sōgis and that (iii) Śrīsōma is hardly different from Bhaṭṭisōma, both Śrī and Bhaṭṭi being honorific prefixes. Inscriptions A and B refer to [Śrī ?]sōma's benefactions in favour of gods and sages; the fifth line of the present record, which refers to a forest *āśrama* of ascetics, probably mentions a similar donation of Bhaṭṭisōma. This may also lend additional weight to the view that Mahāsēnāpati Bhaṭṭisōma is identical with [Śrī ?]sōma.

TEXT<sup>2</sup>

## INSCRIPTION C

- 1 यस्य
- 2 [सम]प्रलोकाः [1] त-
- 3 स्वदेशे<sup>3</sup> कोटीती[थे]
- 4 [पा]<sup>4</sup>श्वे शलमलिवृक्षः [1]
- 5 तापस(सा)श्रमव[ने]<sup>5</sup>
- 6 कु<sup>6</sup>लगोत्रविवर्द्धनार्थां(थे) पुत्रपौत्रप्रतिष्ठित-
- 7 महासेनापतिस्य(पतेः) भट्टिसोमस्य सोगिस्य(सोगेः) म-

<sup>1</sup> Fleet, *C. I. I.* Vol. III, p. 252.

<sup>2</sup> From ink-impression.

<sup>3</sup> The letter *sva* looks like *mē*.

<sup>4</sup> The letter *pā* was probably at the end of the previous line.

<sup>5</sup> The restoration of *nē* is conjectural.

<sup>6</sup> The turning of the curve for the medial *mātrā u* to the right is a peculiarity shared by this inscription with inscriptions A and B. Compare *kūpa* in A, l. 4 and B, l. 10.

<sup>7</sup> Letters *nārihān* are carelessly engraved and *tha* is rather faint.

## No. 44—DOMMARA-NANDYALA PLATES OF PUNYAKUMARA ; 10TH YEAR

(1 Plate)

H. K. NARASIMHASWAMI, OOTACAMUND

During my tour in the Jammalamadugu taluk of the Cuddapah District in the year 1940-41, while I was engaged in copying some stone inscriptions in the village **Domмара-Nandyāla**, some villagers brought the set of copper plates under review to me.<sup>1</sup> They said that several years ago one of their kinsmen, while ploughing a field struck against a sealed earthen pot which contained these plates preserved in paddy-husk.<sup>2</sup> It is remarkable that to this day the plates are quite well-preserved. The owner of the plates was sorely disappointed when he learnt that the strange record which he thought preserved the secrets of some hidden treasure was merely a document referring to some gift-lands. As the plates were useless to him he readily consented to make a gift of them to the Government Epigraphist's office where they are now preserved. I edit the inscription on the plates with the kind permission of the Government Epigraphist for India.

The set consists of **three** rectangular copper-plates, each measuring 7" by 2 $\frac{3}{4}$ " and strung on to a circular copper ring of about 2" in diameter and made of copper wire  $\frac{3}{8}$ " thick with its ends soldered into a circular **seal** which depicts on its flat surface, in high relief, a rampant lion with a prominent mane and raised left paw. The rims of the plates are slightly raised so as to protect the writing they bear. The plates along with the ring and the seal weigh 70 $\frac{1}{2}$  *tolas*. For their neat execution with regard to the inscription as well as the seal, these plates show a marked contrast to the Mālēpāḍu plates.<sup>3</sup>

The initial *ā* is used only once in *Ātrēya* in l. 17. The initial vowel *i* occurs in *Iruḡa-sarma*<sup>4</sup> in l. 15. The forms of *k* and *r*, though narrow and elongated, have developed complete loops and may be favourably compared with their forms in the Kendūr and the Vakkalēri plates of Kīrttivarman II<sup>5</sup>. The slight contrast that these forms bear to their earlier forms with loops still incomplete as in the Jejūri plates of Vinayāditya<sup>6</sup> and their shorter, rounder and therefore more developed forms as in the Eḡēru plates of Vijayāditya II<sup>6</sup>, may be noted. The letter *b* which occurs twice in l. 8 is noteworthy for, it shows the open form which, as will be alluded to in the sequel, gives an indication of the period to which the charter may be assigned. In the Mālēpāḍu record itself there are both the closed as well as the open forms of this letter—the *b* in *būdhā* being of the open type and that in the superscript of *abbhir*<sup>7</sup>, of the closed type, both occurring in l. 23 of the text.<sup>7</sup> The letter *l* is used thrice in the inscription, once in the expression Chōla-Mahārāja<sup>8</sup> (l. 7), and twice in the words Chōla and Kēraja (l. 8). The final form of *l* and *n* may be noted in lines 1 and 12 respectively. They are, as usual, cut in a diminutive form.

As regards **orthography**, the doubling of consonants either before or after a *rēpha*, usual in records of this period, is not observed. Such minor grammatical discrepancies as (i) the wrong

<sup>1</sup> C. P. No. 35 of 1940-41.

<sup>2</sup> As instances of copper plates preserved in this manner in ancient times, the Chendalūr plates of Kumāra-viṣṇu and the Chendalūr plates of Sarvalōkāśraya may be cited; *above*, Vol. VIII, pp. 233 and 235.

<sup>3</sup> *Above*, Vol. XI, plate opp. pp. 338, 344 ff.

<sup>4</sup> *Above*, Vol. IX, p. 204; *above*, Vol. V, p. 200.

<sup>5</sup> *Above*, Vol. XIX, p. 64. plate.

<sup>6</sup> *Above*, Vol. V, p. 120.

<sup>7</sup> *Above*, Vol. XI, plate opp. p. 345, l. 23.

<sup>8</sup> The Mālēpāḍu plates of Puṇyakumāra as well as the stone inscriptions of this period belonging to this dynasty invariably use the form Chōla.

use of the *visarga*, as for example, in *nāmah* for *nāmā* (1.5), *paurṇamāsyāḥ* for *paurṇamāsyām* (1.11), *dattaḥ* for *dattam* (ll. 16, 17, 18, 20, 21 and 22) ; (ii) the omission of the *visarga* as in *kāriṇa* for *kāriṇaḥ* (1.4), *pāraga* for *pāragaḥ* (1.8) and *krimi* for *krimiḥ* (1.23) ; (iii) wrong *sandhi* as in *adhipati tasya* for *adhipatis=tasya* (1.8), *Puṇyakumāra nāma* for *Puṇyakumārō nāma* (1.12), etc. ; (iv) the use of *d* for *t* in *ādma* (1.4), the aspirate *dhi* for the unaspirate in *vidhitam* (1.13), the unaspirate *t* for the aspirate in *vishṭāyām* (1.23), and a few other errors which have been duly corrected in the body of the text itself may be noted. Except for the invocatory verse at the beginning and the imprecatory verse at the end, the one in the *Āryā-gītī* and the other in the *Anuṣṭubh* metres, the entire record is in **Sanskrit prose**. The text contains no signs of punctuation anywhere in its body.

Coming to the contents of the record it may be remarked at the outset that the text of these plates is almost identical with that of the Mālēpāḍu plates, but for a few variations here and there. The opening verse is in praise of Śiva in his form as Lakṣṭapāṇi.<sup>1</sup> Nandivarman, described here in terms similar to those used in the Mālēpāḍu plates, had three sons named Sindhavishṇu, Sundara-nanda and Dhanañjayavarman, of whom the youngest and the last, *viz.*, Dhanañjayavarman, had a son named Mahēndravarman who acquired or obtained the title *Chōla-Mahārāja*, was well versed in grammar and other sciences, was the lord of the Pāṇḍya, Chōla and Kēraḷa (countries), and possessed many titles such as *Muditaśilākshara*, *Navarāma*, etc. His son was Guṇamudita whose brother was the glorious Puṇyakumāra who bore the epithets *Pōrnukharāma*, *Mārdavachitta*, *Madanavilāsa*, etc., and was the lord of the Hiraṇyārāṣṭra. The object of the inscription is the grant by Puṇyakumāra in the 10th year (of his reign), while he was camping at Pudoḡūr, of lands in the villages Nandigāma and Pasiṇḍikuṇṇ to five Brāhmaṇas. The inscription closes with the usual imprecatory verse and mentions towards the end Koṭṭikuṇṭarāja as the writer of the charter. This chief, it may be observed, figures in the Mālēpāḍu plates as the *ājñapti*.<sup>2</sup> The record is **not**

<sup>1</sup>Reference to Śiva as Lakṣṭapāṇi in this record is of considerable interest. It has been shown by Dr. D. R. Bhandarkar that Lakṣṭi, the last incarnation of god Mahēśvara, could be placed in the first quarter of the 2nd century A.D. and that the worship of Śiva in the form of Lakṣṭi or Lakṣṭapāṇi was prevalent not only in Central India but also in regions as far south as Mysore and as far east as Orissa (*Au. Rep. Arch. Sur. of India*, 1906-07, pp. 179 ff. and *J. B. B. R. A. S.*, Vol. XXII, pp. 151 ff.). The earliest inscriptional reference hitherto known for the Lakṣṭi-pāsupata cult in South India is furnished by the Chikballāpur plates of the Ganga king Jayatēja of A.D. 810 (*Mys. Arch. Rep.* for 1914, p. 29 and para. 60). That this cult flourished in the Telugu as well as the Tamil countries further south also is vouched for by references to teachers or pontiffs of this school in inscriptions (above, Vol. XXII, p. 162 ; *Ann. Rep. on South Indian Epigraphy*, 1908, p. 75 ; *South Indian Inscriptions*, Vol. III, No. 18 ; *A. R.* No. 100 of 1906). But none of these references, it may be noted, takes us to a date prior to the 9th century A.D. It will thus be seen that the record under review and the Mālēpāḍu plates (see fn. 6 on p. 274) give the *earliest epigraphic reference so far known* to the worship of Śiva in the form of Lakṣṭapāṇi or Lakṣṭi in South India. It may not be out of place to quote here a verse which gives the characteristics of the image of Lakṣṭi from *Viśva-karmāvatāravāstuśāstra*, a Ms. in the Dekkan College Library, cited by Dr. Bhandarkar.

Na(La)kuṣṭam ūrdhvamēdhran

padmāsana-susamsthitam !

dakṣiṇē mātingam cha

vāmē daṇḍam prakṛttitam !

Dr. Bhandarkar has also cited several images answering to this description, but all these sculptures are confined to Central India ; and, so far as I know, no image of Lakṣṭi or Lakṣṭapāṇi has come to light in South India.

<sup>2</sup> Above, Vol. XI, pp. 339 and 345 ; the chief's name which was read as Koṭṭikuṇḍarāja can be clearly read as Koṭṭikuṇṭarāja as in the record under review. The name Koṭṭikuṇṭa sounds very much like a place name and it is possible that the chief derived his name from the region over which he wielded authority or the place he hailed from ; but I am unable at present to identify any place in the region which conforms to this name.



**dated.** As in the case of the Mālēpāḍu plates, the date of this inscription can only be approximately fixed, mainly on palaeographical considerations.

In his learned article on the Mālēpāḍu plates<sup>1</sup> my father, the late Rao Bahadur H. Krishna Sastri has assigned that charter, on palaeographical and other considerations, to about the end of the 8th century A.D. While discussing the palaeography of the plates under review it has been shown that the forms of the letters in this record compare well with the forms of those of the Kendūr and the Vakkalēri plates of Kirttivarman II. The open form of *b* to which attention has already been drawn calls for some remarks. The short vertical stroke inside the closed form of the letter found in records as early as Śaka 500 onwards<sup>2</sup> is perhaps a precursor of the loop with which the open form of this letter begins. This stroke which persists in the Kendūr plates referred to above is already seen to assume the rudimentary loop noticeable in the Vakkalēri plates.<sup>3</sup> But it must be borne in mind that all these forms are only transitional stages from the closed form found for this letter in earlier records leading to its open form as it occurs in the inscription under review. It is true that this letter retains its closed form in a dated copper-plate grant of Rāshṭrakūṭa king Gōvinda III (A.D. 804) which has been the basis for Dr. Fleet's theory that the later cursive form of this letter which can be traced back to the time of Amōghavarsha I cannot however be carried back to an earlier date than A.D. 804.<sup>4</sup> If this were really so, the present record will have to be assigned to a date posterior to A.D. 804, a date somewhat later than that assigned for the Mālēpāḍu plates. Now, except for this single letter *b*, all other test letters and especially *kh*, *l* and *j* still retain their earlier forms in this as well as in the Mālēpāḍu plates; and it may be observed that in their execution both these records show a more archaic type of writing than that found in the Rāshṭrakūṭa record cited above.<sup>5</sup> Their palaeography may be favourably compared with that of the Kendūr and Vakkalēri plates of Kirttivarman II and they may be, therefore, assigned roughly to the same date viz., the middle of the 8th century A.D. It will be seen in the sequel and from the synchronistic table appended hereto that this date fits in very well with the contents of the record. As for the cursive form of *b* that we have in the record under review, we have indeed a case here answering that cited by Dr. Bühler of the occurrence of numerous cursive forms together with very archaic ones, both in the Aśōka edicts and also in later inscriptions<sup>6</sup>. The charter being dated in the 10th regnal year of Puṇyakumāra, the initial year of the king might be fixed at c. 740 A.D. Assigning arbitrarily a reign of 15 years for his brother Guṇamudita who preceded him and a reign of 25 years, as usual, to Mahēndravarmaṇ and again a period of 15 years to each one of the three brothers Siṃhavishṇu, Sundarananda and Dhanañjayavarman—for it is said of them that they enjoyed the fortunes of the kingdom (*i.e.*, ruled) in succession—and 25 years to Nandivarman, we get for the initial year of this king the year c. 630. The Pallava and the Chālukya contemporaries who were reigning at this period were Narasiṃhavarman I and Pulakēśin II. The names of Nandivarman's successors Siṃhavishṇu, Mahēndravarmaṇ and Guṇamudita at once bring to our mind the names of Narasiṃhavishṇu, Mahēndravarmaṇ and Paramēśvaravarman I (Guṇabhājana) of the Pallava family.

<sup>1</sup> Above, Vol. XI, pp. 337 ff.

<sup>2</sup> *Ind. Ant.*, Vol. X, plate opp. p. 58.

<sup>3</sup> Above, Vol. V, p. 202, ll. 15, 16, 17, 18, 52, 55, etc., on plates opp. p. 202.

<sup>4</sup> Above, Vol. III, p. 163.

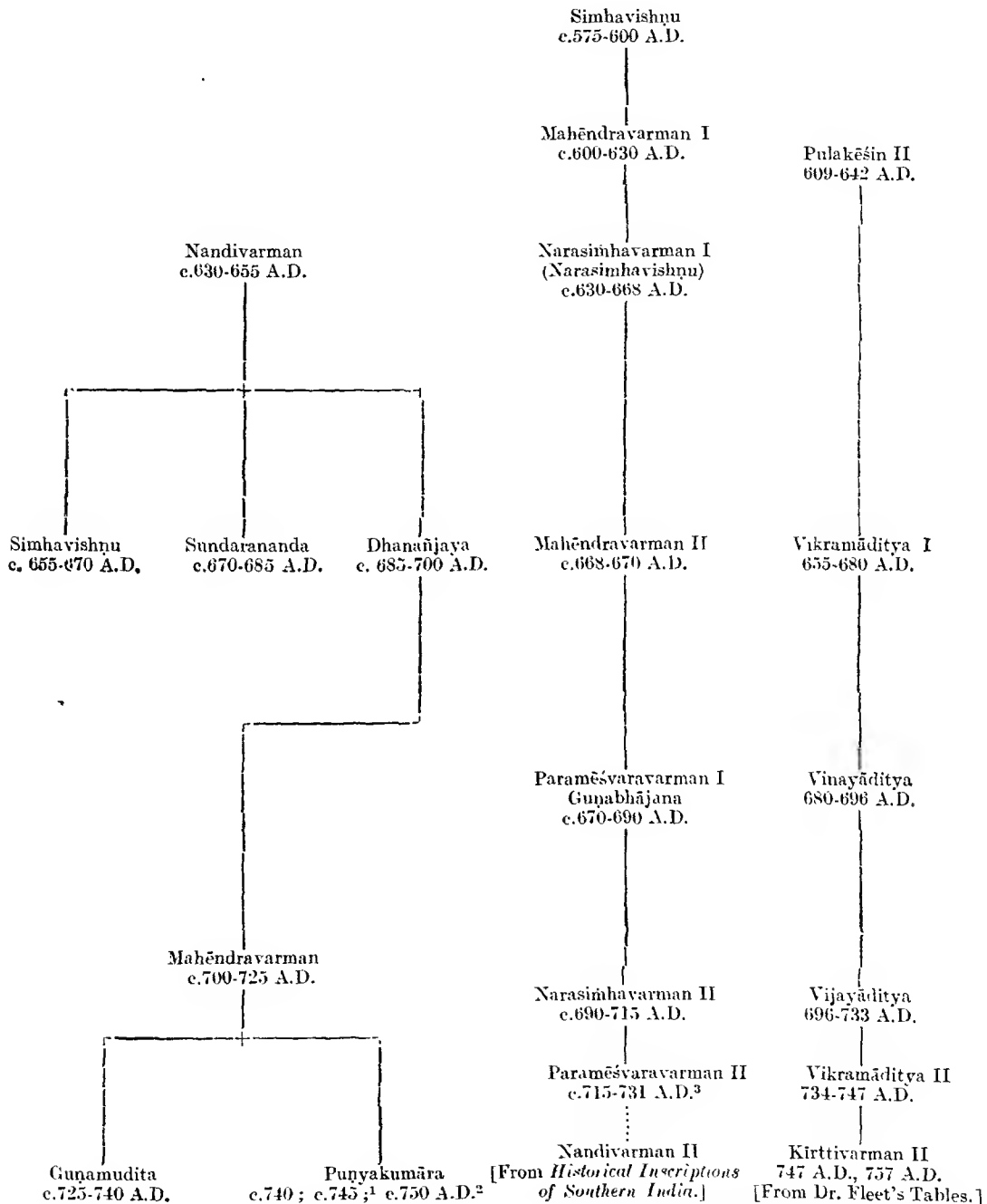
<sup>5</sup> Compare plates on p. 126, *Ind. Ant.*, Vol. XI.

<sup>6</sup> *Ibid.*, Vol. XXXIII App. 30, Sect. 14.

TELUGU CHOLAS

PALLAVAS

CHALUKYAS



<sup>1</sup> Mālēpādu plates, 5th year.

<sup>2</sup> Dommara-Nandyāla plates, 10th year.

<sup>3</sup> See f. n. 4, page 272.

The similarity of names and titles assumed by the three generations of these Chōla kings to those of the Pallava monarchs of this period only shows, as has been pointed out by Mr. Krishna Sastri, 'an undefined relationship' between members of these two dynasties. If it meant any relationship of a political nature, the omission of its mention in the records of either the one or the other dynasty is very unusual. If, on the other hand, it implied any matrimonial relationship between these two families, all the records hitherto known of both these families are silent about it. It may be recalled that it was Chōla Mahēndravarman that acquired the title of Chōla-Mahārāja. The possible reason for his apparent bid for independence is perhaps to be sought for in the great political upheaval that occurred at this period on account of the wars between the Pallavas and the Chālukyas. Or more probably it may be that Mahēndravarman obtained or was bestowed with (*pari-prāpta*) this title by the then suzerain power which wielded authority over the tract held by the Chōla kings. Which could this power be? By their proximity and their great strength the Pallavas must have undoubtedly made their influence felt over these Telugu-Chōla kings. The assumption of names or titles similar to those of the Pallava monarchs by these kings already alluded to makes this inference obvious. It is likely that the powerful king Paramēśvaravarman I conferred this title of Chōla-Mahārāja on Mahēndravarman whose predecessors were mere *nripatis*. Instances of subject or subordinate chiefs raised to a higher status or allowed to retain their royal prerogatives and privileges by the suzerain power are not wanting in the history of the South Indian ruling families. The Penukoṇḍa plates of Mādhavarman (II) specifically state that the Pallava kings, Sindhavarman and his son Skandavarman installed the Gaṅga kings Āyyavarman and his son Mādhava Mahādhirāja respectively,<sup>1</sup> allowing the latter to retain his royal titles. Śivamāra II, a later king of the same dynasty who is also said to have been crowned by his Rāshtrakūṭa and Pallava suzerains bears all the paramount titles characteristic of his family.<sup>2</sup> The Bāṇas though figuring as a subordinate power, are invariably characterised by their titles Mahābali, Bāṇarāja or Bāṇādhirāja.<sup>3</sup>

Of Guṇamudita, the elder son of Mahēndravarman, nothing is known. It was during the reign of Paramēśvaravarman II that the power of the Pallavas was completely eclipsed by the Chālukyan onslaught under Vijayāditya, his son Vikramāditya II<sup>4</sup> and the latter's son Kīrtivarman II. The reign of Puṅyakumāra, the brother of Guṇamudita, probably coincided with the fall of the Pallava power; and with the conquering power of the Chālukyas situated far away to wield any effective authority over the conquered territory, he probably found it conducive to rule as an independent king. He now calls himself 'lord of the Hiraṇyārāshṭra'. His authority over this territory while issuing the Mālēpāḍu charter five years prior to this grant was implied as he is then said to have addressed the subjects of his territory along with those of Hiraṇyārāshṭra.

It is evident that the territorial division of Hiraṇyārāshṭra must have included in it parts at least of the present Jammalamāḍugu and the Prodduṭūru taluks inasmuch as the villages Naudigāma, Paṣiṇḍikugu and Pudoṛūru mentioned in the record can all be identified as shown in the sequel, with villages bearing more or less similar names in these two taluks, though, it must be admitted, there is no definite statement in the record that the villages wherein the gift lands lay

<sup>1</sup> Above, Vol. XIV, p. 335.

<sup>2</sup> *Ep. Carn.*, Vol. IX, XI, 60, p. 47.

<sup>3</sup> Above, Vol. V, p. 50; *ibid.*, Vol. XI, pp. 224, etc.

<sup>4</sup> An inscription of the Western Chālukya king Vijayāditya copied recently at Uḷchal in the Kurnool District by Mr. N. Lakshminarayan Rao, is dated in his 35th regnal year and refers to an expedition undertaken by Yuvarāja Vikramāditya, son of Vijayāditya, against Pallava Paramēśvaravarman (II). This obviously is Vikramāditya's first attack on Kāñchī. His two subsequent expeditions against his hereditary foes are those mentioned in the Vakkalēri plates of his son Kīrtivarman (above, Vol. V, pp. 200 f.).

were situated in this territory ; of the three villages, the first and the last are situated on the northern bank of the river Pennār while the second, identified with the village Paidēla, is on the southern bank of the Kundēru, a tributary of the Pennār. It is strikingly singular that neither of these rivers is mentioned in the record. The only other inscription which mentions Hiranyarāshṭra is, as far as I know, the Mālēpāḍu plates which state that the village Biripāṟu wherein the gift lands were situated, lay in Hiranyarāshṭra and was on the southern bank of Suprayōgā.<sup>1</sup> Basing his conclusions on the probable identity of this village with Billupāḍu situated about 4 miles to the south of Pennār in the Atmakur taluk of the Nellore District, the late Rao Bahadur C. R. K. Charlu surmised that this territorial division must have included in it the northern and the western parts of the present Nellore District.<sup>2</sup> Mr. M. S. Sarma has pointed out that the river Suprayōgā identified with Pennār must have formed a natural boundary between the Muṇḍarāshṭra on the north and the Hiranyarāshṭra on the south, as the villages Uruvupalle and Biripāṟu, the one situated in the former and the other in the latter of these territorial divisions, lay on the river's northern and the southern banks respectively.<sup>3</sup> But if the identification of the villages mentioned in the record under review is correct, it clearly points out that Hiranyarāshṭra extended even to the north of the river, in fact more in this direction than towards its south. In his 'Notes on the Ancient Political Geography of South India', while attempting to fix the boundaries of Muṇḍarāshṭra, my colleague Mr. M. Venkataramayya, M.A., has identified the river Suprayōgā

<sup>1</sup> Above, Vol. XI, p. 339. An inscription of Rāshṭrakūṭa Kṛishṇa III (A.D. 939-968) from Pushpagiri in the Cuddapah District has been cited as furnishing yet another reference to this province (*J. O. R.*, Vol., XII, p. 363). The inscription is in Kannaḍa and the relevant portion construed as referring to this territory reads as follows :—

1. 15 int-ī dharmavan-ārā-
- 16 [nu]m honna māḍi Muḷuki
- 17 nāḍanāḷdu mahārājyaṁ
- 18 geyvaru ī dharmavanu kam-
- 19 ḍisade nāḍasidaḍe, etc.

(*S. I. I.*, Vol. IX, Part I, No. 69.)

On examining the impression of the epigraph, the words *honna māḍi* are unmistakably clear. As it is, the reading presents some syntactical difficulties which, however, can be got over by considering the words *ī dharmavanu* repeated in 1.18 as redundant, and taking the expression *honna māḍi* to mean 'having made fruitful(?)'. But the usage of this phrase in this sense seems to be very rare. If *honna māḍi* is to be considered a mistake for *Honnā-vāḍi*, we have certainly a territorial division of this name in this tract which could no doubt have formed part of the ancient Hiranyarāshṭra inasmuch as Pushpagiri in the Cuddapah taluk is not far removed from that part of the Jammalamadugu taluk which we now definitely know formed part at least of this territorial division. But the evidence afforded by this record for establishing the identity sought between Hiranyarāshṭra and Honnavāḍi, taking the latter as a vernacular rendering of the former, is unsatisfactory not only on account of the uncertainty of the interpretation of the readings, as we have already observed, in the epigraph but also for the great disparity in date between the two records.

<sup>2</sup> *An. Rep. on S. I. Epigraphy*, 1935-36, p. 56.

<sup>3</sup> *Journal of the Madras University*, 1940, p. 140.

The main reason adduced by Mr. Sarma for identifying Suprayōgā with Pennār seems to be that Muṇḍarāshṭra of which the former forms the southern boundary corresponded with the Kōvūr taluk of the Nellore District and Pennār being the only prominent river flowing through this tract, it (Suprayōgā) could, 'without any hesitation, be safely identified with the Pennār'. The evidence cited from the various *Purāṇas* in support of this identification presents certain difficulties in our accepting it. All the rivers according to these *Purāṇas* are said to have originated from the Sahyādri. Mr. N. Lakshminarayan Rao kindly drew my attention to the fact that the river Pennār takes its origin not in the Sahyādri which is usually identified with the Western Ghats, but in the small hill-range round the Nandi-hills in the Kolar District of the Mysore plateau. These hills are no doubt far removed and isolated from the Western Ghats and could hardly be considered as part of these Ghats though perhaps, in the days when these *Purāṇas* were composed, they were included in the Sahyādri or possibly the composers of the *Purāṇas* inadvertently made a mis-statement in saying that this river, viz., Suprayōgā, along with the other well-known rivers, took its origin in the Sahyādri.

with Pennār and the villages Uruvupalle, Keṇḍukura, Karupura and Koṇḍamuruvuḍu of the Uruvupalli plates<sup>1</sup> with villages of similar names like Ulavapalle, Gollakandukūru, etc., evidently on the phonetic similarity of names.<sup>2</sup> While the identification of the river Suprayōgā with Pennār may be accepted for reasons pointed out by Mr. Venkataramayya, it is doubtful if the identity of the villages could be upheld—unless we consider the river to have changed its course—for the mere fact that the modern Ulavapalle identified with the Uruvupalli of the plates lies to the south of the river whereas the inscription definitely mentions the river as the southern boundary of the village or in other words, the village was located on the northern bank of the river. It is not unlikely that Muṇḍarāshṭra extended on the southern side of the Pennār also. For, if the identification made by Mr. Venkataramayya of the village Pikira situated in Muṇḍarāshṭra with the village Pigilam in the Venkatagiri Division of the Nellore District be accepted, it would be obvious that this territorial division extended far to the south of the river Pennār. And this surmise is strengthened if Takkulam, a village referred to as situated in Māṇḍaināḍu—probably a mistake for Muṇḍaināḍu—in an inscription at Chikavōlu, a hamlet of Eṛraguṇṭapālem in the Rāpūr taluk, could be identified with the village Chikavōlu itself<sup>3</sup> which also lies to the south of the river Pennār. It is thus obvious that the river Suprayōgā identified with Pennār runs through the territories of Hiraṇyārāshṭra and Muṇḍarāshṭra whose boundaries however cannot yet be conclusively fixed with the material now available.

Of the **place-names** occurring in the grant, the villages Naudigāma and Pasiṇḍikuṇu wherein the gift lands were situated may be identified with Dommara-Nandyāla, the find-spot of the plates and Paiḍēla (Paiḍi being a corruption of Pasiṇḍi) situated about 15 miles to the north of Proddaṭūru, and Pudoṛūr wherein Puṇyakumāra is stated to have encamped is, in all probability, identical with Proddaṭūru itself.

#### TEXT\*

##### First Plate

- 1 Ōm̄[\*] Svasti śrīmat [ \* ] Jayati dhṛita-chandrarēkhāḍ(khaṇ) -vipul-ānala-tārakā-śu-  
 2 bhā[īn] lōkē [ ] gaganam-iva suprasannatī vapur-apratimāṇi Lakṣṭapāṇēḥ [ .\* ]<sup>6</sup> Dinakara-ku-  
 3 la-Mandarāchala-Mandāra-pādapasya Kāvī(vē)ratanaṇyā-vēl-ōlagha(laṅgha)na-praśa-  
 4 mana-pramukh-ādy-anēka(k-ā)tiśaya-kāriṇa[ḥ] trairājya-sthītim-āḍma(tma)-  
 5 vat<sup>7</sup>-kṛitavataḥ Karikālasya=ānvayē Naudivarma-nāmaḥ(mā) nṛipatir=abhavat=tasya traya-  
 {s\*=} sū-  
 6 nivalḥ Siḥhav'shṭṛ[<sup>s\*</sup>] -Sṇlaraṇḍō Dh[<sup>n\*</sup>] jūjayavarṇ-ēti<sup>8</sup> [ ] tēshāmma(m=ā)nupūrv=  
 ānubhūta-rājya-  
 7 śrī[yā'ī] kanīyasō Dhanañjayavarmaṇaḥ putraḥ pariprāpta-Chōla-Mahārāja-

<sup>1</sup> *Ind. Ant.*, Vol. V, p. 50.

<sup>2</sup> *Journal of Oriental Research*, Vol. XII, p. 361.

<sup>3</sup> *Inscriptions of the Nellore District*, Vol. III, p. 1216, R. 8.

<sup>4</sup> From the original plates.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> This verse is identically the same in the Mālēpāḍu plates also, and portions of it in that (Mālēpāḍu) record which could not be made out precisely then due to the corroded state of the plates, can now be emended or restored in the light of the readings afforded by the record under review. But even then the verse is defective and with the emendations suggested in the body of the text itself it may be translated as follows :—

May the bright and matchless form of Lakṣṭapāṇi (Śiva), adorned with the crescent-moon and auspicious on account of the wide, spotless pupils (of its eyes), comparable to the sky (which is similarly) crescent-adorned, expansive, spotless, starry, bright and matchless, be victorious in this world'

<sup>7</sup> The Mālēpāḍu plates correctly read *ātmasāt-*

<sup>8</sup> Read *Dhanañjayavarmā ch = ēti.*

2  
 4  
 6

2  
 4  
 6

ii.a.

8  
 10  
 12

8  
 10  
 12

ii.b.

14  
 16  
 18

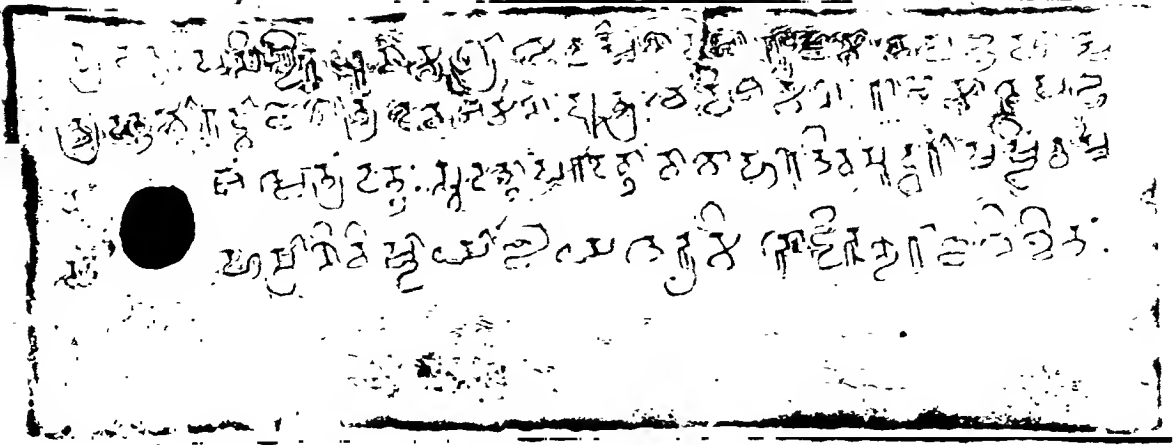
14  
 16  
 18

20

22

20

22



Seal



*Handwritten signature or name, possibly 'Aadav' or similar, written in a cursive script.*

From a photograph

## Second Plate : First Side

- 8 śabdaḥ śabdaśūstra-vidy-ānēka-pāraga[h\*] Pāṇḍya-Chōla-Kēralānām=ā(m=a)dhipati ta(s=ta)-  
 9 sya śrī-Muditaśilākshara Navarām-ādy-anēka-nāmadhēya[sya\*] Mahēndravarmaṇaḥ  
 10 putraḥ Guṇamuditō nāma nīpatir=abhavat-tasya pīyabhṛātārah<sup>1</sup> Pōrmu-  
 11 kharāma-Puṇyakumāra-Mārdavachitta-Madanavilās-ādy=anēka-nā-  
 12 nā<sup>2</sup>madhēyasya<sup>3</sup> śrīmān Puṇyakumāra(rō) nāna Hiraṇyārāshṭr-ādhipati[h\*] sva-rā-  
 13 śhṭra-na(ni)vāsinō jñāpayitvā<sup>4</sup> vidhi(di)tam=astu vō=smābhīh<sup>5</sup> daśa[mē\*] varshē Pudo-

## Second Plate : Second Side

- 14 rūr-adhivasati(dbhi)ḥ Phalguṇyām paurṇamāsyāḥ(syāū) Nandigāma-grāmē<sup>5</sup> nttara-  
 15 diśā(śi) rājamānē[na\*] kshētraṁ dattaṁ [i\*] Gauṇḍilya(Kauṇḍinya ?)-gōtrasya Iruga-  
 śarmaṇa<sup>6</sup>-putra-Dēvaśa-  
 16 rmaṇaḥ<sup>5</sup> rājamānē[na\*] pañchadaśaṁ kshētraṁ dattaḥ(ttaṁ) [i\*] Bhāradvāja-gōtra-  
 Mādisarmaṇaḥ<sup>7</sup>  
 17 putra-Kavilāśarmaṇaḥ<sup>5</sup> rājamānē[na\*] pañchadaśaṁ kshētraṁ dattaḥ(ttaṁ) [i\*]  
 Ātra(trē)ya-gō-  
 18 tra-Koṇḍīśarmaṇa<sup>7</sup>-putra-Dōṇaśarmaṇaḥ<sup>5</sup> rājamānē[na\*] pañchadaśaṁ kshētraṁ  
 dattaḥ(ttaṁ) [i\*] Gau-  
 19 ṇḍilya(Kauṇḍinya ?)-gōtra-Mārisarmaṇaḥ<sup>7</sup>-putraḥ<sup>8</sup>-Duggaśarmaṇaḥ<sup>5</sup> rājamānē[na\*] pañcha-  
 daśaṁ kshē-

## Third Plate

- 20 tra[ūh\*] dattaḥ(ttaṁ) [i\*] Pasiṇḍikuṇu-nāma-grāmē dakshīṇadiśā(śi) rājamānē[na\*] pañcha-  
 daśaṁ kshē-  
 21 traṁ dattaḥ(ttaṁ) [i\*] Bhāradvāja-gōtra- Dēvaśarmaṇaḥ<sup>8</sup>-putraḥ<sup>9</sup>-Vēdiśarmaṇaḥ  
 rājamānē[na\*] pañcha-  
 22 daśaṁ kshētraṁ dattaḥ(ttaṁ) [i\*] Sva-dattām paradattām vā vo(yō) harēti(ta) vasuddha-  
 (ndha)rāṁ[i\*] shashīṁ varsha-  
 23 sahasrāṇi viśtā(ṭhā)yām jāyatē kṛimī[h\*] Koṭṭikuṇṭarāja-likhitaḥ(ttaṁ) [i\*]

## TRANSLATION

Lines 1-2.—A verse in praise of Lakuṭapāṇi (see f.n. 6, p. 274).

ll. 2-5.—In the lineage of Karikāla (*who was like*) the Mandāra tree on (*the hill*) Mandārāchala which was the solar race, who was famed for many astounding deeds like the stopping of the overflow of the river Kāvērī (the daughter of Kavēra). etc., who made the *Trairājyasthū* as his own, was born a king named Nandīvarman.

<sup>1</sup> Read *pīyabhṛātā*

<sup>2</sup> The syllable *nā* is repeated unnecessarily here.

<sup>3</sup> Read *nāmadhēyaḥ*

<sup>4</sup> Read *nivāsinō jñāpayati*

<sup>5</sup> The *sandhi* has not been observed here.

<sup>6</sup> The syllable *na* is redundant.

<sup>7</sup> The syllable *naḥ* or *na* is redundant.

<sup>8</sup> The *visarga* is redundant.



ll. 5-9.—His three sons were Simhaviṣṇu, Sundarananda and Dhanañjayavarman who enjoyed in succession the fortune of (*their*) kingdom; of them the last (*was*) Dhanañjayavarman whose son (*was*) Mahēndravarma who had acquired the title of Chōla-Mahārāja, who was well-versed in grammar and other sciences, who was the overlord of the Pāṇḍya, Chōla and Kēraḷa (*countries*), and who bore the titles Muditaśilākshara, Navarāma and many others.

ll. 10-13.—His son was king Guṇamudita whose dear brother was Puṇyakumāra who had several names such as Pōrmukharāma, Puṇyakumāra, Mārdavachitta, Madanavilāsa, etc., and who was the lord of the Hiranyarāshtra. (*He, Puṇyakumāra*) orders the inhabitants of his territory.

ll. 13-14.—‘Be it known to you that we, in the 10th year (*of our reign*), while camping at Pudoṛ, in the month of Phālgua, on the day of Paurṇamāsī, endowed land by the royal measure in and to the north of the village Nandigāma.

ll. 15-22.—To Dēvaśarma, son of Irugaśarma, of the Gauṇḍilya(Kauṇḍinya ?) *gōtra*, 50 (*units*) by royal measure.

To Kavilaśarma, son of Mādiśarma, of the Bhāradvāja *gōtra*, 50 (*units*) by royal measure.

To Dōṇaśarma, son of Koṇḍīśarma, of the Ātrēya *gōtra*, 50 (*units*) by royal measure.

To Duggaśarma, son of Māriśarma of Gauṇḍilya(Kauṇḍinya ?) *gōtra*, 50 (*units*) by royal measure. And in and to the south of the village Pasiṁḍikuṇu, 50 units by the royal measure to Vēdiśarma, son of Dēvaśarma, of the Bhāradvāja *gōtra*.’

ll. 22-23.—Imprecatory verse. (*This is*) written by Koṭṭikuṇṭarāja.

## No. 45—KONI INSCRIPTION OF KALACHURI PRITHVIDEVA II ; K. E. 930

(1 Plate)

V. V. MIRASHI, NAGPUR

This inscription is edited here from an excellent ink impression which I owe to the kindness of Dr. B. Ch. Chhabra, Government Epigraphist for India.

The inscription was discovered at **Koni**, a small village on the left bank of the Ārpā, about 12 miles south by east of Bilaspur, the chief town of the Bilaspur District in the Chhattisgarh Division of the Central Provinces. The circumstances of its discovery are stated in the following note kindly supplied by Dr. Chhabra.

“ Early in November 1945, I received information, almost simultaneously from the following three gentlemen, Pt. L. P. Pandeya, Raigarh, Mr. P. L. Gupta, Bilaspur, respectively Honorary Secretary and Joint Honorary Secretary of the Mahakosala Historical Society, and Mr. G. L. Kumar, Executive Engineer, Public Works Department, Bilaspur, to the effect that a stone slab bearing a finely engraved longish inscription had then been dug up at an ancient site, not far from the village of Koni, about 12 miles from Bilaspur. Subsequently I visited the place on the 8th January, 1946, in company with Mr. G. L. Kumar, Mr. K. L. Agnihotri, President of the Mahakosala Historical Society, and Dr. B. P. Mishra, Principal, S. B. R. Arts College, Bilaspur. Up to the village of Darri on the left bank of the river Ārpā, 7½ miles from Bilaspur in the easterly direction, we drove in a truck. Further on, to reach the site, we walked about 5 miles, almost following the river downstream, passing the villages of Lāwar and Koni on the way. The site with a black granite Śiva *liṅga* prominently standing in the centre, then recently exposed, lies about ½ mile west of Koni. At that point the river takes a graceful bend towards the south, thus providing an excellent site for a sanctuary. The one that stood there in the 12th century was a Śiva temple, as indicated by the surviving *liṅga*. The temple is referred to in the inscription by the special designation of the type. *Śivapañchāyatana*. The site consists of a small mound strewn over with

brickbats. The protruding bricks had attracted the attention of some villagers who started digging there and laid bare the *liṅga*, the inscribed slab and a number of sculptures. Among the latter I saw two images, one of Viṣṇu and the other of Sūrya, and a couple of lintels each with a figurine of Gaṇeśa in the centre and some carvings on either side."

The inscription is incised on a stone measuring 3' 5" broad and 1' 10" high. It consists of 28 lines, each of which is 3' 3-2" long except the last one which measures only 1-2" long. The record is in a good state of preservation except in the last three lines where a few *aksharas* here and there are now damaged. Most of these *aksharas* can, however, be restored conjecturally from the context as well as from the traces left behind.

The **characters** are Nāgarī. The record is well written and engraved, but in both writing and engraving a few mistakes have remained unnoticed.<sup>1</sup> The average size of letters is .4". As shown below, the present inscription was incised only twenty years after the Sarkhō plates were issued by Ratnadēva II in K. 880, but its characters in some cases show considerable development over those of the latter record.<sup>2</sup> As regards individual letters, attention may be drawn to the form of the initial *i* consisting of two curves, one below the other, which are still unconnected; the upper one is as in the Sarkhō plates, but the lower one is shaped differently, see *iha*, l. 12 and *idam*-, l. 24; initial *ē* has a form similar to that of *p* with this difference that its vertical stroke on the right is not lengthened below the base, see *etat*-, l. 23; medial *u* is, in some cases, indicated by a curve attached to the middle of the vertical and turned downwards, see *sahasradyutir*-, l. 26; medial *ē* and *ō* are generally indicated by *prishṭhamātrās*, but in the case of *ai* and *au* one of the *mātrās* appears on the top; in such *aksharas* as *ku*, *kṛi* and *kra*, *k* has an unlooped form, see *akunṭha*-, l. 2; *a-sakṛit*-, l. 2; and *kṛiḍā*-, l. 25; subscript *g* of the conjunct *gg* appears almost like *n*. see *ggāmbhīryam*, l. 16; *ṅ* is still without its dot, see *-ōttuṅga-raṅgat*-. l. 2; the conjunct *ṅṅ* is indistinguishable from *ll*, see *vinirṅṅaya*-, l. 17; subscript *th* is placed horizontally exactly like subscript *chh*, see *kar-ōdara-sthān*-, l. 3; *dh* has developed a horn on the left which now clearly distinguishes it from *v*, but it is still without the horizontal stroke at the top and the two vertical strokes of *dhā* are still joined by a bar in the middle, see *dharmma-mūrttiḥ*, l. 6 and *sudhā-sṛishṭiḥ*, l. 10; *v* and *b* are written alike in all cases not excepting even the form *babhūva*; the left limb of the palatal *ś* has now assumed the modern Nāgarī form, see *Sivāya*, l. 1. The *avagraha* is used to denote the elision of *a* in *karttā*'*tha*, l. 19 and *manyē*'*mushmin*-, l. 23. The vertical dash is used at the end of several lines to denote an incomplete word.

The **language** is Sanskrit. Except *Om namaḥ Sivāya* in the beginning and the mention of the date and the ruling king at the end, the record is metrically composed throughout. There are, in all, 38 verses, all of which are numbered. The record is composed in a verbose style full of hyperbolic expressions, well-known from the records of later periods. The poet shows considerable command over the language, though here and there one comes across a grammatical solecism or a metrical irregularity. See, e.g., *adhīrōpyata* in l. 21 for *adhyarōpyata*. *Lakhmā* in l. 15 should be *Lakhmā* to suit the *Mālinī* metre of the verse. As regards **orthography**, the consonant following *r* is reduplicated in many cases, see, e.g., *karṇṇa*-, l. 2; the dental *s* is occasionally used for the palatal *ś* as in *sikhara*-, l. 2; *y* is used for *j* in *pauruṣa-yushān*-, l. 15; *n* is used for *ñ* in *pañchāyatanam*, and for *anusvāra* in *vidhvansa*- both in l. 23. As stated before, *v* is used for *b* throughout. Finally, in *niḥkaṇṭaka*, ll. 18 and 19, the *visarga* takes the place of *sh*.

The inscription refers itself to the reign of **Prithvidēva II** who belonged to the Ratanpur branch of the **Kalachuri** dynasty. The **object** of it is to record the construction of a five-shrined

<sup>1</sup> Some mistakes were corrected subsequently, see, e.g., the *anusvāra* on the second *nā* in *durjanānām*, l. 6, has been cancelled and the word *damla* which was at first omitted was incised subsequently in ll. 19-20.

<sup>2</sup> Above, Vol. XXII, pp. 159 f. See especially the forms of *i*, *dh* and *ś*.

[temple of Śiva by **Purushōttama**, a minister plenipotentiary (*Sarvādhikārin*) of Prithvidēva's father and predecessor, Ratnadēva II, and the grant of some land in honour of the gods installed in the temple and to a Brāhmaṇa named Vāsudēva.

The record is **dated** in the year 900 (expressed in decimal figures only) of an unspecified era without any further details such as month, fortnight, *tithi* and week-day. The date must evidently be referred to the Kalachuri era which was current in that period in Chhattisgarh. It falls in the reign of Prithvidēva II whose known dates range from K. 890<sup>1</sup> to K. 915.<sup>2</sup> Verse 35 mentions a solar eclipse, on the occasion of which Prithvidēva II granted a village to the minister Purushōttama. No year is mentioned in connection with this eclipse, but supposing that it occurred in the same year in which the present record was put up, we get some data for verification. I have shown elsewhere<sup>3</sup> that the epoch which satisfactorily explains all later dates of the Kalachuri era is A. D. 247-48 and that the Kalachuri year began on the 1st *tithi* of the bright fortnight of the *pūrṇimānta* Kārttika. According to this epoch the year 900 mentioned in the present inscription will have to be taken as current: for there was a solar eclipse in the current Kalachuri year 900 (corresponding to A.D. 1147-48), which occurred on the *pūrṇimānta* Vaiśākha *amāvāsya*<sup>4</sup> (20th April A.D. 1148), while in the expired Kalachuri year 900 (A.D. 1148-49) there was no solar eclipse at all. The date may therefore be said to be regular.<sup>5</sup> This is one of the few later dates of the Kalachuri era, mentioning a current year.

After four *maṅgala ślōkas* in praise of Śiva, his *vāhana* (the bull Nandī), the goddess of speech and Gaṇapati, the author states in one verse the importance of having a poetical record of one's achievements. He then proceeds to state the pedigree of the ruling king Prithvidēva II from his great-grandfather Prithvidēva I who is called the lord of Tummāna.<sup>6</sup> The description of this king as also of his son Jājalladēva I and grandson Ratnadēva II is mainly conventional. The only historical event referred to is the defeat which a king of Kalhūga suffered for the first time at the hands of Ratnadēva II. The reference is evidently to the defeat which that Kalachuri king inflicted on the mighty Gaṅga king Anantavarman Chōḍagaṅga and which is mentioned in several records of his descendants.<sup>7</sup>

With verse 14 begins the genealogy of Purushōttama who erected the temple of Śiva recorded in the present inscription. His ancestor Sōḍhadēva belonged to a Brāhmaṇa family which served the Kalachuri princes for several generations. Sōḍhadēva was appointed Minister by Prithvidēva I (v. 15). His son was Nimbadēva. He and his wife Lakhamā (Lakshmī) are glorified in three verses (vv. 16-18). Their son was Purushōttama who was appointed to the post of *Sarvādhikārin* (Minister Plenipotentiary) by Ratnadēva II. He is eulogised in as many as eight verses. We are told that all kings having been subdued by the policy or prowess of this minister, the king Ratnadēva II was able to rule without any trouble.

<sup>1</sup> This date is furnished by the Daikoni plates still unpublished, of which a set of ink impressions has been kindly supplied to me by the Government Epigraphist.

<sup>2</sup> This date occurs in the Ratanpur stone inscription of Brahmādēva. See Hiralal's *Inscriptions in C.P. and Berar*, 2nd ed., p. 127.

<sup>3</sup> See my article 'Epoch of the Kalachuri-Chēdi Era', above, Vol. XXIV, pp. 116 ff.

<sup>4</sup> Another solar eclipse had occurred just before the commencement of that Kalachuri year, on the *amāvāsya* of the *pūrṇimānta* Kārttika (26th October A.D. 1147).

<sup>5</sup> The original epoch of the Kalachuri era was A.D. 248-49 which suits early dates of the era found in Gujārat and Northern Mahārāshtra as shown by me elsewhere (*A.B.O.R.I.*, Vol. XXVII, pp. 1 f.). That epoch does not suit later dates of the era and would not at all suit the date of the present inscription; for according to that epoch the solar eclipse should have occurred in A.D. 1148-49 if the year 900 was current and in A.D. 1149-50 if it was expired. But in neither of these years was there any solar eclipse.

<sup>6</sup> Tummāna was the earlier capital of the Kalachuris in Dakshīṇa Kōśala. That Prithvidēva I was ruling at Tummāna is known from line 28 of his Amoda plates, above, Vol. XIX, p. 80.

<sup>7</sup> See, e.g., the Ratanpur stone inscription of Prithvidēva II, dated V. 1207, above, Vol. I, pp. 45 ff.; the Mallār stone inscription of Jājalladēva II, dated K. 919, above, Vol. I, pp. 39 ff.; the Pendrabandh plates of Pratapamalla, above, Vol. XXIII, pp. 1 ff., etc.

Verse 26 mentions the exploits of Purushōttama. He conquered the Khimniṇḍi Maṇḍala, made the Talahāri Maṇḍala attractive, punished Daṇḍapura, subjugated Khijjiṅga, killed Haravōhu and threatened the ruler of Daṇḍabhukti. It may be noted that some of these countries are also mentioned in a fragmentary verse eulogising the Kalachuri king Jājalladēva I, which occurs in his Ratanpur stone inscription dated K. 866.<sup>1</sup> Jājalladēva is said to have received annual tributes from the rulers of Dakṣiṇa Kōsala, Āndhra, Khimiḍi, Vairāgara, Laṅjikā, Bhāpāra, Talahāri, Daṇḍakapura, Nandāvali and Kukkuṭa. It will be noticed that Khimiḍi, Talahāri and Daṇḍapura are common to the two lists of countries. It may therefore be conjectured that Purushōttama took a prominent part in the expeditions of Jājalladēva I against the rulers of these three countries. The present inscription no doubt states that Purushōttama was made *Sarvādhikārin* by Ratnadēva II, but that does not necessarily imply that he first came into prominence during that king's reign. He may have held the office of a minister under Jājalladēva I also, and may have distinguished himself during that king's wars. Of these three countries Talahāri Maṇḍala was probably the name of the southern portion of the Bilāspur *tahsīl* and the adjoining portion of the Jānjgir *tahsīl*. Jājalladēva's conquest of Talahāri is mentioned in some other records of the period.<sup>2</sup> Khimniṇḍi or Khimidi may be the modern Kimedi Zamindari in the Ganjam District. Jājalladēva I's expedition against this country which probably owned the suzerainty of the Eastern Gaṅgas may have provoked Anantavarman Chōḍagaṅga into launching his invasion of the Kalachuri kingdom during the reign of Jājalladēva's son and successor Ratnadēva II. Nothing is known about the expedition against Daṇḍakapura. That it was different from Daṇḍabhukti is clear from the separate mention of the latter in v. 26.

The remaining three events mentioned in v. 26 may have occurred during the reign of Ratnadēva II. The first two of these, *viz.*, the subjugation of Khijjiṅga and the slaying of Haravōhu, are not known from any other source, but the third one, *viz.*, the intimidation of the lord of Daṇḍabhukti, may have happened during the expedition against the Gauḍa king which Ratnadēva II launched probably soon after inflicting a crushing defeat on Anantavarman Chōḍagaṅga. This expedition is mentioned in several records<sup>3</sup> of Vallabharāja who was a feudatory of both Ratnadēva II and Prithvidēva II. Vallabharāja is said to have fought valiantly in the presence of his lord (Ratnadēva II) and captured many elephants in the enemy's city. This invasion of the Gauḍa kingdom is probably referred to also in the *Rāmacharita* of Sandhyākaranandin. From v. 133 of Canto IV of that *kāvya* we learn that Madanapāla drove back to the Kālindī (which flowed near his capital) the vanguard of the forces that had destroyed a large number of soldiers on his side.<sup>4</sup> The invader who is not named in Sandhyākaranandin's *kāvya* was probably Ratnadēva II. Like Vallabharāja, Purushōttama also seems to have distinguished himself in this expedition in the course of which he intimidated the ruler of Daṇḍabhukti (modern Midnapur District of Bengal).

Purushōttama was probably an old man when the present inscription was put up. Verse 27 states that he had four sons, Madhusūdana, Lakṣmīdhara, Yaśōdhara and Gaṅgādharma, all of whom turned out to be very able statesmen. The eldest of them Madhusūdana is said to have attained great renown. He may have been appointed a minister, though not *Sarvādhikārin*,<sup>5</sup> by Prithvidēva II. Nothing is known about the other three sons of Purushōttama.

<sup>1</sup> Above, Vol. I, p. 36.

<sup>2</sup> See, *e.g.*, the Rājim stone inscription of Jagapālādēva, *Ind. Ant.*, Vol. XVII, pp. 135 ff.

<sup>3</sup> See, *e.g.*, the Akaltarā stone inscription (Hiralal's *Inscriptions in C.P. and Berar*, 2nd ed., p. 121).

<sup>4</sup> See *History of Bengal*, pub. by Dacca University, Vol. I, p. 170.

<sup>5</sup> Prithvidēva II's *Sarvādhikārin* seems to have been his *Māndalika* Brahmadēva whom he specially called from the Talahāri Maṇḍala and made his chief minister as stated in a Ratanpur inscription dated K. 915.

Verse 29 states that, being convinced that human life is transitory and full of sorrows and that wealth is very unsteady, Purushōttama became intent on acquiring religious merit. He raised several groves, erected many *mathas* and *mandapas* (temples) and excavated a deep tank at Ratnapura. He also built the five-shrined temple of Śiva where the present inscription was put up, and laid out a pleasure-garden near it. From v. 35 we learn that Prithvidēva (II) donated the village Śalōnī to Purushōttama on the occasion of a solar eclipse.

Verse 37 eulogises Kāśala, the poet who composed the present *praśasti*. He is said to have been proficient in various arts and sciences including those of medicine and elephants. He had also mastered the *āgamas* of the Buddha and others. The description is interesting as it clearly indicates that though Buddhism which was once flourishing in that part of Chhattisgarh ceased to have any followers there, its religious and philosophical works continued to be studied in Dakṣiṇī Kōśala down to the 12th century A.D. It may be noted that the earlier Ratanpur stone inscription of Jājalladēva dated K. 866 also mentions a Śaiva ascetic named Rudraśiva as proficient in the works of Dīnāga and others.<sup>1</sup>

The last verse (38) records two gifts, one of four plough-measures of land made to the god installed in the temple and the other of two plough-measures made to the Brāhmaṇa Vāsudēva who was evidently a priest of the temple.

As for the localities mentioned in the present *praśasti*, Tummāna still retains its old name in the form Tumān and lies about 45 miles north of Ratanpur, in the Bilaspur District.<sup>2</sup> Khimmiṇḍi may be identical with modern Kimeḍi Zamindari in the Ganjam District. Talahāri seems to have comprised the country round Mallār in the Bilāspur and Jānjgir *tahsils*. Its ancient name seems to have been Taraḍamśakabhukti mentioned in an old copper-plate grant<sup>3</sup> of Mahāśivagupta-Bālārjuna, found near Mallār. Khijjiṅga<sup>4</sup> and Daṇḍapura cannot be identified. Daṇḍabhukti is mentioned in several old records and probably comprised parts of the Midnapur District.<sup>5</sup> Finally, Śalōnī, the village granted to Purushōttama, may be identical with Saraonī which lies only about a mile and a half south by west of Koni where the present record was discovered.

### TEXT

[Metres : Vv. 1, 8, 10, 12, 13, 17, 19, 20, 27, 29, and 34 *Śardūlavikrīḍita* ; vv. 2, 9, 11, 36, and 37 *Sragdharā* ; vv. 3—5, 7, 14, 21—23, 26 and 28 *Vasantatilakā* ; vv. 6 and 32 *Mandākrāntā* ; v. 15 *Hariṇī* ; vv. 16 and 18 *Mālinī* ; vv. 24, 25, 30 and 38 *Anuṣṭubh* ; vv. 31, 33 and 35 *Āryā*.]

1 ओं नमः शिवाय ॥ पादन्यासनमतिक्षितिप्रविलसद्दोःकाण्डचण्डभ्रमिभ्रान्तप्रान्तनगाभिघातविदधद्दि-  
कपालपर्याकुलं (लम्) । खट्वाङ्गोत्कटकोटिघृष्टिविचटद्वत्र (त्र) ह्याण्डमुद्डा (ड्डा) मरं पायास्ताण्डवडम्ब-  
(म्ब) रं पुरभिदो देवस्य वः सर्व्वदा ॥१॥ व (त्र) ह्या-

2 ण्डं चण्डरोमप्रततिभिरसकृत्व्लेशयं (यन्) निष्ठुराभिर्भिर्घाताकुण्ठकण्ठस्वनजनितककुम्भिकर्णज्वरार्तिः ।  
अत्यन्तोतु (त्तु) ङ्गरङ्गत्स्वरसि (शि) खरपरिक्षुन्न (ण्ण) भोगीन्द्रभोगः स्येयाद्द्वस्तारिपुत्री<sup>6</sup> स्त्रिभुवननमितो  
गृष्टिरिष्टापत्ये वः ॥२॥ यस्याः

<sup>1</sup> Above, Vol. I, p. 36.

<sup>2</sup> *Ind. Ant.* Vol. LIII, pp. 267 f.

<sup>3</sup> Above, Vol. XXIII, p. 120.

<sup>4</sup> [Khijjiṅga is apparently the same as modern Khiching in Mayurbhanj, Orissa.—Ed.]

<sup>5</sup> Above, Vol. XXII, pp. 154 f.

<sup>6</sup> Perhaps the intended reading was *द्वस्तारिपुःश्री-*, but the compound should correctly be *द्वस्तारिपुरश्री-* according to Pāṇini, V, 4, 74. This would not however suit the metre.

- 3 पमादमधिगम्य करोदरस्थं भूतं च भावि च भवच्च मनन्ति सन्तः । तां वाचमच्युतपदोदयहेतुभूतां  
वन्दामहे त्रिभुवनव्यवहारहेतुम् ॥३॥ नृत्यावताररभसोच्छ्रलदच्छदानपानप्रमत्तमधुपव्रजगुञ्जितेन ।  
यो विघ्नवृन्दमुरु तज्जय-
- 4 तीव्र देवो द्वैमातुरः स भवतां हितमातनोतु ॥४॥ कुर्वन्तु कीर्त्तनशतानि रणाङ्गणेषु  
मध्नन्तु वैरिनिकरं धनमुत्सृजन्तु । कालान्तरे तदखिलं प्रव(ब)लान्धकारनृत्योपमं कवि-  
जनैरनिव(ब)द्धयमानम् ॥५॥ तुमानेशः कलचुरिकुले निम्म-
- 5 लप्रौढकीर्त्तिर्विद्वंशं शश्वत्सुकृतशरण(णं) स्थापयं(यन्) दण्डनीत्या । पूर्व्वं गव्वोत्तरनरपतिध्वान्त-  
विध्वन्स<sup>1</sup>भास्वान् पृथ्वीदेवो नृपतिरभवद्दूषणं भूतधात्र्याः ॥६॥ पुत्रः पवित्रमहसः समभूदमुष्य  
श्रीमानमानुषगुणः प्रगुणस्वभावः । जा-
- 6 जल्लवेव इति विश्वविसारितेजा राजा प्रजाहितमतिः खलु धर्ममूर्तिः ॥७॥ गव्वः सव्वंमहीभुजां  
प्रणयिनां दारिद्रचिन्ताज्वरस्त्रासार्तिः स(श)रणागतस्य वसतिः सा दुर्जनाना<sup>2</sup>मपि ।  
यस्मिन्सव्वंजनोपकारिणि यशःसम्भारविस्तारि-
- 7 णि प्रोद्यद्देरिकरी[न्द]दारिणि महीं पाति क्वचिन्नाभवत् ॥८॥ उद्यत्कालिङ्गभङ्गप्रथमगुरतिप्रौढ-  
कीर्त्तिप्रदानः षट्त्रिंशच्छस्त्रविद्यास्वधिकपरिचयः प्रौढदोर्हण्डदर्पः । प्रोद्यद्भूपालरक्षःक्षयकरण-  
महासिद्धमन्त्रो धरित्र्यां राजा श्री-
- 8 <sup>3</sup>रत्नदेवस्त्रिभुवनविदितस्तस्य सूनुव्वं(व्वं)भूव ॥९॥ स्तोतव्यः समरोत्सवैकरसिकः श्रीरत्नदेव[:\*]  
स किं सव्वंत्रैव सर्वं संन्यनिवहंः साकन्तथैकाकिना । सारंभं परिभत्संयन्निव  
मुहुर्युद्धाय व(ब)द्धादरो भूपानामुपरि स्फुरत्यविरतं<sup>3</sup>
- 9 यस्योप्रयोगारवः ॥१०॥ यस्मिन्निःसीमभीमाद्भूतमहसि दिशां चक्रमाक्रंतुकामे ढक्कानिर्घोषघोरप्रति-  
रवरसितंः सव्वंतः पव्वंतन्द्राः । नुद्वेलद्भूर्<sup>4</sup>रिसेनानिवहगुरुधराघारणव्यप्रतार्तित्रासान्मुक्तप्रचण्डध्वनि-  
भिरिव दिशामीश्वरा-
- 10 नाह्वयन्ति ॥११॥ भानुः सानुमतस्तटादिव सुधासृष्टिः समुद्रादिव प्रद्युम्नः(मनः) पुरुषोत्तमादिव हरिः  
श्रीनन्दगोपादिव । स्कन्दश्चन्द्रशिरोमणेरिव महीपालादितो जातवान्पृथ्वीदेव इति क्षितीश्वर-  
शिरोनेपत्य(थ्य)रत्नाङ्कुरः ॥१२॥ संग्रामे क-
- 11 ति नो जिता भुजभूतः प्रीता न के सज्जनाः केषां द्वारि न वन्दिनां मदमुखा व(ब)-  
द्धा महादन्तिनः । सम्प्राप्ताः शरणं रणे कति न वा संरक्षिता[:\*] इमाभुजः  
पृथ्वीदेवमहीभुजो विजयिनः के के न रम्या गुणाः ॥१३॥ एषामशेषगुणगौरवभारभाजां  
भूमीभु-

<sup>1</sup> Read विध्वंस.

<sup>2</sup> The redundant *anusvāra* on this *akshara* has been cancelled.

<sup>3</sup> The vertical dash here in the original is superfluous.

<sup>4</sup> Read उद्वल्लग-.

- 12 जां क्रमसमागतपात्र<sup>1</sup>भावः । आसीद्द्विजातिकुलभूषणरत्नकल्पः कल्पद्रुमः प्रणयिनां किल सोढदेवः ॥१४॥ य इह महिमागारः पारं जगाम गुणांबु(बु)धेर्जगदपि सदा यस्योद्दामंयंशोभिरशोभि च । स इह नृपतिः पृथ्वीदेवः प्रकाशित-
- 13 विक्रमः क्रमजमकरोत्पात्रं चित्रप्रभूतगुणं च यम् ॥१५॥ निजतनुजितकामः सर्व्वविद्याधिरामः सुजनमुकुटदाम श्रीयशोदिव्यधाम । नृपसदसि ललामः सज्जनानामवामः समभवदथ पुत्रो निव(ब)देवः<sup>2</sup>स्तदीयः ॥१६॥ यो वासः प्रियभा-
- 14 षितस्य सदनं धर्मस्य विस्त्रा(श्रा)मभूः कारुण्यस्य निवेशनं सुमनसां प्रज्ञगुण<sup>3</sup>स्याश्रमः । आधारो विनयस्य मन्दिरमुरु स्थैर्यस्य वेदम श्रियः कान्तेरायतनं धृतेरपि तदः कीर्त्तोरनन्यालयः ॥१७॥ रतिरिव सु(शु)भमूर्त्त्यारुन्धती सच्चरित्रंजिज्जभवन्निव-
- 15 भूतेर्दोहदं धर्मंबु(बु)द्धिः । अभवदथ समस्तखे(श्रे)यसामेकपात्र(त्रं) निजतनुरिव लक्षमा<sup>4</sup> नाम पत्नी तदीया ॥१८॥ तस्यासीमदमक्षमादिकगुणग्रामेकविश्रामभूर्भूदेवान्वयमण्डनो नयविदामाद्योनवद्यक्रमः । प्रत्युद्यद्गुरुचारुपौरुषयु(जु)षां प्रज्ञावतामुत्तमः
- 16 पुत्रोभूत्पुरुषोत्तमो भुवि दधन्नाम स्वकं सार्थकम् ॥१९॥ यो जग्राह समुन्नतिं सुरगिरेर्गा-म्भीर्यमम्भोधितस्त्यागित्वं रवि[न\*]न्दनाद्दिनपतेस्तीव्रप्रवाहं महः । पंचास्यादुरुविक्रमं शुचि यशोरासि(शि) दशास्यान्तकात्पाण्डित्यं च गिरांपते रतिपतेः सौन्द-
- 17 यंमूर्जस्वलम् ॥२०॥ कल्पद्रुम श्रममपास्य सुखी भव त्वं हे रोहण व्रणभयं विगतं तवापि । सा कामधेनुरपि गच्छतु वत्समद्य दीर्घायुरस्तु भुवने पुरुषोत्तमोसौ ॥२१॥ यो मन्त्रसंशयविनिर्णयसाधुवु(बु)द्धिः शक्तित्रयप्रणयत(न)प्रगुणस्वभावः । षाड्गुण्यपुण्यम-
- 18 हिमाव्यपनीतगर्व्वः सर्व्वोपधाभिरभिलक्षितसाधुशीलः ॥२२॥ तं वीक्ष(क्ष्य) कोशलपतिर्नृपरत्नदेवः सर्व्वैरमात्यगुणरासि(शि)रभ्युपेतं(तम्) । सर्व्वीधिकारपदमद्वयमस्य दत्त्वा(त्त्वा) निःकण्टक<sup>5</sup> भुवि चकार चिराय राज्यम् ॥२३॥ सर्व्वीधिकारितां नीतो यदि नाम स भूभुजा । चा-
- 19 [तु]द्ध[वि]क<sup>6</sup> इत्येष तथापि भुवि विश्रुतः ॥२४॥ तस्य मन्त्रेण शस्त्रेण निज्जिते राजमण्डले निःकण्टक<sup>7</sup>मिला(लां) चक्रे चक्रे राज्यं स भूपतिः ॥२५॥ खिम्मिण्डिमण्डलहरस्तलहारि<sup>8</sup> हरि कर्त्ता<sup>9</sup>स्य दण्डपुरदण्डनचण्डवा(बा)हः । खिज्जिङ्गभङ्गचतुरो हरवोहहन्ता यो दं-

<sup>1</sup> What appears like an *anusvāra* on *tra*, is a defect in the impression.

<sup>2</sup> The *visarga* is superfluous.

<sup>3</sup> Read प्रज्ञागुण-

<sup>4</sup> The metre requires this name to be लक्ष्मा, or its Sanskrit form लक्ष्मीः .

<sup>5</sup> Read निष्कण्टकं.

<sup>6</sup> Read चतुर्द्वारिक.

<sup>7</sup> Read निष्कण्टका-

The correct reading may be मण्डलहरस्तलहारि.









- 20 ड<sup>1</sup>भुक्तिपतितर्जनदुर्जनयश्रीः ॥२६॥ तत्पुत्रो मधुसूदनस्तदनुजो जातश्च लक्ष्मीधरो धन्यात्मा  
च यशोधरो धृतगुणो गङ्गाधरश्चापरः । साक्षादेव हि जङ्गमा इव चतुर्वर्गा  
महीमण्डले चत्वारस्तनया इमे नयविदस्तस्याभवन्धीभूतः ॥२७॥ तेषास(म)-
- 21 शेषगुणरासि(शि)रसीमधामा सीमा न यस्य विनयस्य विनोदभूमिः । ख्यातिं जगाम  
महतीं मधुसूदनोसौ येनाधि(ध्य)रोप्यत पिता धुरि पुत्रिणां सः ॥२८॥ मानुष्यं  
करिकर्णतालचपलं तिःसख्य<sup>2</sup>दुःखास्पदं(दम्) । लक्ष्मीं च क्षणभङ्गसङ्गविरसामेकान्तमालो-
- 22 [क्य] च नानाशास्त्रपुराणवेदसतताभ्यासैः समुन्मार्ज्जितं तस्य श्रीपुरुषोत्तमस्य समभूद्धर्मकनिष्ठं  
मनः ॥२९॥ यस्यानेकविधाराममठमण्डपकीर्तनैः । समन्तान्मण्डिता धात्री धि(वि)-  
तनोत्यद्भुतश्रियम् ॥३०॥ गम्भीरं व(व)हुसत्त्वं(त्वं) निर्मलमतिशोभ-
- 23 [नं] ज[नैः] सेव्यं(व्यम्) । हृदयमिव स्वकमकरो[द\*] रत्नपुरे सागरं<sup>3</sup> यश्च ॥३१॥ एतत्तेन  
त्रिभुवनतम<sup>4</sup>स्तोमविध्वंस<sup>5</sup>हेतोः शम्भोः पन्चा(ञ्चा)यतनमनघं कारितं चारूपं(पम्) ।  
मन्येऽमुष्मिन्विहितवसतिदिव्यपूजोपहारैः कैलासस्य स्मरति न मनाक्सोपि विश्वै[क]ना-
- 24 थः ॥३२॥ इदमपि पंचायतनं कमलादपि तस्य कारितं तेन [।\*] यच्चक्रे निजरूपैरवनितले  
द्वारकाद्वैतम् ॥३३॥ क्रीडन्मंजुमधुव्रतं प्रविलेसत्प्रोत्पु(त्फु)ल्लवल्लीशतं नानापुष्पफलोदितं  
प्रमुदितान्तद्विजोत्कूजितं(तम्) । तेनैवात्र विचित्रपादपलता-
- 25 सन्तानरुद्धाम्ब(म्ब)रं चक्रे विक्रमशालिना मुरुजितः क्रीडावनं शोभनम् ॥३४॥ राहुमुखस्थे  
भानौ पृथ्वीदेवेन शासनीकृत्य [।\*] एष सलो[नी]<sup>6</sup> ग्रामः पुरुषो[त्त]मधीभूते दत्तः ॥३५॥  
यावज्जाग[त्ति] मृत्युंजयसि(शि)खरसरिन्निःक(निष्क)लंकः [शशां]कः । श्रीमानुत्तैः<sup>7</sup>
- 26 सहस्रद्युतिर[पि] जगतीं यावदेतां पुनीते । यावद्धत्ते फणार्घ्यैः स्थिरतरमवनीमंडलं मण्डलीशो  
भूचक्रे श्रीमदे[त्त]त्रिभुवन[म]हि[तं] कीर्तनं तावदा[स्ताम्] ॥३६॥ निस्ता(ष्णा)तः शस्त्रविद्या-  
स्वधिगतविधिवा[न]ल्पसि(शि)ल्पप्रक[र्षो] हस्त्यायुर्व्वेदेत्ता सक-

<sup>1</sup> The word **दंड**, which was omitted at first, was added subsequently, **दं** being written at the end of line 19 and **ड** in the beginning of line 20.

<sup>2</sup> Read **निःसख्य-**.

<sup>3</sup> Read **सागरं**.

<sup>4</sup> The *visarga* after **तम** is dropped according to the *Vārttika* on Pāṇini VIII, 3, 36.

<sup>5</sup> Read **विध्वंस**.

<sup>6</sup> The third *akshara* of the village-name, which is damaged, is conjecturally restored.

<sup>7</sup> Read **श्रीमानुत्तैः**.

- 27 लकविकलांभोजिनीराजहृत्सः<sup>1</sup> । ज्ञाता रत्नत्रयस्य प्रथिततरमतिः श्रंघनाद्यागमौघे श्रीमानेता (नः)  
 प्रशस्ति(स्तिं) समकृत सु[कृती] काशलः [पे]शलात्मा ॥३७॥ मेदिनीहलचत्वारि देवेभ्यो-  
 [थ प्र]दत्तवान् । हलद्वयं द्वि[जायासौ] [वासु]देवाय धीमतेः<sup>2</sup> ॥
- 28 ३८॥ सम्बत्<sup>3</sup> ६०० श्रीपृथ्वीदेवराज्ये ॥

## TRANSLATION

Om! Obeisance to Śiva!

(Verse 1).—May the terrific and violent *tāṇḍava* of the god Śiva always protect you! — (the *tāṇḍava*) which bewildered the guardians of the quarters by the dashing of his shining arms against the mountains on the borders as he whirled them violently, while the earth sank under his steps,<sup>4</sup> and in which the *brahmāṇḍa* was pierced by the sharp points of his *khaṭvāṅga* which struck against it!

(V. 2).—May the Bull<sup>5</sup> of Śiva grant you the attainment of your desired object! — (he who frequently torments the *brahmāṇḍa* by the hard and dreadful rows of hair (on his body), who, by the noise of his thunder-like unchecked bellowing, causes intense pain to the ears of elephants (stationed) in the different quarters; who, by the edge of his very high-jumping hoofs, bruises the hoods of the lord of serpents; who destroys the splendour of enemies' cities; and who is adored by the three worlds!

(V. 3).—We bow to that Speech who makes the practical life in the three worlds possible; who causes the attainment of the imperishable goal; and by attaining whose favour, good people regard the past, present and future as (*placed*) on the palm of their hand.

(V. 4).—May that god, the son of two mothers<sup>6</sup> (*i.e.*, Gaṇeśa) increase your welfare! — (*the god* who threatens, as it were, a large multitude of obstacles by the humming of bees intoxicated by the drinking of the limpid rutting juice as it gushes forth with force at the commencement of his dance!

(V. 5).—(*People*) may construct hundreds of temples, perform glorious deeds on battle-fields, exterminate a host of enemies and give in charity (*plenty of*) wealth; but all that would, in course of time, be like dancing in pitchy darkness<sup>7</sup> in case it is not recorded by poets.

(V. 6).—Formerly there was, in the family of the **Kalachuris**, a king (*named*) **Prithvidēva** (I), the lord of Tummāna, of spotless and abundant fame, who by his administration of justice, made the whole world always seek refuge in righteous deeds; who was the sun to the darkness in the form of arrogant kings, and an ornament of the earth.

(V. 7).—From him of holy lustre was (*born*) an illustrious son, namely, the king **Jājalladēva** (I), who was possessed of superhuman virtues and an excellent nature, whose prowess spread in the (*whole*) world (*and*) who, being intent on the welfare of his subjects, was indeed an incarnation of righteousness.<sup>8</sup>

<sup>1</sup> Read राजहंसः .

<sup>2</sup> The *visarga* is superfluous.

<sup>3</sup> Read संबत्.

<sup>4</sup> For a similar idea, see the Bilhāri stone inscription of the rulers of Chēdi, above, Vol. I, p. 254.

<sup>5</sup> Generally the word *grishṭi* is feminine and signifies a cow that has had only one calf. When masculine, the word means a boat. Here it is used in the sense of Śiva's bull.

<sup>6</sup> Gaṇeśa is so called because he was brought up by two goddesses Durgā and Chāmuṇḍā.

<sup>7</sup> *i.e.*, it would remain hidden from the people.

<sup>8</sup> The meaning may also be that he was an incarnation of Yudhisṭhira, the eldest Pāṇḍava prince, who was well-known for his righteous conduct.

(V. 8).—While he, who conferred obligations on all people, spread the mass of his fame and destroyed advancing lordly elephants of his enemies, was ruling the earth, there were nowhere (*to be seen*) the arrogance of any kings, the fever-like anxiety, due to poverty, of supplicants, the affliction, due to terror, of the person who sought protection and also the habitation of wicked persons.

(V. 9).—To him was (*born*) a son (*named*) **Ratnadēva(II)**, the king well-known in the three worlds, who was the first to teach humiliation to the flourishing lord of Kaliṅga : who had an extremely developed and spreading fame ; who had full knowledge of thirty-six sciences of weapons and the pride of fully developed arms ; (*and*) who was the great magical incantation for the destruction of evil spirits, namely the rising kings on (*this*) earth.

(V. 10).—Does that illustrious Ratnadēva (II) need to be praised—(*he*) whose sole delight at all places and times was in the festivity of battle whether he was followed by a host of armies or was alone, and the great noise of whose dreadful marches incessantly hovers over (*other*) kings, proudly rebuking them as it were and challenging them to fight again and again !

(V. 11).—When he, possessed of boundless, dreadful and mysterious prowess was about to invade the circle of quarters, the highest mountains all round, with the resounding and dreadful reverberations of the sound of his war-drums, were, as it were, calling out to the lords of regions, uttering terrific cries, being apprehensive as regards the support of the earth burdened with his large marching hosts.

(V. 12).—From that king was born (*a son*) named **Prithvidēva(II)**, the off-shoot of gems in the head-dress of the lords of the earth,<sup>1</sup> even as the sun rises from the slope of a mountain, as the moon was produced from the ocean, as Pradyumna was born from Purushōttama, Hari from the illustrious cowherd Nanda, and Skanda from the moon-crested (Śiva).

(V. 13).—How many warriors did he not vanquish ? What good people did he not please ? At the doors of what panegyrists did he not keep lordly rutting elephants tied ? How many princes did he not protect when they sought refuge on the battle-field ? What excellences of the victorious Prithvidēva (II) are not attractive ?

(V. 14).—There was **Sōdhadēva** like a jewel adorning a family of Brāhmanas, who received the hereditary ministership of these kings that bore the burden of all good qualities (*and*) who was verily a wish-fulfilling tree to supplicants.

(V. 15).—Who being an abode of greatness crossed the ocean of excellences, whose great fame adorned the world and whom, possessed of many and marvellous qualities, that (*famous*) king Prithvidēva (I) made his hereditary minister.

(V. 16).—His son was **Nimbadēva** who in his personal form surpassed the god of love, who looked attractive with all (*kinds of*) learning (*and*) who was a wreath on the crown of good people, the heavenly abode of wealth and fame, an ornament of the royal assembly and a friend of good persons.

(V. 17).—Who was the dwelling place of pleasing speech, the abode of religious merit, the resting place of compassion, the resort of good people, the hermitage of wisdom, the support of modesty, a large shrine of steadiness, the residence of wealth, the dwelling of beauty, the house of contentment and the sole receptacle of glory.

(V. 18).—He had a wife named Lakhamā who was, as it were, his own body, the sole receptacle of all virtues, who resembled Rati in lovely form and Arundhati in righteous deeds and who, being religious-minded, was the desired object of the prosperity of her house.

<sup>1</sup> This suggests that his feet were bowed to by the heads of these kings.

(V. 19).—He had a son (*named*) **Purushōttama** who bore his name significantly<sup>1</sup>, who was the sole resting place of a multitude of excellences such as boundless self-control and forgiveness, the ornament of the family of earthly gods (*i.e.*, Brāhmaṇas), the foremost among statesmen, the performer of blameless deeds and the first among wise persons possessed of great and attractive prowess.

(V. 20).—Who adopted exaltation from the celestial mountain (*Mēru*), serenity from the ocean, munificence from (*Karṇa*) the son of the sun, vigorous lustre from the sun, great prowess from the lion, bright mass of fame from (*Rāma*) the exterminator of Rāvaṇa, learning from Brihaspati and a strong and beautiful form from the god of love.

(V. 21).—O Wish-fulfilling Tree! be happy, getting rid of all exhaustion; O Mēru, you also are now free from the fear of being wounded;<sup>2</sup> that celestial Cow also may now repair to her calf! May that Purushōttama be long-lived in (*this*) world!

(Vv. 22-23).—Having seen him whose intellect was adept in deciding doubtful matters of royal policy, who had an excellent nature on account of his use of the three royal powers, who was free from pride because of the great religious merit accruing to him by the use of the six measures, whose good character was tested by all kinds of tests<sup>3</sup> and who was endowed with the multitude of ministerial qualities, Ratnadēva (II), the lord of Kōsala, gave him the unique post of *Sarvādhikārin* and ruled without any trouble for a long time.

(V. 24).—Though he was elevated to the position of *sarvādhikārin*, he became famous on the earth as one who bore the burden of the four (*purushārthas*<sup>4</sup>).

(V. 25).—The multitude of princes being vanquished by his policy as well as by his weapon, the king freed the earth from all troublesome persons and (*himself*) ruled without any trouble.

(V. 26).—He (*i.e.*, Purushōttama) captured the Khimṇiṇḍi *maṇḍala* and made the Talahāri (*maṇḍala*) attractive. He had a fierce arm in subduing Daṇḍapura and was clever in overcoming Khijjīṅga. He killed Haravōhu (*and*) his valour was invincible in threatening the lord of Daṇḍabhukti.

(V. 27).—His son was Madhusūdana: (*then*) was born his younger brother Lakshmīdhara and the blessed Yaśōdhara and another meritorious one named Gaṅgādhara. That wise (Purushōttama) had these four sons well-versed in statecraft, who were, as it were, the four objects of human life incarnate,<sup>4</sup> moving about on the orb of this earth.

(V. 28).—Among them this Madhusūdana, who has a multitude of all noble qualities, infinite prowess and modesty and who is an abode of humour, has attained great fame whereby his father has been placed in the forefront of all fathers of sons.

(V. 29).—Having realized that human life is unsteady like the flapping of the elephant's ears and is subject to innumerable sorrows, and that wealth, being momentary, is extremely disagreeable when enjoyed, the mind of that illustrious Purushōttama which had become purified by the constant study of the various Śāstras, Purāṇas and Vēdas, became solely intent on the acquisition of religious merit.

(V. 30).<sup>5</sup>—Having been adorned all round by various kinds of groves and meritorious works of monasteries and temples erected by him, the earth has attained marvellous splendour.

<sup>1</sup> *i.e.*, he was the best of men.

<sup>2</sup> The wounds of Mēru are caused by the gifts of gold from the slopes of the mountain.

<sup>3</sup> For the various *upadhās* or tests of honesty, see Kautilya's *Arthaśāstra* (second ed. by Srama Sastri), p. 16.

<sup>4</sup> These are *dharma* (religious merit), *artha* (wealth), *kāma* (enjoyment of pleasures) and *mōksha* (liberation).

<sup>5</sup> This and the following verse are relative clauses.

(V. 31).—He made a lake at Ratnapura which is deep, contains many creatures, is clear, extremely beautiful and fit to be used by all people (*and thus*) resembles his heart (which is serene, very courageous, pure, very fine and fit to be resorted to by all people).

(V. 32).—This faultless and beautiful five-shrined<sup>1</sup> temple of Śambhu has been erected by him with a view to dispel the mass of darkness (*i.e.*, ignorance) of the three worlds. Having made his abode here, even (Śiva), the sole lord of the whole universe, does not, I fancy, think at all of Kailāsa on account of the excellent<sup>2</sup> offerings of worship (*here*).

(V. 33).—This five-shrined temple also of him (*i.e.*...Śambhu) has been raised by him from water—(*the temple*) which, by its forms, makes itself identical with Dvārakā on the earth.<sup>3</sup>

(V. 34).—He himself, shining with valour, has raised this pleasure garden of the conqueror of Muru<sup>4</sup> (Śiva), in which beautiful bees disport themselves, which has hundreds of beautiful blossoming creepers, which contains various flowers and fruits, which resounds with the warbling of innumerable joyful birds and which has covered the space in the sky with rows of strange trees and creepers.

(V. 35).—While the sun was in the mouth of Rāhu,<sup>5</sup> Pṛithvidēva (II) granted by a charter this village Salōnī to the wise Purushōttama.

(V. 36).—As long as the moon with its stain washed by the river flowing from the head of Śiva is wakeful as long as the resplendent sun sanctifies the world with its rays, as long as the lord of serpents supports very firmly the orb of the earth on the top of his hoods—even so long may this glorious temple honoured in the three worlds last on this circle of the earth!

(V. 37).—The illustrious, clever and compassionate Kāśala who is skilled in the sciences of arms, who has attained proficiency in numerous and varied arts, who is conversant with the science of elephants and that of medicine, who is a swan (*sporting*) among lotus-plants which are the entire poetic arts, who knows the three *ratnas*<sup>6</sup> and whose intellect is well-known in (*expounding*) the multitude of the *āgamas* of Śrīghana (*the Buddha*) and others, has composed this *praśasti*.

(V. 38).—He (*Purushōttama*) gave four plough-measures of land to gods and two plough-measures (*of land*) to the learned Brāhmaṇa Vāsudēva.

The year 900, in the reign of the illustrious Pṛithvidēva.

## No. 46—BARDULA PLATES OF MAHASIVAGUPTA : YEAR 9

(1 Plate)

P. B. DESAI, OOTACAMUND

These copper plates were found buried underground some years back at **Bārdūlā**, a village in the Sarangarh State, Central Provinces. They were traced and sent for examination to the Government Epigraphist for India by Pandit L. P. Pandeya, Secretary, Mahakosala Historical Society, Raigarh. As a member of the office of the Government Epigraphist for India, I had an opportunity of studying them critically. I am grateful to Mr. Pandeya for his kind permission to edit them here.

<sup>1</sup> The temple is called *pañchāyatana*, because the main structure was surrounded by four small shrines dedicated to Durgā, Gaṇapati, Sarasvatī, etc. : cf. above, Vol. XXII, p. 130. For another such temple of a slightly earlier period see the Rewah stone inscription of Vapullaka, *Haihayas of Tripurī*, etc., p. 131.

<sup>2</sup> Lit. celestial.

<sup>3</sup> This verse is rather obscure. Perhaps the temple was surrounded by water on all sides and therefore resembled the city of Dvārakā.

<sup>4</sup> According to the *Mahābhārata* and the Purāṇas, Muru or Mura was killed not by Śiva, but by Kṛishṇa.

<sup>5</sup> *i.e.*, at the time of a solar eclipse.

<sup>6</sup> As the author speaks in this verse of his knowledge of the Buddhist *āgamas*, the three *ratnas* may be the Buddha, Dharma and Saṅgha.

The set consists of **three copper plates** of which the first and the third are inscribed on one side, and the second on both the sides. The letters are deeply engraved and show through on the back of the first and the third plates. All the plates are of equal dimensions, measuring 9" in length, 6" in breadth and about 1" in thickness. The second plate is slightly thicker than the other two. The rims of the plates are not raised; still the writing is in an excellent state of preservation. A small rectangular piece is cut off from the right corner at the bottom of the third plate without affecting the writing in any way. The plates are held together by a copper **ring** which passes through a hole, 6" in diameter, bored in the middle of the proper right side of each plate at a margin of about 1.5". The ends of the ring which is about 4" in thickness and 4.5" in diameter are soldered below a circular **seal**, 3.2" in diameter. The surface of the seal, which is deeply countersunk, is divided into three parts. The upper part bears in relief the figure of a couchant bull (Nandin) with a *triśūla* in front and a *pūrṇa-kumbha* behind. Below this is engraved the legend (identical with that on the seal of the Mallar plates<sup>1</sup>) in two lines, consisting of a verse in the *Anuṣṭubh* metre, which is separated from the upper device by two horizontal parallel lines. Below the legend is depicted a large full-blown lotus flanked by two leaves. The execution of the plates and of the seal resembles that of the Mallar plates.<sup>1</sup> The whole set inclusive of the ring and the seal weighs 261 *tolas*. The ring and the seal taken together weigh 120 *tolas*.

The charter contains 30 lines, there being eight lines on each of the first three inscribed surfaces and six on the fourth one. The letters are neatly and boldly engraved and their average size is  $\frac{1}{2}$ ". The **characters** are of the box-headed variety and closely resemble those on the Rajim<sup>2</sup> and Baloda<sup>3</sup> plates of Tivaradēva and the Mallar and Lodhia<sup>4</sup> plates of Mahāśivagupta. No doubt a few letters seem to evince a tendency for elongation, e.g., the form of the letter *tha* in the Baloda plates (ll. 23, 29, 30, 35) is roundish; while the same is somewhat elongated in the present plates (ll. 7, 9, 14, 21, 24). But if we examine the Lodhia plates we find that the same roundish form of the letter is consistently retained (ll. 8, 12, 14, 15; etc.). It may be noted in this connection that the Baloda plates are dated in the 9th regnal year of Tivaradēva and the Lodhia plates were issued in the 57th regnal year of his grand-nephew Mahāśivagupta. This will show that the two records were removed from each other by about a century. Still the scripts of the epigraphs do not show appreciable difference. From this we may conclude that what appeared as a tendency for elongation in the above particular case is not a general sign of development in the script, but only an individual trait of the scribe. The letter *śrī* is invariably written as *śrīi* or *śrīi* (श्री or श्री) in all the four records under reference. The palaeographical peculiarities pointed out in connection with the other plates of the series, such as the length of the medial *i* being denoted by a dot inside the circle at the top of the letter, etc., are common to these plates also.

The **language** of the record is Sanskrit. The composition is in prose excepting the benedictory and imprecatory verses at the end. There are a few instances of faulty spelling, some of which may be noted here. The short form of the medial *i* is written for the long one, and *vice versa*; as in *kshitiśa* l. 1, *piḍā* l. 10, *prithivi* l. 14. Likewise *b* is written for *v* and *vice versa*; as in *-briddhayē* l. 16, *vastabyam* l. 19 and *vahubhi* l. 27. The final *n* is changed to *anusvāra*; as in *Brāhmaṇān* and *supradhānām* l. 6 and *-purushām* l. 8. The *anusvāra* is consistently changed to *ñ* before a sibilant; as in *vañśa* l. 4, *anyāñścha* l. 8. Among the **orthographical**

<sup>1</sup> Above, Vol. XXIII, pp. 113 ff.

<sup>2</sup> C. I. I., Vol. III, Plate XLV.

<sup>3</sup> Above, Vol. VII, between pp. 104-105.

<sup>4</sup> Under publication by Pt. L. P. Pandeya in this journal.

**peculiarities** may be noted the occasional doubling of the consonant before or after *r* ; as in *pittrōr*= 1. 16, *śauryya* 1. 3, *sarvva* 1. 8, *varjjitaḥ* 1. 10.

The inscription purports to record the gift of a village named **Vaṭapadraka** situated in the Kōsīra-Nandapura *vishaya* to several Brāhmaṇas by the illustrious **Mahāśivaguptarāja**, son of Harshadēva, of the lunar lineage, an ardent worshipper of Mahēśvara, for his own merit and that of his parents. The gift was made on the **12th day of the bright half of the month of Kārttika in the 9th year** of his increasingly victorious reign. The grant village was to be divided into thirteen shares, twelve of which were full and one was half. The full shares were to be enjoyed by Brāhmaṇas, whose names are specifically mentioned and who it seems had settled in the region of Chhātranātā.<sup>1</sup> The half share was to be allotted to a Brāhmaṇa of unimpeachable character (*a-vigraha-charitāya*). The royal order communicating this grant was addressed to the residents of the village, including the chief members amongst them (*sa-pradhānān prativāsinah*), as also to the royal officials, *Samāharti*, *Sannidhātī* and others including the *Karaṇas*.

This Mahāśivagupta belonged to the earlier line of rulers known as the Pāṇḍava or Sōmavamśī kings of South Kōsala and is identical with his namesake, who bore the distinctive epithet **Bālārjuna** as known from stone inscriptions discovered at Sirpur.<sup>2</sup> He had a distinguished career and was credited with an unusually long reign of about sixty years as indicated by the Lodhiā plates.<sup>3</sup> About half a dozen stone inscriptions and three copper plate documents assignable to his reign have so far been discovered. Of these records only two are dated, namely the Lodhiā plates and the present ones and the dates are in regnal years. But unfortunately these dates are not verifiable for want of sufficient details. So we have to fix his date by approximation only on consideration of palaeography and other circumstantial evidence

The latest attempt in this direction has been made by Principal V. V. Mirashi, in his 'Note on the Date of the Sōmavamśī Kings'.<sup>4</sup> I generally agree with his views and place Mahāśivagupta in the first and second quarters of the 7th century A.D. In view of the high regnal year accorded to him by the Lodhiā plates, *viz.*, 57th year, it is likely that his reign extended still further into the third quarter of the century.

The following places are mentioned in the charter. The grant village **Vaṭapadraka** may be identified with modern Baṭapadaka, a small village about four miles from Bardulā, the provenance of the present plates.<sup>5</sup> The territorial division (*vishaya*) **Kōsīra Nandapura**, wherein the grant village was situated, appears to be identical with Nandapura *bhōga* mentioned in the Pipardulā plates of the Śarabhapura ruler, Mahārāja Narēndra.<sup>6</sup> The headquarters of this Nandapura *vishaya*, which is qualified by the epithet Kōsīra (probably meaning scrubby from *kuśara*) to distinguish it from its other namesakes, may be identified with the site of the two adjoining villages, Nandapur big and small, in the Bilaspur District, not far from Sakti on the Bengal-Nagpur Railway. This site is reported to contain some ancient vestiges and herein was discovered a silver coin of Prasannamātra of the Śarabhapura family some years ago.<sup>7</sup> There is a reference in l. 11 to a tract named Chhātranātā wherein the donees, it appears, had settled down (*Chhātra nātā-sīma-nivishṭa*). This name is similar to some of the Dravidian names denoting territory, such as Puṇnāṭa and Karnāta. I am unable to identify this region.

<sup>1</sup> This passage may also be interpreted so as to mean that only the first person mentioned among the donees, *viz.*, Nārāyaṇopādhyāya was a settler in the region called Chhātranātā.

<sup>2</sup> Above, Vol. XXIII, p. 115.

<sup>3</sup> See below, pp. 319-325.

<sup>4</sup> Above, Vol. XXVI, pp. 227 ff.

<sup>5</sup> I am indebted to Pt. L. P. Pandeya for this suggestion.

<sup>6</sup> *I.H.Q.*, Vol. XIX, p. 144.

<sup>7</sup> *I. H. Q.*, Vol. XIX, pp. 144-45.



TEXT<sup>1</sup>

## First Plate

- 1 ओम् ॥<sup>2</sup> स्वस्त्यशेषभित्ति (ती) शविद्याभ्यासविशेषासावितमहनीयविनयस-
- 2 म्पत्सं (त्स) म्पादितसकलविजिगीषुगुणो गुणवः (व) त्समाश्रयप्रकृष्टत-
- 3 रशौर्यप्रज्ञाप्रभावसम्भावितमहाभ्युदयः कार्ति (त्ति) केय इव कृत्तिवा-
- 4 ससो [रा]ज्ञ[:\*] [शि] (श्री) हर्षदेवस्य सूनुः सोमवङ्ग<sup>3</sup>सम्भव[:\*] परममाहेश्वरो मा-
- 5 तापितृपादानुध्यातः शी (श्री) महाशिवगुप्तराजः कुशली ॥<sup>4</sup> कोशीरनन्द-
- 6 पुरविषयीयवटपद्मे ब्राह्मणां (णान्) सम्पूज्य सप्रधानां (नान्) प्रतिवासिनो
- 7 यथाकालाध्यासिनस्समाहर्त्तुं सन्निधातृप्रमुखानधिकारिणस्स-
- 8 करणानन्याङ्गश्च (न्यांश्चा) स्मत्पादोपजीविनः (न) स्सर्व्वराजपुरुषां (षान्) समाज्ञा-

## Second Plate ; First Side

- 9 पयति [।\*] विदितमस्तु भवतां यथास्माभिरयं ग्रामस्सनिधिः सोपनिधिः
- 10 सदशापराधः सर्व्वकरसमेतः सर्व्वपि (पी) डावज्जितः प्रतिषिद्ध-
- 11 चाट<sup>5</sup>भटप्रवेशः च्छा (शश्छा) त्रनाटासीमनी (नि) वी (वि) ष्टच्छान्दोगच्छात्र<sup>6</sup>नारायणो-
- 12 पाध्याय । त्रंलोक्यहन्सो (हंसो) पाध्याय । विद्याघरहङ्गसो (हंसो) पाध्याय । परम-
- 13 हङ्गसो (हंसो) पाध्याय । नक्षत्ररूप । सलोनविद्याघर । विदग्धासुर । पृ-
- 14 यिवि (वी) रूप । दुर्गकलश । पोदवरह । तालरूप । मध्याह्नरूपेभ्यो द्वा-

<sup>1</sup> From the original plates.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read वंश.

<sup>4</sup> The *dandas* are superfluous.

<sup>5</sup> The word *chāṭa* has been usually translated as 'irregular troops'. But etymology would, I think, help us in arriving at a better and more correct meaning of the term. *Chāṭa*, according to lexicographers, means 'a rogue, cheat, swindler', etc. This, however, cannot be applied with any propriety to the military or police force, constituting the 'irregular section'. The word *chhātra* is substituted for *chāṭa* in some earlier inscriptions in a similar context. For instance, the Rithpur plates of Queen Prabhāvatī-Guptā has the term *abhāṭa-chhātra-prāvēśyān* (*J. P. A. S. B.*, N. S., Vol. XX, p. 59, text l. 18). After addressing the *bhāṭas* and *chhātras* among the royal officers, the Chammak copper plate record of the same king introduces the phrase *a-bhāṭa-chchhātra-prāvēśyān* (*C.I.I.*, Vol. III, No. 55, ll. 22 and 26). Thus we may be justified in equating *chāṭa* with *chhātra*. The word *chhātra* seems to have been originally derived from the root *chhad*=conceal, hide. It would hence mean 'one who is concealed or disguised', in other words 'a member of the secret service'. If *chāṭa* is a variant of *chhātra*, it would also mean the same. For a different view expressed by Prof. Vogel, see above, Vol. XXIV, p. 134.

<sup>6</sup> The word *chhātra* seems to have been substituted here for the usual expression *sabrahmachārīn*.

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 24

Handwritten text in an ancient script, likely Brahmi or similar, arranged in approximately 10 horizontal lines. The text is highly stylized and difficult to decipher. A prominent circular hole is visible on the left side of the fragment, approximately halfway down.

26  
 28  
 30

26  
 28  
 30

Handwritten text in an ancient script, arranged in approximately 5 horizontal lines. The text is highly stylized and difficult to decipher. A prominent circular hole is visible on the left side of the fragment, approximately halfway down.

- 15 दशे(श)भ्यस्तथाद्वाद्दश(द्वांश)भाजस्त्र(जे त्र)योदशमविग्रहचरिताय<sup>1</sup> च कार्तिकशुक्ल-  
 16 द्वादश्यां मातापित्रोरात्मनश्च पुण्याभिवृ(वृ)द्धये ताम्ब्र(त्र)शासनेनाचन्द्रा-

*Second Plate ; Second Side*

- 17 कंसमकालोपभोगायं(यं)मुदकपूर्व्वं प्रतिपादित इत्यतो विधेय-  
 18 तथा एभ्यः समुचितं भोगभागादिकमुपनयद्भिः भ(द्भिर्भं)वद्भिः सुखं प्र-  
 19 तिवस्तव्य(व्य)मिति ॥ भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते [1\*] भू-  
 20 मिप्रदा विवि ललन्ति पतन्ति हन्त हत्वा महीं नृपतयो नर-  
 21 के नृशङ्सात्(शंसाः) । एतद्द(द्द)यं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कु-  
 22 रत यद्भवतामभि(भी)ष्टं(ष्टम्) [॥१॥\*] अपि च [1\*] रक्षापालनयोस्तावत्फलं सुगतिदुर्गती [1\*] को  
 23 नाम स्वर्गमुच्छिज्य(द्य) नरकं प्रतिपद्यते ॥[२॥\*] व्यासगीता(तां)श्चात्र श्लोकानु-  
 दाहरन्तिः(न्ति) [1\*]  
 24 अग्नेरपत्यं प्रथमं सुवर्णं भूर्व(र्व्वं)ष्णवी सूर्य्यसू(सु)ताश्च गावः [1\*] दत्तात्<sup>2</sup>यस्ते

*Third Plate*

- 25 न भवन्ति लोका य[:\*] काञ्चनं गाञ्च मही[च<sup>3</sup>](ञ्च) दद्यात् [॥३॥\*]  
 षष्ठी(ष्टि) वर्षसह-  
 26 आणि स्वर्गं मोदति भूमिदः [1\*] आक्षेत्पा(प्ता) चानुमन्ता च तान्येव नरके  
 27 वसेत् [॥४॥\*] व(व)हुभिर्ध्वंसुघा दत्ता राजभि[:\*] सगरादिभि[:\*] यस्य यस्य यदा भूमि-  
 28 स्तस्य तस्य तदा फलं(लम्) [॥५॥\*] स्वदत्ता(त्तां) परदत्ताम्वा(त्तां वा) यत्नाद्रक्ष  
 युधिष्ठि<sup>3</sup>र [1\*] मही(हीं)  
 29 मही(हि)मता(तां) श्रेष्ठ दानाच्छ्रेयोनुपालनमिति<sup>4</sup> ॥ प्रवद्धमानविजयराज्य-  
 30 सम्ब(संब)त्स[रं\*] ६ । कार्तिकशुक्ल दि १० २ [॥\*]

*The Seal*

- 1 राज्ञ[:\*] श्रीहर्षगुप्तस्य सूनो[:] सद्गुणशालिन[:] [1\*]  
 2 शासनं शिवगुप्तस्य [स्थि]तमा [भु]व[न]स्थिते[:][॥\*]

<sup>1</sup> This passage is faulty in expression and requires reconstruction. The word *bhāga* occurs in J. 18. The term *ardhāmśabhāj* occurring in I. 15 indicates that the village was divided into thirteen shares, twelve of which were full and one half. While the names of the recipients of the twelve full shares are mentioned, the name of the thirteenth who was to receive the half share is not specified. The selection was to be made latter, the condition for selection being laid down that his character should be above suspicion.

<sup>2</sup> Read दत्तास्त्रयस्.

<sup>3</sup> This *akshara* is written below the line.

<sup>4</sup> Read पालनम् [॥६॥\*] इति.

**No. 47—TIRUVORRIYUR INSCRIPTION OF CHATURANANA PANDITA :  
20th year of Krishna III.**

( 1 Plate )

V. RAGHAVAN, MADRAS

The inscription<sup>1</sup> edited here is well-known and has tempted every writer to refer to it for the interesting account it gives of the romantic career of a distinguished Chōla general. A sad interest attaches to this contribution, owing to the unexpected passing away of Mr. A. S. Ramanatha Ayyar of the Epigraphy Office, Madras, who, during the study of it for editing, brought it to me for correction and interpretation of the Sanskrit portion. For enabling me to edit it in these pages, I must thank the Government Epigraphist for the permission given by him, and the Superintendent for Epigraphy, Madras, for the facility he gave for consulting the impressions and transcripts of this and the related inscriptions.

The inscription is engraved on a stone slab built into the floor between the first two pillars in the inner *prākāra* on the southern side of the entrance to the *garbhagriha* of the main shrine of Ādhipurīśvara at **Tiruvorriyūr** near Madras. The lower part of the stone has evidently been cut off and consequently some of the lines towards the close of the inscription have been lost. An examination of it on the spot now shows that, since the time when it was copied by the Department in 1912, further obliteration of some letters, especially towards the end, has been caused.

The inscription, which is engraved in an ornamental style, is in two parts, **Sanskrit** and **Tamil**, the former being in **Grantha** characters. In the Sanskrit part, the following **orthographical** peculiarities may be noticed. The *avagraha* is omitted (l.6) ; in two places where the *visarga* coalesces with a following *s*, only one *s* is written (ll. 4,8) ; in some cases, a consonant following a *rēpha* is duplicated (ll.7,8,9,11). In writing the name of the place, *Tiruvorriyūr* the peculiar Tamil sound *r* is written in Tamil character (l. 11). The marking off of the halves and ends of verses is irregular ; the halves are not marked at all, and, except in one case, the ends are shown by a single *daṇḍa*. In one instance, even the third quarter of a verse is so marked off.

In the Tamil part, the chief feature is the writing of Sanskrit words and sounds in the text in Grantha characters, *śrī*, *dēva*, *bha*, *balī*, *dhū* and *dēvāra*. Long medial *ē* is always written only with the sign of the short medial. Some of the expressions in the Tamil part are literary.

The **palaeography** of the inscription does not call for any remarks.

The **object** of the inscription is to record a gift of one hundred gold *Nishkas*, bearing an interest of three *Māshas* per *Nishka* per annum, to the assembly of Narasiṅhamaṅgala, by Vaḷabha Chaturānana for conducting a special service on the day of Dhanishṭhā, the star of his nativity, to Lord Śiva at Tiruvorriyūr.

The inscription is **dated** in the 20th year of Kaṅṅaradēva, the conqueror of *Kachchi* (Kāñchi) and *Taṅjai* (Tanjore), i.e., the Rāshṭrakūṭa king Kṛishṇa III who came to the throne in A.D. 939.<sup>2</sup> It therefore belongs to the year A.D. 959, which is ten years after the battle of Takkōlam to which our inscription has a vital reference. It is stated here that the subject of the account herein who was the beloved general of Rājāditya could not, unfortunately, be present on the battle field of Takkōlam.

<sup>1</sup> No. 181 of 1912 of the Madras Epigraphical Collection.

<sup>2</sup> Above, Vol. XXVI, pp. 164-165.

Our inscription gives in broad outlines the full career of this general of Rājāditya. The first verse of the inscription describes the nativity of the general; and it is therefore unfortunate that parts of the first half of this verse are lost. From what has been left it is clear that the general was called Vaḷabha and he was the son of Rājaśekhara, the chief of Vallabharāshtra. This Rājaśekhara, it is also clear, stood in some relation, as a subordinate or general to the lord of Kēraḷa (*Kēraḷānām nāthasya* . . . . .). Vaḷabha became a scholar even as a boy, was valorous and was seized with an enthusiasm to go forth and be of service to the world. It was the time when the Chōḷa king, Parāntaka I, had married a Kēraḷa princess and this intimate alliance had led a number of Kēraḷa warriors to seek the Chōḷa country for service under the Chōḷa king and his son.<sup>1</sup> Vaḷabha, as one of these, reached the Chōḷa country and became greatly attached to Rājāditya, who, though the inscription calls him *Rājan*, was at this time, a Viceroy under his father Parāntaka I. Vaḷabha rose to the position of a general under Rājāditya, but when the latter was attacked by the Rāshtrakūṭas at Takkōlam, Vaḷabha was not by his side. He would have desired to lay down his life for his master or with him, but fate willed otherwise, and he was stricken with deep grief for his absence and failure to die with his master which were unworthy of himself, his family and his master. He therefore renounced worldly life and went to the Ganges. Having bathed in the celestial river, he wandered back to the south and reached Tiruvorriyūr which was famous for its religious and spiritual associations. There he entered a cave called after Nirañjanaguru, the head of affairs at Tiruvorriyūr. He attained spiritual enlightenment there<sup>2</sup> and emerged as a *siddha*. Gradually the cave rose to importance and was converted into a regular *maṭha*. Assuming the spiritual name Chaturānana Paṇḍita, the ex-general Vaḷabha began to administer this *maṭha*, as also the affairs of the temple. Thus did position and authority, which he had once renounced, come back to him, he succeeded to the important place previously held by Nirañjanaguru as the head of affairs at Tiruvorriyūr, and it is as the head of his own *maṭha*, that our general, now Chaturānana Paṇḍita, made an endowment which was the occasion for setting up this inscription.

The Tamil part of the inscription which follows mentions the 20th year of (the reign of) Kaṇṇaradēva, the victor over Kāñchi and Tanjore, and says that Tiruvorriyūr was in the division called Puḷaṅ-kōṭṭam;<sup>3</sup> and adds that, for the purpose of the conduct of worship on every Avittam, his natal constellation, Chaturānana Paṇḍita Bhaṭāra of the *maṭha*, gave to the Lord an endowment. The actual mention of the gift is lost and the major part of the epigraph in the Tamil portion is taken up by an enumeration of the details of articles and persons required for the service.

It is possible to reconstruct the full civil name of Chaturānana Paṇḍita from a close interpretation of the first verse. The verse calls him Vaḷabha and son of the chief of Vallabharāshtra; therefore Vaḷabha seems to be only a form of Vallabha, which is the name taken after his *Rāshtra*. His father is called Rājaśekhara which means also, by *double entendre*, Śiva (the moon-crested god); and Vaḷabha is said to have been born to Rājaśekhara, even as Guha to Rājaśekhara, i. e., Śiva. The completion of the rhetoric here requires that Vaḷabha also had a personal name meaning Guha or Subrahmaṇya, and that was, in all probability, Kumāra.

<sup>1</sup> See *An. Rep. of the A.S.I.*, 1905-6, p. 181. Venkayya says that several of the Tiruvāmanallūr inscriptions mention natives of Malabar among the servants of Rājāditya, and gives in the footnote the names of six such Malayālis. See also, *S. I. I.*, Vol. II, p. 386, verse 8; and K. A. N. Sastri : *Colas*, I, pp. 162-3. According to Venkayya (*loc. cit.* p. 182) Rājāditya's mother Kōkkilāṇaḍigaḷ was the Kēraḷa princess married by Parāntaka I (see also *A. R. on S. I. E.* 1912, p. 56). but according to Prof. Nilakanta Sastri (*Colas*, I, p. 162), it was Aruñjaya's mother who was a Kēraḷa princess.

<sup>2</sup> That is, in the cave. The word used in the text is *gahva* which means 'a depth', 'an inaccessible place' See *Vāchaspatya* and Apte. It has thus been taken in the sense of cave.

<sup>3</sup> The village of Puḷai or Poḷai is about seven miles to the west of Tiruvorriyūr in the Chingleput District.

The suggestion Kumāra is based on the identification, which I am disposed to make, of this general of Rājāditya, with Vellaṅ-Kumāra or Vellaṅ-Kumāraṅ, a Kēraḷa general of Rājāditya who figures in two inscriptions<sup>1</sup> of the Śiva temple at the village of Grāmam in the Tirukkōyilūr taluk of the South Arcot District. The date of one of these corresponds to A.D. 943 and it has been edited by Venkayya.<sup>2</sup> From this inscription, we learn that this Kēraḷa general was called Vellaṅ-Kumāraṅ, that he hailed from Puttūr or Navāgrahāra, more fully Nandikkaraipputtūr, in Malai-nāḍu, that he was an eminent Malayāli (*Uttamaḥ Kēraḷānām*), that he was the grand-general of Rājāditya (*avichalita-chamūnāyaka* and *Perumpadai-nāyakar*) and that he built the Śiva temple at Maḷigrāma or Tirumuḍiyūr on the banks of the Pennār.<sup>3</sup> Earlier, in A.D. 935-6, the same Vellaṅ-Kumāra had made a gift of sheep for a lamp in the same temple, as can be seen from the other inscription in the same place,<sup>4</sup> and there he is described as the *Mūla-bhṛitya* of Rājāditya<sup>5</sup> which may mean that he was the general of the permanent and personal forces of that prince.

Now, we can see that both Vaḷabha of our inscription and Vellaṅ-Kumāra of the two Grāmam inscriptions are described as very intimate generals of Rājāditya.<sup>6</sup> Secondly both are described as natives of Kēraḷa. In our record, he is described as the son of the chief of the Vallabharāshṭra in Kēraḷa, i.e. Vaḷḷuva-nāḍu in Malaināḍu; and in the Grāmam inscriptions, he is said to have hailed from the village of Nandikkaraipputtūr in Malai-nāḍu, i.e. Kēraḷa. From an inscription of the 18th year of Rājārāja I,<sup>7</sup> at Nandikkaraḷ we learn that Nandikkaraḷ was taken as belonging to Vaḷḷuva-nāḍu. Thirdly, he is called Vaḷabha in our inscription after his *Rāshṭra* and I think, Vellaṅ in the name of Vellaṅ-Kumāraṅ of the Grāmam inscriptions, is only a form of Vallabhan.<sup>8</sup> Fourthly, as I have already pointed out, the rhetorical implications of the first Sanskrit verse of our inscription require the assumption of a word meaning Subrahmaṇya or Guha as part of the

<sup>1</sup> Nos. 735 and 739 of 1905 of the Madras Epigraphical Collection.

<sup>2</sup> *An. Rep. of the A.S.I.* 1905-6, pp. 171 ff.

<sup>3</sup> *An. Rep. of the A. S. I.* 1905-6, p. 182.

मौलिः पुत्तूरजन्मा कलिबलजयिनामुत्तमः केरलानाम्

राजादित्यस्य साक्षाद्विचलितचमूनायको माधुरान्तेः ।

मौलिप्रामेऽधिपेष्णातटधरणिशिलामन्दिरं मन्दराभं

माहादेवं महाश्रीः स्थिरतरमकरोदत्र वेल्लकुमारः ॥

नदीस्थलीकृतनिरतेः शिवास्पदं शिलास्थलीमभिरतये पुरद्विषः ।

निजामिमां धियमिव सुप्रतिष्ठितां कुमार इत्यकृत नवाग्रहारजः ॥

<sup>4</sup> No. 739 of 1905 of the Madras Epigraphical Collection.

<sup>5</sup> [In the other record at the place (No. 735 of 1905 of the Madras Epigraphical Collection) edited by Mr. V. Venkayya, he is called the *Mūla-bhṛitya* of the Chōlas (*sōlargaḷ mūla-bhṛityar*).—Ed.]

<sup>6</sup> The expression in our record *Prakata-tara-guru-snēha-sāmanta-bhāvam* compares with the *Avichalita-chamūnāyaka*, *Mūlabhṛitya* and *Perumpadaināyaka* of the Grāmam inscriptions.

<sup>7</sup> *Trav. Arch. Ser. Vol. I.*, pp. 291-2.

<sup>8</sup> Vaḷḷuva is a well-known Tamil form of Vallabha; that in Malayalam, Vallabha becomes *Vella* can be seen from the old list of Sanskrit Malayalam equivalents in personal names published in the *Journal of the Travancore University Oriental Mss. Library*, IV. iii. Oct. '48, p. 45, Mss. Notices and Studies, verse 15.

general's name ; and it may well be Kumāra. Fifthly, and this is only of cumulative value, the Grāmam inscriptions are in a locality over which Rājāditya was Viceroy, and it is natural that his general of the Tiruvorriyūr inscription was also in the same place.<sup>1</sup>

Unfortunately, the inscriptions afford no clue to know his caste ; in one of the Grāmam inscriptions, his native place is called *Navāgrahāra* ; we do not know if we can put too much meaning into the word *Agrahāra* and suggest that he was a Brāhmaṇa. But the general impression left by a consideration of his life and career is clearly in favour of taking him to be of high caste.

The descriptions of the positions occupied by the general, which have been noted above, show him to have been an intimate guard of the king and a general of his chief forces. The last we hear of him as a Chōḷa commander in the Tirumuṇaiippādināḍu is in 943 A.D. ;<sup>2</sup> next, he figures at Tiruvorriyūr as a *Maṭhapati*, in the eighteenth year of king Kṛṣṇa III, i.e., in A.D. 957.<sup>3</sup> From his second record at the latter place, i.e., the present inscription, dated in A.D. 959, we learn that his absence from the scene at Takkōlam led him to renounce worldly life. Where he was between the years 943 and 949, the date of the battle of Takkōlam, what his pre-occupation was and why he could not be by his master's side on the occasion of the fatal engagement are more than what we can say or suggest at present. But one thing is certain, viz., the alleged treachery of Chaturānana Paṇḍita and his turning a spy of the Rāshtrakūṭa king, etc.,<sup>4</sup> is, as Prof. Nilakanta Sastri says, "a most baseless conjecture."<sup>5</sup> The misunderstanding was inspired not only externally by Fleet's wrong translation of the passage in the Āṭakūr inscription but also internally by the wrong import attached to the word *Vallabha* occurring in the first verse of our inscription. *Vallabha* refers to the general's father as the chief of Vallabha Rāshṭra i.e., Vaḷḷuva-nāḍu, (- - *Vallabha-samāhvaya-rāshṭra-nāthāt*) in Keraḷa, and not to the Vallabha Rāshtrakūṭa.<sup>6</sup>

<sup>1</sup> That this identification had also suggested itself to Prof. Nilakanta Sastri may be seen from his remarks "One wonders if this man (Chaturānana Paṇḍita) was the same as the Kēraḷa general of Rājāditya who built the Śiva temple at Grāmam . . . ." (*Colas*, Vol. II, Pt. i, p. 496, f.n. 71).

In his short account of Chaturānana Paṇḍita (*Colas*, Vol. II, Pt. i, p. 496), Prof. K. A. Nilakanta Sastri says that this general 'came to be closely associated with king Rājāditya as his *guru*, friend and *sāmanta*.' The expression in the inscription *Prakaṭatara-guru-snēha-sāmanta-bhāvam* means really that he became the general (*sāmanta*) of king Rājāditya by virtue of his great (*guru*) and very transparent (*prakaṭatara*) attachment (*snēha*) to the king. Prof. Sastri says also that 'in spite of their proximity, (italics mine) he did not have the pleasure of dying with his friend', and in support of this is found his citation in the foot-note *sannidhānāt hamarava-sukhaṃ*. As has been pointed out while drawing attention to the peculiarities of the writing in this inscription, an *avagraha* is omitted here, and the correct word is *asannidhānāt*—'owing to his absence (from the scene)'. If the negative *a* is not to be had there, the *sandhi* will not be *प्राप्तो सन्निधानात्* but will be *प्राप्तस्सन्निधानात्*. Further, a locative and not an ablative is needed for the sense 'in spite of'.

Further our inscription says that the general became a scholar even as a boy ; thus, though he became a military figure, he retained his scholarly and spiritual background, the full and eventual manifestation of which found a sufficient cause and occasion in the sad demise of his beloved master. That even as a general in Tirumuṇaiippādināḍu, he was of a spiritual bent can be seen in some of the descriptive attributes and fancies in the Grāmam inscription referring to his construction of the Śiva temple. The first verse describes him as *Mauliḥ . . . . . Kalibala-jayinām*—'foremost of the victors over the strength of the Kali age', and the second verse says that he erected for Śiva a temple, well established even as his own well-established mind.

*Śilāsthālīm abhiratayē puradvishah nijām imām dhiyam iva supratishṭhitām (akṛita)*

He was thus a *supratishṭhita-dhī* or more or less, in the language of the *Gitā*, *sthīta-prajñā*.

<sup>2</sup> No. 735 of 1905 of the Madras Epigraphical Collection.

<sup>3</sup> No. 177 of 1912 of the Madras Epigraphical Collection.

<sup>4</sup> See *A. R. on S. I. Epigraphy*, 1913, pp. 93-4 ; also *Journal of Oriental Research*, Madras, Vol. VI, pp. 229-235.

<sup>5</sup> *Colas*, Vol. I, p. 160, f.n.

<sup>6</sup> *Colas*, Vol. I, p. 444. The information in the summary of our inscription given here, "favourite of the Vallabha king" is also wrong ; not only wrong but contradictory to what Prof. Sastri had said earlier on p. 160, f.n.\*



We are told in our inscription that the general, after his return from the Ganges, had his initiation from the cave of Nirañjana-guru, who was the head of affairs at Tiruvoṛṇiyūr. From an inscription at Tiruvoṛṇiyūr<sup>1</sup> dated in the 19th year of Vijayakaṁpavarman, we learn that a Nirañjana-guru built the Śiva shrine at Tiruvoṛṇiyūr naming the shrine after himself as Nirañjanēśvaraṁ. Nirañjana-guru is here stated as playing a prominent part in the Tiruvoṛṇiyūr temple. The date of this record is, however, not known, for neither the exact identity nor the date of the Pallava Vijayakaṁpavarman is settled. That this Pallava king was connected with the Tiruvoṛṇiyūr temple is further evident from the name of another deity at Tiruvoṛṇiyūr, Kaṁpīśvaramuḍaiyār, mentioned in inscriptions.<sup>2</sup> Vijayakaṁpa's period extended over twenty-six years, and he is taken by some scholars as a contemporary of both Nṛipatuṅga and Aparājita;<sup>3</sup> this may, roughly speaking, place Kaṁpa somewhere round about 875 A.D. Nirañjana-guru, who built the shrine at Tiruvoṛṇiyūr in his 19th year, cannot be brought to a date later than 900 A.D. Anyway, he could not have been living at the time of the Chōla general's entry into the holy order. The Takkōlam battle was fought in A.D. 949 and the first inscription mentioning this general as head of a *maṭha* at Tiruvoṛṇiyūr is dated A.D. 957. Even allowing the shortest time for his journey to the Ganges and return to the south, say two years, we cannot suppose that he could have been at Tiruvoṛṇiyūr earlier than A.D. 951. Probably he took a longer time to return to Tiruvoṛṇiyūr; for one who had renounced life and had chosen the path of the passionless, there was no particular hurry and his hitting upon Tiruvoṛṇiyūr for stay and *sādhanā* could not have been according to any pre-meditated plan. I reconstruct the conditions under which he became a *siddha* differently from what they have appeared to be for others. The important word in the inscription, *guhā*, meaning *guhā*, should be properly understood. It may be by subsequent semantic shift, the word *guhā* in the Tamil Dictionary has come to acquire the general meaning 'abode of a recluse;' such an abode may be a monastery, a cave or any secluded place; a cave may be natural, excavated or artificially constructed; but a *guhā* especially when it is used in Sanskrit does not necessarily mean a *maṭha*.<sup>4</sup> Now, in the times of Vijayakaṁpavarman, there was a great Śaiva at Tiruvoṛṇiyūr named Nirañjana-guru who was an important figure in the temple. His habitation, or more probably the place where he had his *sādhanā* originally, was a cave or cave-like dwelling which during his time and afterwards became famous as the *Nirañjana-guhā*. When our general came to Tiruvoṛṇiyūr, he was an obscure aspirant; he saw a *guhā* there associated with a great *siddha* and which he therefore took to be highly efficacious for his own *sādhanā* also; he entered it, performed *sādhanā* inside for a considerable time and then emerged one day as a *siddha*. The *guhā* then became doubly sacred with the association of two *siddhas*, and devotees began to esteem it all the more. The new *siddha*, who had now assumed the name of Chaturānana Paṇḍita, continued to inhabit the same *guhā*, which by the attention paid by the public gradually grew in importance and was built over into a regular *maṭha* by the time of the visit of the Mānyakhēṭa merchant in A.D. 957.<sup>5</sup> If we interpret

<sup>1</sup> No. 372 of 1911 of the Madras Epigraphical Collection.

<sup>2</sup> A. R. on S. I. Epigraphy, 1913, p. 86.

<sup>3</sup> Above, Vol. XXIII, p. 146.

<sup>4</sup> See *Colas*, Vol. II, pt. 1, p. 498, f.n. 72. Chaturānana Paṇḍita as the name points is a Śaivite recluse; according to the canonical works of the Pāśupata sects, one of the prescribed habitats of a Śaivite recluse is a *guhā* which is explained as a cave; the mention of a cave is said in some texts to include man-forsaken buildings too, *sūnyāgara*; but nowhere is a *sādha* referred to as resorting to an established *maṭha* for his *sādhanā*. See *Pāśupata Sūtras*, Tri. Skt. Series, CXLIII, p. 116, and *Gaṇakārikā*, Gaek. Or. Series, XV, pp. 16-17.

<sup>5</sup> A. R. on S. I. Epigraphy, 1913, para. 17, page 94.

No. 371 of 1911 of the Madras Epigraphical Collection too literally *Tiruvorriyūr-ulaiyār-kōyilil-madamuḍaiya Chaturānana Paṇḍitanum*—we may suppose that the *maṭha* was within the temple.<sup>1</sup>

If, as has been supposed by some scholars,<sup>2</sup> Chaturānana had received initiation directly at the hands of Nirañjana-guru himself, we may expect the text and the wording of the inscription to have been different. As the wording of the inscription is, it is *gahva* or *guhā* that is emphasised and it is from the *guhā* (*gahvād ya āpta-vrataḥ*) that Chaturānana is said to have obtained his spiritual re-birth. In spirit, therefore, he was a pupil and successor of Nirañjana, but not in person.<sup>3</sup>

Chaturānana then established a monastery at Tiruvorriyūr whose successive heads came to be called Chaturānana Paṇḍitas after the founder. The following Chaturānana-Paṇḍitas are mentioned at Tiruvorriyūr in inscriptions belonging to different periods.

(1) Chaturānana-Paṇḍita I (Valabha or Vellaṅkumāra); of the time of Parāntaka I, Rājāditya and Kaṇṇaradēva.	Civil life at Grāmam	A.D. 935-6 <sup>4</sup> and 943 <sup>5</sup>
	Spiritual career at Tiruvorriyūr	957 <sup>6</sup> 959 <sup>7</sup>
(2) Chaturānana-Paṇḍita (of the time of Rājendra Chōla I)	Tiruvorriyūr	1043 <sup>8</sup>
	A certain architect Ravi built the <i>Vimāna</i> under his aegis	unknown <sup>9</sup> date
(3) Chaturānana-Paṇḍita (of the time of Kulōttuṅga Chōla).	Tiruvorriyūr	1077 <sup>10</sup>
(4) Chaturānana-Paṇḍita, (contemporary of Vāgīśa Bhaṭṭa, a Sōma-Siddhāntin; of the time of Rājādhirāja II)		1171-1172 <sup>11</sup>

<sup>1</sup> There is at present no trace of the Chaturānana-Paṇḍita *maṭha* at Tiruvorriyūr, either outside or inside the temple. The *maṭha*-like hall in the Sannidhi street very near the main *gōpura* of the temple having an image of Dakṣiṇāmūrti, Śankarāchārya, etc., is a very recent one, owing its origin to an Advaitic Sannyāsin, popularly known as Yōgīśvara, who was there some decades ago. This has nothing to do with the Chaturānana *maṭha*. There is also a local tradition in the place that to protect the purity of the priest, there used to be a cave passage between the priest's house on the northern main street to the east of the tank, and the temple, but such a passage, if it was there, must have been different from the *Nirañjana-Guhā*.

<sup>2</sup> T.N. Ramachandran : Vijayakampavarman. *JOR*, Madras. Vol. VI, pp. 224-235.

<sup>3</sup> Therefore, the whole argument of Mr. T. N. Ramachandran in his article that the Nirañjana-guru of Vijayakampa's time being the same as the Nirañjana-guru of our inscription, the date of Vijaya-Kaṁpavarman would come to 907-33 A.D. seems to be wrong. It is unnecessary to assume too long a period for the Nirañjana of Kaṁpa's inscription and the Chaturānana of Kaṇṇaradēva's inscription or to identify the latter with the Chaturānana of Rājendra Chōla's time. Having proposed this last identification, Mr. Ramachandran differentiates the Chaturānanas of the two Rājendra inscriptions, while the more natural assumption is to take these two as the same. It is acceptable to Mr. Ramachandran that the successors of the first Chaturānana-Paṇḍita were also called by the same name. See also above, Volume XXIII, p.145, f.n. 1.

<sup>4</sup> No. 739 of 1905 of the Madras Epigraphical Collection.

<sup>5</sup> No. 735 of 1905 of the Madras Epigraphical Collection.

<sup>6</sup> No. 177 of 1912 of the Madras Epigraphical Collection.

<sup>7</sup> No. 181 of 1912 of the Madras Epigraphical Collection.

<sup>8</sup> *S. I. I.*, Vol. V, No. 1354; No. 104 of 1912 of the Madras Epigraphical Collection.

<sup>9</sup> No. 126 of 1912 of the Madras Epigraphical Collection.

<sup>10</sup> *S. I. I.*, Vol. V, No. 1356.

<sup>11</sup> Nos. 403 of 1896, 371 of 1911 and 206 of 1912 of the Madras Epigraphical Collection.

From the description of the Chaturānana-Paṇḍitas in these inscriptions, we understand that though when the first Chaturānana made an endowment, he entrusted it with the *Sabhā* of Nara-siṃhamaṅgala, the Paṇḍita himself was also in charge of the affairs of the temple at Tiruvoṛṇiyūr. The record of the Mānyakhēṭa merchant at this place refers to *Maṭhapati* Chaturānana as bearing the office of Dharma.<sup>1</sup> Nirañjana-guru is described in the inscription<sup>2</sup> of Vijayakaṁpavarman as the lord of Tiruvoṛṇiyūr (*Tiruvoṛṇiyūr uḍaiya*) and in our own inscription as *Ādhigrāmapati*.<sup>3</sup> In similar terms, the inscription of Rājendra Chōḷa<sup>4</sup> refers to Chaturānana as one in charge of the temple and the *maṭha* at Tiruvoṛṇiyūr [*Tiruvoṛṇiyūr-tirumayānamu(m)maḍam(um)-uḍaiya*]. It was at Chaturānana's instance that Ravi built the *Vimāna* (*Chaturānana-chōḍitēna*) of the Ādhipurīśvara shrine.<sup>5</sup> In the time of Kulōttuṅga I, the Paṇḍita is entrusted with the scrutiny of the temple accounts.<sup>6</sup> The Chōḷa king Rājādhiraḷa II is stated to have attended the temple festival at Tiruvoṛṇiyūr with Chaturānana by his side,<sup>7</sup> and in another inscription of the same king we find the Paṇḍita ordering the recording of some gift left unrecorded.<sup>8</sup> The position of authority held by Chaturānana is borne out by the Sanskrit portion of the inscription<sup>8</sup> of Rājādhiraḷa II in which Chaturānana who looks into the accounts is expressly called *Vārēśah*,

वारेशचतुराननो मठपतिः स्थित्यर्थमालेखयत् ।

that is, head of the *Vāriyam* which was an executive committee functioning under the *Sabhā*.<sup>9</sup>

Mr. T. N. Rāmachandran says<sup>10</sup> that there was an order of *Sannyāsins* at Tiruvoṛṇiyūr to which both Nirañjana and Chaturānana belonged. This is not likely. There was no succession of Nirañjana but only one Nirañjana of Kaṁpavarman's time. Both Nirañjana and Chaturānana were Śaiva *gurus* and even as their names, which are different from the advaitic appellations ending in *Ātman*, *Ānanda*, etc., show, they had nothing to do with *Advaita*. That Śaṅkarāchārya visited the place and put down the *Vāmamārga* obtaining there is known from tradition ; what we actually know from the inscriptions is that so late as the time of Rājādhiraḷa II, one Vāgīśa Bhaṭṭa was there expounding *Sōma-Siddhānta*, quite in keeping with the Bhairava and Pāśupata traditions of the place. But this hardly means that other forms of worship and currents of thought did not join to build up the richness of the spiritual associations of Tiruvoṛṇiyūr. The tradition of Śaṅkara brought *Advaita* and the worship of Dēvī on refined lines ;<sup>11</sup> the tradition of *Vyākaraṇadāna*, revelation of grammar, shows the probability of the *upāsana* of *Śabdabrahman* attaining some importance at the shrine ; and above all, the hymns of the Śaiva Nāyanārs relating to Tiruvoṛṇiyūr show the growth, at the place, of the path of *Bhakti* to Śiva.

<sup>1</sup> No. 177 of 1912 of the Madras Epigraphical Collection : बिभ्राणे चतुरानने मठपती घम्या धुरम् ।

<sup>2</sup> No. 372 of 1911 of the Madras Epigraphical Collection.

<sup>3</sup> No. 181 of 1912 of the Madras Epigraphical Collection.

<sup>4</sup> *S. I. I.*, Vol. V, No. 1354.

<sup>5</sup> Nos. 105 of 1892 and 126 of 1912 of the Madras Epigraphical Collection.

<sup>6</sup> *S. I. I.*, Vol. V, No. 1356.

<sup>7</sup> No. 371 of 1911 of the Madras Epigraphical Collection.

<sup>8</sup> No. 206 of 1912 of the Madras Epigraphical Collection.

<sup>9</sup> *Colas*, Vol. II, Pt. i. pp. 281-5 on *Vāriyam*.

<sup>10</sup> *J. O. R.*, Madras, Vol. VI, p. 231.

<sup>11</sup> There is an image of Śaṅkarāchārya in the Gaulīśvara shrine here.

Besides the *matha* of Chaturānana-Paṇḍita, there were others called after Rājendra Chōla,<sup>1</sup> Tirujñānasambandha,<sup>2</sup> Nandikēśvara,<sup>3</sup> Kulōttuṅga-Chōla,<sup>4</sup> and Aṅgarāya<sup>5</sup> at Tiruvorriyūr. The *Rājendra-Chōla-maṭha* was evidently founded during the king's time. It was a *maṭha* for the *Māhēśvaras* and is referred to in inscriptions Nos. 127, 132 and 135 of 1912 of the Madras Epigraphical Collection. It was built by the wife of Prabhākara Bhaṭṭa of Merkalāpura in Āryadēśa, who became a resident of Tiruvorriyūr. It is clear that this *maṭha* must have been founded after the expedition of the king to the Ganges, for Prabhākara Bhaṭṭa and his wife from Āryadēśa, along with scholars and Śivāchāryas like Sarvaśiva Paṇḍita of the Tanjore temple, must have been brought from the north by Rājendra's generals on their return from the *Gaṅgā-vijaya*.

The *Nandikēśvara-maṭha*, reference to which is found in an inscription<sup>6</sup> of the third year of Vijayagaṇḍagōpāla (c.1238 A.D.), can be identified at the village even now on the north-western corner outside the temple.<sup>7</sup>

We may now proceed to discuss the details of the gifts mentioned in the inscription.

It says that for the conduct of the worship of Śiva at Tiruvorriyūr, Chaturānana-Paṇḍita entrusted the endowment to the assembly of Narasimhamaṅgala (*Narasimhamaṅgala-sabhām=ākālpam=agrāhayat*). The express mention of a different name Narasimhamaṅgala in connection with the *Sabhā* shows that the *Sabhā* was not exactly at Tiruvorriyūr. In the Tiruvorriyūr inscriptions<sup>8</sup> we find that the administrative affairs at Tiruvorriyūr were carried on by the *Sabhā* of the village of Maṅali, otherwise called Siṅga or Siṅhavishṇuchaturvēdimāṅgalam. In No. 372 of 1911 of the Madras Epigraphical Collection of the time of Vijayakaṅpa, though not styled as Siṅhavishṇuchaturvēdimāṅgalam, Maṅali figures as transacting through its *sabhā* important affairs at Tiruvorriyūr. It is clear from the epigraphs that the administrative *Sabhā* for Tiruvorriyūr was not at that place itself, but at Maṅali or Siṅhavishṇuchaturvēdimāṅgalam which is only two or three miles from Tiruvorriyūr.<sup>9</sup> It seems therefore very probable that the Narasimhamaṅgala of our record refers only to Maṅali. If this view is correct, Narasimhamaṅgala, which is the name in the earlier record, must be the proper name but which later came to be mentioned also as Siṅhavishṇuchaturvēdimāṅgalam. Siṅhavishṇu and Narasimha are not after all different names and the full name of king Siṅhavishṇu might have been Narasiṅhavishṇu.<sup>10</sup> In the introductory portion of the *Avantisundarikathā*, the king is mentioned as Siṅhavishṇu and in the *Āryā* uttered as a blessing by the Gandharva in which there is a vague but relevant *ślēsha* implied, the name

<sup>1</sup> Nos. 127, 132 and 135 of 1912 of the Madras Epigraphical Collection.

<sup>2</sup> No. 238 of 1912 of the Madras Epigraphical Collection. 15th year of Vijayagaṇḍagōpāla (c. A.D. 1250: See *Madras Epigraphical Report* 1890, May, p. 2.)

<sup>3</sup> No. 239 of 1912 of the Madras Epigraphical Collection.

<sup>4</sup> *Madras Epigraphical Report* 1913, p. 86. Fifty Saivas were fed here every day.

<sup>5</sup> No. 205 of 1912 of the Madras Epigraphical Collection of the time of Harihara II of Vijayanagara.

<sup>6</sup> No. 239 of 1912 of the Madras Epigraphical Collection.

<sup>7</sup> In the *Tiruvorriyūr-Purāṇam* (Canto 3, verse 8) we find that Nandikēśvara performed penance to see the dance of Śiva at Tiruvorriyūr on the banks of a *tirtha* (tank) to the northwest of the temple. The neighbourhood of the place now shows that there must have been a tank and other structures here.

<sup>8</sup> Nos. 102, 112, 128, 142, 156, 211, 223 of 1912 of the Madras Epigraphical Collection.

<sup>9</sup> In fact, the expression *Tiruvorriyūr-purattu-Manali* in inscriptions warrants our holding Maṅali as having been a part of Tiruvorriyūr. We may in this connection compare Palaiyanūr and Tiruvālangūḍu (near Arkonam); though the former village is about a mile from the latter place, the temple at the latter place is said to be situated at Palaiyanūr (No. 459 of 1905 of the Madras Epigraphical Collection).

<sup>10</sup> See also *Memoirs, Arch. Survey of India*, No. 26; and *S. I. I.*, Vol. XII, No. 17.

Narasimha occurs. The Tamil part of the inscription, if it was intact, might have thrown some light on this problem.<sup>1</sup>

From this association with the Pallavas, we may take that the Tiruvorriyūr temple developed greatly in Pallava times and became a famous centre of Mahāvratā Śaivas. That the lives of one of the minor Śaiva Nāyanārs, Kaliya Nāyanār and of Sundaramūrti Nāyanār, one of the Śaiva saints of the Pallava period, are associated with this temple would also show that the shrine had become famous in the Pallava times.

Our record says that Chaturānana arranged for a special service for the Śiva at Tiruvorriyūr. The deity meant is evidently the primary one in the central shrine, referred to as Ādhipurīśvara which is but a translation of the Tamil name Orriyūr-Uḍaiyār. The Tamil name *orri* and its Sanskrit synonym *ādhi* mean 'mortgage'; what story in the local *purāṇa* gave this name to the deity is not known.<sup>2</sup> Nor is it known if it was the central deity that was renamed Nirañjanēśvarattu-Mahādēvar by Nirañjana-guru, for, the subshrines and deities at Tiruvorriyūr are numerous.<sup>3</sup>

<sup>1</sup> The names Narasimhamāṅgala and Simhaviśnuachaturvēdimāṅgalam clearly show the association of the Pallavas with the shrine at Tiruvorriyūr and with its adjacent village, Maṅali. In the 12th canto of the *Tiruvorriyūr-Purāṇam*, we find an account of a Toṇḍaimāṅ of Kāñchī and what he did for the Tiruvorriyūr temple. The Toṇḍaimāṅ who was engaged in rounding up the chieftains Kurunbas, Kurunilamannar, who were harassing the people, had to encounter two of their chieftains, Bāṇa and Oṇa, in the northern direction, from where they were fighting with the help of Bhairava, the deity of their worship. Unable to stand against these, the Toṇḍaimāṅ sought the help of Viṣṇu at Tirupati, which being of no avail against the Bhūta sent by Bhairava, he sought the aid of Śiva at Tiruvorriyūr. With the help of the last mentioned, he could destroy the Kurunbas and in gratitude, Toṇḍaimāṅ erected a regular temple for the Śiva at Tiruvorriyūr with *vimāna*, *prākāra*, etc. What follows is interesting: the Toṇḍaimāṅ established 500 Śivaliṅgas and brought from the banks of the Ganges five hundred Brāhmaṇa *Mahāvratins*. For guarding the temple, he set up an image of a Vīramahākāḷi and in front of it a round stone (*vattappārai* in Tamil) having a *mantrachakra*; and this Kāḷi is evidently the one on the southern side of the central shrine now going by the name of Vattapaḷli-(a corruption of Vattappārai) Nācchiyār. The Toṇḍaimāṅ then consecrated here seven Kāḷis and Bhairavas and a *figure of Śiva in the form of a teacher of the Mahāvratins*. The last is evidently the image referred to as Gauḷīśvara or Gauḷīśvara found behind the shrine of Tyāgarāja, to the west, in the southern *prākāra*. Therefore Gauḷīśvara or Gauḷēśvara, like the Uttarāpathēśvara at Tiruchcheṅkittāṅguḍi, refers perhaps to the bringing of the worship and the followers of *Mahāvratā* from the north. It may be pointed out in this connection that both this Gauḷēśvara image and the image of Bhairava or Kshētrapāla in the northern *prākāra* appear old and may belong to later Pallava times.

<sup>2</sup> The available *Tiruvorriyūr-Purāṇam* not only does not contain any story to explain this name but says also that *Orri* in the name refers to the fact that floods subsided at this place. *Ādhi* in the name is taken as *Ādi* meaning 'primary'. In canto two (*Liṅḡtpatti-Sarga*) the *Purāṇa* says that the chief deity at Tiruvorriyūr is of the form of a painted plank (*chītraphalaka*), surrounded by Agni; the deity is hence called Phalakākāranātha. In a subsequent canto (eight) of the same *Purāṇa*, the story is told of how the serpent king Vāsuki became one with the deity, and from that arose another name of the deity, Paḍam-pakka-nātha, the Lord with the serpent's hood attached to His form. A stray verse of Kamban also points to the main deity being of the form of Valmika or anthill, for he refers to the Kāḷi there as the 'Goddess by the side of *maṇ* or earth (*valmika*)', Matpakkanācchiyār. Such Valmika forms of deity are known in other shrines too like Tiruvārūr and the painted plank referred to in the *Purāṇa* means a plank placed in front of the Valmika with some *chakra*. Instead of giving any detailed articles for the bathing (*abhishēka*) of the deity, our inscription simply mentions *Tirumeyppūchchu* or the oil essence of frankincense (*sāmpirāṅpittailam*) which is the usual substance with which a periodical sprinkling in lieu of *abhishēka* is given for Valmika-mūrtis. However, if Paḍampakkanāyaka is the name of the main deity in the form of a Valmika, there is a real difficulty in explaining the inscription 232 of 1912 of the Maoras Epigraphical Collection found at the basement of the Gauḷīśvara shrine which refers to Paḍampakkanāyaka as a stone-image (*silā-mayattirumēni*). Perhaps this latter refers to what is called *Ādhiliṅgam* which is said to be on the north of the Valmika-mūrti. In a late work (c.1800 A.D.), called *Sarvadēvacivilāsa*, containing descriptions of temples in Madras city and environs, this Gauḷīśvara is referred to as Tryambakēśa; and the deity of the central shrine is called Valmikanātha.

<sup>3</sup> We must suppose that what was originally an early Pallava structure was rebuilt by Nirañjana-guru towards the close of the Pallava period, and was again rebuilt by architect Ravi in Rājendra-Chōla's time. From the numerous and informative inscribed stones in the temple, it would indeed be an interesting work to reconstruct the original plan and subsequent growth and modification of the structure of the Tiruvorriyūr temple.

Some of the words in the inscription need explanation. By *Nishka* (1.11) we have to understand *Kalañju* and by *Mūsha* (1.12) *Mañjūḍi* and this interpretation gives us the interest as three *Mañjūḍis* per *Kalañju* which was the rate obtaining at Tiruvorriyūr as stated in inscriptions of those times.

Of measures of capacity, the inscription mentions the *Kāḍi* and *Nāli* with reference to rice, ghee and sugar. The *Kāḍi*, the Tamil Lexicon suggests, is the Sanskrit *Khāri*, which is a measure of grain, etc., equal to sixteen *Drōṇas*, a *Drōṇa* being equal to one or four *Āḍhakas*. As eight *Āḍhakas* now make a measure, the *Kāḍi* may mean two or eight measures, but in view of the fact that the rice offering mentioned is meant for a round of four services in the day (*nālu-pōḷḍaikku*), we may take *Kāḍi* as eight measures. The *Nāli* is mentioned by the Tamil Lexicon as a measure or one-fourth of a measure and here again, the former seems to suit our context.

Next to the rice offering mentioned as *Tiruvamirtu*, the inscription mentions another rice-offering called *Perumtiruvamirtu*, followed by a mention of ghee and sugar. The editor of the Tamil Lexicon thinks that the addition of *Perum* adds no significance, but I think *Perumtiruvamirtu* (1.16) or the grand rice-offering, for which ghee and sugar also are mentioned, is sweet rice offering called *Akkāraṇḍiśal*, a variety of *Sakkaraippongal*.

The *Tirumeyppūcchu* occurring in the inscription has already been explained as the oil essence of frankincense p. 300 f.n. 2.

*Dēvāramāṇis* (1.20) are reciters of the *Dēvāram* hymns. *Māṇi* is either a student or Brahmachārī (*Māṇavaka*, *Māṇāḱka*), and refers perhaps to the class of temple singers solely devoted to the recital of *Dēvāram* hymns,<sup>1</sup> at service time.

The expression *Pūśai kaṭṭuvāṇ* (1.21) may mean the person who arranges the things in order for the service, especially the assistant who brings the offerings from the temple kitchen.

I must now express my thanks to my friends who helped me in editing the inscription and preparing this article: Mr. M. Venkataramayya, Dr. N. Venkataramaiayya and Prof. S. Vaiyapuri Pillai and Mr. G. V. Srinivasa Rao and Mr. V. Venkatasubba Aiyar of the Epigraphy Officer, Madras.

### TEXT

- 1 [श्री]: श्रीराजशेखर इति प्र<sup>2</sup>[थि]त[र][f]भ[धा]न[त्]— — ◡ — ◡ ◡
- 2 ◡<sup>3</sup> नैर्भूवि केरळानाम्[1\*] नाथस्य वल्लभसमाह्वयराष्ट्रनाथात्
- 3 [स्या]तो गुणैस्समभवद्वृद्धभो गुहाभः<sup>4</sup> । [१\*] बाल्ये विद्यास्समस्त(स्ता)-
- 4 स्वयमधिगतवान् बाहुशाली विशालीभूतो<sup>5</sup>रस्थापितश्रीभुवन[हि]त-
- 5 ~~राजचोळदेशं~~ समेत्य [1\*] राजादित्यस्य राज्ञः प्रकटतरगुहस्नेहसाम-

<sup>1</sup> Inscriptions show that recital of these hymns in the temples was known even in later Pallava times and had become a regular feature from the time of Parāntaka I. See *Colas*, II, i, p. 476.

<sup>2</sup> After *pra* the letters are mostly damaged; parts of *t*, *bh* and *n* alone are seen.

<sup>3</sup> These seven letters are totally destroyed.

<sup>4</sup> Metre: *Vasantatilakā*.

<sup>5</sup> Read रस्था<sup>०</sup>. [The omission of the *visarj* here is in accordance with the *vārttikā*: खपरे शरि वा

- 6 न्तभावं यः प्राप्तो[s\*]सन्निधानात्सहमरणसुखं संयुगे तेन ना-  
 7 प्ततः<sup>1</sup> ।<sup>2</sup> [२\*] जात्यात्मान्वयतातभर्त्रसदृशं कर्मैदमित्पाकुलो वैलक्ष्येण  
 8 विरागतामुपगत<sup>3</sup>स्नातस्त्रिमागर्गम्भसि[।\*] आधिग्रामपतेर्षिरञ्जनगुरो-  
 9 र्गह्लाद्य आप्तव्रतस्तद्रक्षात्तमहाव्रतः पुनरधात्लक्ष्मीमिवानुव्रताम् ॥<sup>4</sup> [३\*]  
 10 नाम्ना श्रीचतुराननो मठधुरम् बिभ्रद्वनिष्ठाह्वये जन्मर्क्षे स महा-  
 11 बलिभ्रमकृते ओर्रि(र्रि)<sup>5</sup>यूरस्थितेः [।\*] शम्भोश्शुद्धसुवर्ण<sup>6</sup>निष्कशतकसि-  
 12 ष्कत्रिमाषद्वि<sup>7</sup>कम् ।<sup>8</sup> प्रत्यब्दन्नरसिहमंगलसभामाकल्पमग्राहयत्<sup>9</sup> ।[।४\*]  
 13 Kachchiyun-Taiñjayuñ-konḍa śrī<sup>10</sup> Kaṅṅaradē<sup>11</sup>varkku yāṇḍu irupa-  
 14 d=āvadu Pular-kōttattu-tiruvorriyūr maḍam-uḍaiya Chaturāṇa[ṇa]paṇḍita bha<sup>12</sup>tā[ra]-  
 15 r tām piṇanda aviṭṭaṇ<sup>13</sup>-tōṇum ba<sup>14</sup>li naḍappadarku[m] Dēvaṛkku tiruv-amird=ariṣi nā-  
 16 lu pōḷḍaikkku ariṣi oru kāḍikkum perun=tiruv-amirdiṇḍukku ariṣi paḍiṇāṇu-nā.  
 17 ḷikkun-neyy-amirdu nāḷikkun-śarkkarai nāḷikkum vāḷaiippaḷam paḍiṇā.  
 18 ṇiṇḍukkuñ-kariy-amidiṛkun-kāyattirḷkun-tayir-amidiṛkum-m-aḍaikkāy<sup>15</sup>=amidu n[ā]-  
 19 ṇpaḍiṇḍukku-tirumeypūchchukkun-dhū<sup>16</sup>pattirḷkun-ṇārupūviṛkum<sup>17</sup>=āga eṅk[ā]-  
 20 [ḍi] nā[ḷi] muṇṇāḷiyun dēvāramāṇigaḷ mūvarkkun=tirumaḍaip-paḷḷi aṭṭuvār iru-  
 21 [vaṛ]kum viṛak=iḍuvār=iruva[r\*]kkum pūśai=kaṭṭuvāṇ=oruvaṇu[kku]n tirumeliḷk=iḍuvār-  
 iruva[r\*]kku-  
 22 . . . . . [nā\*]lvarkkun=tiruv=alak=iḍuvār mūvarkkun=āga [ne]<sup>18</sup>

## TRANSLATION

[Verse 1] Of the chief of the *Rāshtra*, called Vallabha, of the well-known name Rājaśekhara (who was, . . . . .<sup>19</sup> to the lord of the Kēraḷa, was born Valabha, renowned through his excellences even as god Guha was born of the moon-crested Śiva.

<sup>1</sup> One letter is redundant here. Read °*ptak*.

<sup>2</sup> Metre: *Sragdharā*.

<sup>3</sup> Read °*तस्ना*°

<sup>4</sup> Metre: *Śārdūlavikrīḍita*.

<sup>5</sup> 'rr' non-Sanskritic sound written in Tamil.

<sup>6</sup> Needless duplication of *n*.

<sup>7</sup> Read °*द्विकम्*.

<sup>8</sup> Stroke unnecessary.

<sup>9</sup> Metre: *Śārdūlavikrīḍita*.

<sup>10</sup> *Śrī* written in Grantha.

<sup>11</sup> *dē* " "

<sup>12</sup> *bha* " "

<sup>13</sup> Read *aviṭṭam*.

<sup>14</sup> *ba* written in Grantha.

<sup>15</sup> Read *amidiṛkum=adaikkāy*: needless duplication of *m*.

<sup>16</sup> *dhū* written in Grantha.

<sup>17</sup> needless duplication of *m*: read *pūviṛkum=āga*.

<sup>18</sup> This *ne* may be '*nel*, meaning paddy, to be given according to the measure to be specified in the further missing portion, to the above mentioned persons.

<sup>19</sup> A word *bhuv* clear in this part of the verse is left untranslated, as it is not known with what other words it has to be taken.

TIRUVORRIYUR INSCRIPTION OF CHATURANANA PANDITA:  
20TH YEAR OF KRISHNA III.

2  
4  
6  
8  
10  
12  
14  
16  
18  
20  
22

The image shows a large, rectangular stone inscription with dense, ancient Tamil script. The text is arranged in approximately 22 horizontal lines. The script is highly stylized and difficult to read. The stone surface is dark and shows signs of weathering and erosion, particularly at the edges and between the characters. The inscription is set against a lighter, textured background. On the left side of the image, there are numerical markers from 2 to 20 in increments of 2. On the right side, there are numerical markers from 2 to 22 in increments of 2. The overall appearance is that of an archaeological find, possibly a record of a royal decree or a religious text.





[V2.] Himself having acquired in his boyhood all the lores, the valorous (*Valabha*), with the goddess of fortune established on his broad chest, devoting himself to the welfare of the world, came to the Chōla country, obtained the position of a general of king Rājāditya by virtue of his great and very transparent attachment (*to that king*), (*but*) could not, owing to his absence (*from the scene*), obtain the happiness of dying in battle along with the king.

[V3.] Perturbed (*in mind*) that this act (*absence and not dying with the king*) was unworthy of his class, his own self, family and master, he became, owing to indifference, bereft of all worldly attachment, bathed in the waters of the Ganges, had his initiation from (in) the cave of Nirañjana-guru, the head of Tiruvorriyūr (Ādhigrāma), and taking upon himself the sacred duty of maintaining that cave, he received back the goddess of fortune who was like one (*ever*) devoted to him.<sup>1</sup>

[V4.] Chaturānana by name<sup>2</sup> and bearing the burden of maintaining a monastery, he, for the purpose of continuation<sup>3</sup> of special worship to god Śiva at Tiruvorriyūr on the occasion of his natal constellation, the *Dhanishṭhā*, made the assembly of *Narasimhamaigala* receive till eternity a hundred pieces of pure gold with an interest of three *māshas* per *nishka* per year.

In the twentieth regnal year of Śrī Kaṅṅaradēva who captured *Kachchi* (Kāñchī) and *Tañjai* (Tanjore), *Chaturānana Paṇḍita Bhaṭārar* of the *Maṭha* at *Tiruvorriyūr* (*situated*) in the division called *Puḷar-kōṭṭam*, for the conduct of worship on every *Aviṭṭam* in which (*constellation*) he was born, (*provided for*) the Lord . . . . .

for one *kāḍi* of rice for the (*ordinary*) rice offering,  
 four times (*in the day*),  
 for sixteen *nāḷis* of rice for the special rice-offering,  
 for one *nāḷi* of ghee,  
 for one *nāḷi* of sugar,  
 for sixteen plantain fruits,  
 for curry (vegetables), and asafoetida,  
 for curd,  
 forty areca-nuts (*and betel leaves*),  
 for *Tirumeyppūcchu*.  
 for frankincense,  
 and for fragrant flowers eight *kāḍis*,  
 and at three *nāḷis* ;  
 for three *Dēvāramāṇis*,  
 for two cooks in the temple kitchen,  
 for two fuel-assistants,  
 for one person to assist during the temple service,  
 for two persons who smear the ground (*clean*) with cow-dung,  
 for four . . . . . (*and*)  
 for three persons who sweep with broomsticks . . . . .

<sup>1</sup> Having become head of a *maṭha*, position, power and pelf which he had once renounced, came back to him, as if they were wedded to him.

<sup>2</sup> *Dikshā-nāman*, name after becoming a *siddha*.

<sup>3</sup> The expression in Sanskrit here is rather unusual — '*mahā-bali-bhrama*'; there is no other reading possible: *bhrama* or revolving is taken by me as continuation or regular conduct (which is about the best meaning possible in the context). Compare *bali naḍappadarckku* in the Tamil part.

## No. 48—SRIRANGAM INSCRIPTION OF KAKATIYA PRATAPARUDRA ; SAKA 1239

V. VENKATASUBBA AIYAR, MADRAS

The subjoined inscription<sup>1</sup> is engraved on the south wall of the *Chandana-maṇḍapa* in the Raṅganātha temple at **Śrīraṅgam** in the Trichinopoly District. It is badly damaged ; lines seventeen and eighteen containing the donative portion are irretrievably lost. However, it has been possible to rescue the remaining portion by carefully removing the *chunam* that has accumulated through ages, by periodical whitewashing of the temple. Moreover, the inscribed surface shows a tendency to exfoliate, as the granite selected is not of the hard variety. In spite of these defects, the portion now preserved is valuable, as it notices the part taken by the Kākatiya king Paratāparudradēva in the Second war of Pāṇḍya Succession<sup>2</sup> which convulsed the Tamil land in the fourteenth century, bringing in foreign aid in support of the opposing parties.

It may be stated at the outset, that a duplicate for a portion of this inscription, consisting of seven lines, is found in the Jambukēśvara temple at Tiruvāṅgaikkāval,<sup>3</sup> close to Śrīraṅgam.

The language<sup>4</sup> of the present inscription is Telugu, but it is engraved in **Grantha**, a script better known in the locality. The date of the record is given as Śaka 1239, Piṅgaḷa, Chaitra, śu. 14, Monday, lunar eclipse, which corresponded to A.D. 1317, March 28, Monday.

As stated above, the portion containing the object of the grant is completely lost, but the last two lines indicate that some land or village was given as *sarvamānya*, evidently to the Raṅganātha temple at Śrīraṅgam. The introductory portion of the record states that while **Mahāmaṇḍalēśvara Kākatiya Pratāparudradēva-Mahārāya** was ruling from Oruṅgallu, **Dēvari-Nāyaka**, son of **Māchaya-Nāyaka** fitted out an expedition to the South against Pañcha-Pāṇḍya, defeated **Vīra-Pāṇḍya** along with **Malayāḷa Tiruvaḍi Kulaśēkhara** at **Tiruvadikuḥṅram**, and that he finally installed **Sundara-Pāṇḍya**<sup>5</sup> at **Viradhavaḷa**. This victorious event, Dēvari-Nāyaka celebrated by an endowment to the temple at Śrīraṅgam, as also to the one at Tiruvāṅgaikkāval.<sup>6</sup>

The Muhammadan historians Wassaf and Amir Khusrū point out that Malik-Kāfūr "was informed that the two Rais of Ma'bar, the eldest named Bīr-Pāṇḍya and the youngest Sundar-Pāṇḍya, who had up to that time continued on friendly terms, had advanced against each other with hostile intentions".<sup>7</sup> Our inscription states that the Kākatiya general restored Sundara-Pāṇḍya to power after defeating Vīra-Pāṇḍya and the Malayāḷa Tiruvaḍi. Further, an inscription from Poonamalle near Conjeevaram, in the Chingleput District, states that a Chēra king conquered Sundara-Pāṇḍya.<sup>8</sup> Evaluating these statements, it may be inferred that there was

<sup>1</sup> No. 79 of 1938-39 of the Madras Epigraphical Collection. During the recent renovation of the temple, a greater portion of this inscription is covered with cement plaster.

<sup>2</sup> For the first war of Pāṇḍya succession when the Chōḷa and the Singhalese kings espoused the cause of opposing parties, see above, Vol. XXI, pp. 186 ff.

<sup>3</sup> Published in *S. I. I.* (Texts), Vol. IV. No. 430. This inscription is only a fragment. It is also engraved in *Grantha* script.

<sup>4</sup> In this connection it may be pointed out that the Arulāḷa-Perumal temple inscription of this king (Pratāparudradēva) is in Sanskrit and Tamil (above, Vol. VII, pp. 128 ff). An inscription dated in Saka 1172 in which a merchant of Pandalāyani Kollan figures as donor is engraved in Tamil acknowledging the rule of the E. Gaṅga king Vira Narasiṅgadēva at Viśākhapatnam (No. 98 of 1909). There is also another inscription of the king from Guṇḍalūr, the language of which is Telugu, the script being Tamil (No. 619 of 1907).

<sup>5</sup> But the statement made in the *Cambridge History of India*, Vol. III, p. 487 that Sundara-Pāṇḍya was placed on the throne by Malik Kāfūr needs revision.

<sup>6</sup> See n. 3 above.

<sup>7</sup> Elliot and Dowson : *History of India*, Vol. III, p. 88.

<sup>8</sup> No. 34 of 1911 of the Madras Epigraphical Collection.

rivalry between the two Pāṇḍya brothers and that Sundara-Pāṇḍyas ought the help of the Kākatiya king, while Vira-Pāṇḍya resorted to Malayāla Tiruvadi. The present epigraph therefore is important inasmuch as inscriptional reference to this hostility between the Pāṇḍya brothers has not so far been found. These Pāṇḍya princes are mentioned by the historian Wassaf as the legitimate and illegitimate sons of Kulaśekhara, who by preferring the illegitimate Vira-Pāṇḍya to succeed him drove Sundara-Pāṇḍya to turn a parricide and establish his claim with help from outside. From the date A.D. 1317 of the present record, it may be inferred that Malik-Kāfūr's invasion of the south in 710 H. corresponding to A.D. 1310 was a general campaign for loot, and had no connection with the rivalry for power between the Pāṇḍya princes.

Vira-Pāṇḍya and Sundara-Pāṇḍya mentioned in our inscription may be identified with the Pāṇḍya kings of the names who bore the title Jaṭāvarman and whose dates of accession were A.D. 1296 and 1303 respectively. From Wassaf's statement, their animosity seems to have arisen lately, probably before A.D. 1317, the date of our record. Vira-Pāṇḍya's latest regnal year is 47<sup>1</sup> (46+1), corresponding to A.D. 1343, while that of Sundara-Pāṇḍya is 17,<sup>2</sup> carrying his reign to A.D. 1319, i.e. 2 years posterior to the date of our record. It will thus be evident that Vira-Pāṇḍya ultimately gained his object as the rule of his rival was short.

We shall first take up for consideration the connection of the Pāṇḍyas who were the supreme power in the Tamil land<sup>3</sup> with the Travancore country, known as Malai-nāḍu,<sup>4</sup> Malai-maṇḍalam or Vēṇāḍ. The Pāṇḍya kings who were in power towards the close of the 13th and the beginning of the 14th centuries were (1) Māravarman Kulaśekhara (A.D. 1268-1310), (2) Vikrama-Pāṇḍya (A.D. 1283-1296),<sup>5</sup> (3) Vira-Pāṇḍya (A.D. 1296-1343) and (4) Jaṭāvarman Sundara-Pāṇḍya (A.D. 1303-1319).<sup>6</sup>

Māravarman Kulaśekhara seems to have conquered Malai-nāḍu early in his reign, as some of the records found in the Tirunelveli District give him the titles 'the conqueror of Malai-nāḍu,'<sup>7</sup> Śēraṇaiveṇṇa,<sup>8</sup> Kollam-Koṇḍa,<sup>9</sup> etc. A Sanskrit inscription from Tirunelveli<sup>10</sup> mentions that he

<sup>1</sup> Pudukkottai Inscr., No. 440.

<sup>2</sup> Pandyan Kingdom, p. 214.

<sup>3</sup> According to Muhammadan historians, Ma'bar, i.e. the Pāṇḍya country extended from Kulam (i.e. Quilon) to Nilavar (Nellore) nearly 300 *pharasangs* along the sea coast and the king was called Dewar signifying 'the lord of the empire' (Elliot and Dawson: *History of India*, Vol. III, p. 32). Marco Polo who visited the coast of Tirunelveli in A.D. 1292 says that Ma'bar 'is the best of all the Indies and the finest and noblest province in the world' The Chinese annals contain a description of an embassy which the Pāṇḍyas sent to the Moghul emperor, Kublai-Khān in A.D. 1286 (*Tin. Dist. Gaz.*, p. 55).

<sup>4</sup> Malai-nāḍu roughly comprised the present Malabar district, Cochin and the northern portion of Travancore to the exclusion of Vēṇāḍ. Vēṇāḍ is taken to include the present Travancore State with its capital at Kollam (Quilon) and sometimes it is used as a comprehensive name to include the territories ruled by all the branches of the Vañchi dynasty. In the *Travancore State Manual*, Part 11, p. 292 it is stated that the whole country between the Western Ghats and the sea stretching up to Kollam in the north formed the territory of the Vēṇāḍ kings who were also known by the name 'Kūpakas'.

<sup>5</sup> His latest regnal year is 13 (No. 539 of 1916 of the Madras Ep. Collection).

<sup>6</sup> *Pandyan Kingdom*, p. 214. Pāṇḍya connection with the Chēra country is indicated even earlier during the reign of Māravarman Sundara-Pāṇḍya (accn. A.D. 1216) in a record of his mentioning Chēra Pāṇḍyadēva "who took the eastern country" from Tiruveṅgavāsāl in the Pudukkottai State (No. 235 of 1914 of the Madras Ep. Collection). A verse inscription from Chidambaram (No. 354 of 1913 of the Madras Ep. Collection) in which Sundara-Pāṇḍya is stated to have conquered Vēṇāḍu may be assigned to Jaṭāvarman Sundara-Pāṇḍya I (accn. A.D. 1251). A record of Jaṭāvarman Kulaśekhara with the introduction 'Pātala-vaṇitai' notices a Kēraḷa prince named Kōḍai Ravivarman as the brother-in-law of the king (No. 665 of 1916 of the Madras Ep. Collection).

<sup>7</sup> No. 698 of 1916 of the Madras Epigraphical Collection, dated in the 11th year.

<sup>8</sup> No. 126 of 1907 of the Madras Epigraphical Collection, dated in the 8th regnal year.

<sup>9</sup> *Ep. Rep.* for 1927, para. 42, page 91.

<sup>10</sup> No. 29 of 1927 of the Madras Epigraphical Collection. This record is assigned to the king of accn. A.D. 1190 in the *Ep. Rep.* for 1927, para. 41, but it is too early for a Pāṇḍya claiming victory over the Hoysala.

built the high *prākāra* wall of the local Nelliappar temple from the booty obtained from the Kēraḷa, Chōḷa and Hoysaḷa kings. The titles Kulaśēkhara,<sup>1</sup> Māṛavarman, etc., adopted by the Vēṇāḍ king Ravivarman are taken as indicating his subordinate position to the Pāṇḍya king

Vikrama-Pāṇḍya was the younger brother<sup>2</sup> of Māṛavarman Kulaśēkhara and an inscription from Chidambaram refers to his exploits in Vēṇāḍ.<sup>3</sup> In his *praśasti* beginning with the words *Samastabhuvanāikavīra*, etc., he is called 'the sun to the dense darkness of the Kēraḷa race'.<sup>4</sup> The Malayāḷam grammar *Līlātīlakam* mentions the defeat evidently of this king at the hands of the Kēraḷa ruler Kulaśēkhara Ravivarman who subsequently married the daughter of the Pāṇḍya king.<sup>5</sup> A verse quoted in the same work ascribes to this Pāṇḍya king victories over Muhammadan whose cavalry he defeated and pursued.<sup>6</sup>

Vīra-Pāṇḍya, according to Muhammadan historians, was the son of Māṛavarman Kulaśēkhara I whose choice of succession to the Pāṇḍya throne fell on this prince in preference to his natural son Sundara-Pāṇḍya. The order of succession of Pāṇḍya kings in the region surrounding the present village Tiruvēndipuram<sup>7</sup> in the South Arcot District is given in an inscription as (1) Perumāḷ Sundara-Pāṇḍyadēva, (2) Perumāḷ Vikrama-Pāṇḍyadēva, (3) Perumāḷ Vīra-Pāṇḍyadēva and (4) Jaṭāvarman Sundara-Pāṇḍyadēva;<sup>8</sup> while at Kāṭṭumannārkōyil in the same district it is given as: (1) Perumāḷ Sundara-Pāṇḍyadēva,

(2) Kulaśēkharadēva,

(3) Vīra-Pāṇḍyadēva and

(4) Jaṭāvarman Sundara-Pāṇḍyadēva (accn. A.D. 1303).

All writers<sup>9</sup> on Pāṇḍya-Kēraḷa relationship of this period suppose that the Vīra-Pāṇḍya who is mentioned in the Aruḷāḷa-Perumāḷ temple inscription<sup>10</sup> as having been defeated and driven into Koṅkaṇa and thence into the forests by Ravivarman Kulaśēkhara, is identical with the Pāṇḍya king of this name who ascended the throne in A.D. 1296. With this identification as the basis it has been postulated that this Pāṇḍya king was driven out of Kēraḷa and Koṅkaṇa, that he reappeared and raised a standard of revolt<sup>11</sup> in Kēraḷa against Ravivarman and in favour of his rival Udaya Mārttāṇḍavarman and that Ravivarman espoused the cause of Sundara-Pāṇḍya as against that of Vīra-Pāṇḍya.<sup>12</sup> But according to our interpretation of the present record, Ravivarman came to support Vīra-Pāṇḍya against Sundara-Pāṇḍya and as such Vīra-Pāṇḍya, the Pāṇḍya king, could not have been an enemy of the Kēraḷa king. Vīra-Pāṇḍya who sustained defeat at the hands of Ravivarman must therefore be not the Pāṇḍya king Vīra-Pāṇḍya of the name, but must be taken as some other prince whose identity is not evident.<sup>13</sup> Further, we find Ravivarman

<sup>1</sup> No. 350 of 1913 of the Madras Ep. Collection, belonging to Māṛavarman Tribhuvanachakravartin Vīra Kēraḷa *alias* Kulaśēkhara must be ascribed to Ravivarman. See also *Ep. Rep.* for 1914, para. 24. Mr. N. Lakshminarayana Rao drew my attention to several die-struck silver coins, round in shape, of a Vīra Kēraḷa found at Vagat-Ḥuḷam in the Tirunelveli District, which may be assigned to Ravivarman Kulaśēkhara. The legend on the obverse and reverse reads 'Śrī-Vīra Kēraḷasya' and 'Śrī Gaṇḍarāmkūśasya' respectively. [Mr. N. Lakshminarayana Rao assigns them to Vīra Kēraḷa of A. D. 1127. See *J. N. S. I.*, Vol. IX, pt. ii, p. 103.—Ed.]

<sup>2</sup> No. 462 of 1921 of the Madras Epigraphical Collection.

<sup>3</sup> No. 365 of 1913 do. do.

<sup>4</sup> *Ep. Rep.* for 1914, para. 20.

<sup>5</sup> *J. O. R.*, Vol. XII, p. 200.

<sup>6</sup> *Travancore State Manual*, Vol. II, p. 98.

<sup>7</sup> *S. I. I.*, Vol. VII, No. 761. The date of this record would correspond to A.D. 1312, July 24.

<sup>8</sup> *S. I. I.*, Vol. XII, p. 173.

<sup>9</sup> *New Ind. Ant.*, Vol. VI, p. 37; *Ep. Rep.* for 1914, para. 21; *T. A. S.* Vol. IV, p. 89.

<sup>10</sup> Above, Vol. IV, p. 146.

<sup>11</sup> *J. O. R.*, Vol. XII, pp. 200 and 201.

<sup>12</sup> *New Ind. Ant.*, Vol. VI, p. 37.

<sup>13</sup> The name Vīra-Pāṇḍya occurs in Koṅgu and Āḷupa genealogies in the second half of the 13th century and not about 1317 A.D., the date of our record.

assuming the Pāṇḍya title and names like Māra-varman,<sup>1</sup> Kulaśekhara<sup>2</sup> and Vīra-Pāṇḍya<sup>3</sup> which would indicate, either (1) that he wanted to consider himself a Pāṇḍya with rights to sovereignty in virtue of his having married a Pāṇḍya princess, or (2) his subordinate position, first under Kulaśekhara and thereafter under Vīra-Pāṇḍya, the then supreme rulers of the Tamil land. The former alternative is perhaps emphasised by Ravivarman's coronation on the banks of the Vēgavatī in the Madura District and by the presence of the emblem of a fish surmounted by an *aṅkuṣa* (the elephant goad) found engraved near his inscription in the Perumāl temple at Poonamalle.<sup>4</sup>

From our record we find that Vīra-Pāṇḍya was defeated by the Kākatiya general about A.D. 1317 but after the withdrawal of the Kākatiya forces, this Pāṇḍya king must have regained power, for his rule was acknowledged in the very next year, i.e., A.D. 1318 at Viriñchipuram.<sup>5</sup> not very far from Conjeeveram.

Wassaf is the only authority who states that Sundara-Pāṇḍya took refuge under the protection of Ala-ud-din of Delhi when his half-brother Vīra-Pāṇḍya collected an army in the middle of the year 710 H. and marched against him.<sup>6</sup> This statement has rightly been questioned by scholars,<sup>7</sup> as nothing is known<sup>8</sup> about the effects of Muslim help, if any, given in this connection on the relative position of the two royal brothers of the Pāṇḍya country. What we definitely know from the present inscription is that Sundara-Pāṇḍya received help from the Kākatiya ruler who was instrumental in restoring the Pāṇḍya king to power through his general. In gratitude for this help Sundara-Pāṇḍya made an endowment at Vṛiddhāchalam for a service instituted in the local Śiva temple called after the general Muppiḍi-Nāyaka.<sup>9</sup> Sundara-Pāṇḍya's inscriptions are found from the Tirunelveli District<sup>10</sup> in the south right up to Viriñchipuram<sup>11</sup> (North Arcot Dist.) in the north.

<sup>1</sup> *T. A. S.*, Vol. XI, p. 59.

<sup>2</sup> *T. A. S.*, Vol. IV, p. 90.

<sup>3</sup> *S. I. I.*, Vol. VI, No. 330 ; No. 344 of 1923 of the Madras Epigraphical Collection. Like Ravivarman, his successor in Vēṅṅāḍ, viz. Udaya Mārttāṇḍavarman had the name Vīra-Pāṇḍya (*T. A. S.*, Vol. IV, p. 90).

<sup>4</sup> *Ep. Rep.*, 1911, para. 40.

<sup>5</sup> No. 177 of 1939-40 of the Madras Ep. Collection, dated in Śaka 1239 and 21st year of Vīra-Pāṇḍya with the title Māra-varman which is evidently a mistake for Jaṭavarman. The details of date given in this record are correct for A.D. 1318, February 5 with the emendation śu. 3 for śu. 13. It may be noted in this connection that in the same village there is also an inscription of Sundara-Pāṇḍya (accn. 1303 A.D.) which combines Śaka 1227 with the 2nd regnal year (No. 189 of 1939-40).

<sup>6</sup> Elliot and Dowson ; *History of India*, Vol. III, p. 54.

<sup>7</sup> *Pandyan Kingdom*, p. 207 ; *J. O. R.*, Vol. XII, p. 198.

<sup>8</sup> Wassaf who describes Sundara-Pāṇḍya's visit to Delhi does not refer to any help rendered by the Sultan. The other Muhammadan writers do not also refer to this incident or to any expedition which the Sultan sent to the Pāṇḍya country after Malik Kāfūr's return. [A record of Jaṭavarman Śrīvallabha (*S. I. I.*, Vol. VIII, No. 247) states that Rājarājan Sundara Pāṇḍya invaded the country in alliance with the Muhammadans. Vide *Early Muslim Expansion in South India*, p. 89 and n. —Ed.]

<sup>9</sup> No. 72 of 1918. While reviewing this record in the *Ep. Rep.* for 1918, para. 50, it is stated that the elder brother of Sundara-Pāṇḍya made the endowment for the service instituted in the name of Muppiḍi-Nāyaka. This record dated in the 13+1st year of Sundara-Pāṇḍya would be assignable to 1316-17 A.D. I am inclined to interpret the words 'our elder brother' *nam-tamayānār* occurring in this inscription as referring to Muppiḍi-Nāyaka and not to any elder brother of the Pāṇḍya king. It is even suggested in *J. O. R.*, Vol. XII, p. 199, that this elder brother may be Vīra-Pāṇḍya himself. But Vīra-Pāṇḍya is known from the present record to be an enemy of the Kākatiya forces and he could not have made any endowment on behalf of his enemy. The text of this inscription runs :

Yāṇḍu 13-vadin edirām-āṇḍu Chittirai-māda mudal Uḷaiyir Tirumukunṇunḍaiya-Nāv unārkkku *nam-tamayānār* Prataparudradēva-Mahārāja-Pradhānigalil Muppiḍi-Nāyakkar pērāl nām kaṭṭina śandakkum, etc.

<sup>10</sup> No. 608 of 1915 from Malayaḍikuriēchi, dated in Śaka 1236 and 12th regnal year.

<sup>11</sup> No. 189 of 1939-40, dated in Śaka 1227 and 2nd regnal year.

The reason why the Kākatīya king Pratāparudra despatched an expedition to the south is easily guessed from the present inscription.<sup>1</sup> I have shown elsewhere<sup>2</sup> that about A.D. 1249 Kākatīya sway in the south extended as far as Conjeeveram during the time of Gaṇapati. The presence of the Kākatīya army near Conjeeveram was evidently resented by the Tamil people, as an inscription from Vēppaṅḡlam<sup>3</sup> near Conjeeveram mentions the wrongs done by this force. The Kākatīyas soon lost their foothold in the south, as the Pāṇḍyas under Jaṭavarman Sundara-Pāṇḍya I (accn. A.D. 1251) gained in power and extended their conquest in the north as far as Nellore, where the Pāṇḍya king claims to have anointed himself.<sup>4</sup> This Sundara-Pāṇḍya further signalised his victory over the Kākatīyas by issuing a new type of coin<sup>5</sup> depicting a boar on the obverse and the legend "Sundara-Pāṇḍiyaṅ" in Tamil on the reverse. When sometime later, another Pāṇḍya king, viz., Sundara-Pāṇḍya (accn. 1303) sought help, Pratāparudra<sup>6</sup> did not let slip the opportunity to re-establish Kākatīya power in the south. In the expedition sent by Pratāparudra, two generals Muppiḍi-Nāyaka<sup>7</sup> and Dēvari-Nāyaka took prominent part in the Tamil country, but it was left to the latter to reinstate Sundara-Pāṇḍya after defeating Vira-Pāṇḍya and Malaiyāla Tiruvaḍi Kulaśekhara.

This Malaiyāla Tiruvaḍi<sup>8</sup> Kulaśekhara is identical with Ravivarman Saṅgrāmadhīra *alias* Kulaśekhara, the king of the country round the present town of Quilon known as Vēṇāḍ.<sup>9</sup> He ascended the throne in A.D. 1299 in his 33rd year and was crowned on the banks of the Vēgavati at the age of 46, corresponding to A.D. 1312-1313, after subduing the Pāṇḍya and the Chōḷa countries.<sup>10</sup> His exploits are detailed in an inscription from the Aruḷāla-Perumāḷ temple at Little Con-

<sup>1</sup> See also *J. O. R.*, Vol. XII, pp. 202 ff.

<sup>2</sup> Above, Vol. XXVII, p. 195. Gaṇapati's inscription is found at Conjeeveram (*S. I. I.*, Vol. IV, No. 814) and his ministers Sāmanta Bhōja (*Ind. Ant.*, Vol. XXI, pp. 197 ff.), Kōṅ Kāṭṭaiyaṅ (No. 608 of 1919), and Brahma Śetti (*S. I. I.*, Vol. IV, No. 860) figure in the inscriptions at Conjeeveram.

<sup>3</sup> *S. I. I.*, Vol. VIII, No. 2.

<sup>4</sup> *Vide* his introduction beginning with the words "Samasta Jagadādihāra", etc., *S. I. I.*, Vol. V, No. 483.

<sup>5</sup> See Sir T. Desikachariyar, *South Indian Coins*; Plate III, Nos. 58 and 59. On the obverse of this coin is found a boar facing the proper right on a pedestal with the sun and the crescent moon above, while the reverse depicts two carps separated by a sceptre with the legend "Sundara-Pāṇḍiyaṅ" in Tamil; see also Prof. K. A. Nilakanta Sastri: *Proceedings, Indian History Congress*, 1938 (Allahabad), pp. 42-43.

<sup>6</sup> In this connection it may be mentioned that there is a stray verse in the *Tamiḷ Nāvalar Charitai* attributed to Kamban praising Rudra of Waraṅgal. There is a persistent tradition in the Tamil country stating that Kamban the poet of the Chōḷa court, went over to the Kākatīya king who accorded him all the honours due to a great poet. The colophon appended by the redactor of this verse explains that this verse was sung by Kamban when he went over to the court of Pratāparudra and when he was following this king as valet (*J. A. H. R. S.*, Vol. VII, p. 103).

<sup>7</sup> Above, Vol. VII, pp. 128 ff. Muppiḍi-Nāyaka's return from Kāñchi is recorded in a fragmentary inscription from Mallām in the Nellore District (No. 524 of 1908). This inscription registers a gift of land as *Yātrādāna* to the temple by Muppiḍi-Nāyaka, on his way back to Oraṅgal. He is said to have conquered the Pāṇḍya king, to have received elephants (from him) as tribute and to have entered Nellore on his way.

The *Veluḡōmāri-Vamśāvaḷi* gives a detailed account of the expedition sent to the south. Besides Muppiḍi-Nāyaka and Dēvari-Nāyaka, Pedda-Rudra (son of Muppiḍi), Erra-Dācha and Nalla-Dācha of the Rēcherla family, Prōlaya Vēma, founder of the Reḍḍi kingdom of Koṅḍaviḍu, Rudra of the Indulūri family and Bōlnēningāru *alias* Gōpālavaradhana who claims to have routed the Pāṇḍya king (No. 325 of 1915), also joined the expedition.

<sup>8</sup> *Tiruvadi* is a term applied to *saṁnyāsins*, gods and kings (*T. A. S.*, Vol. III, p. 31).

<sup>9</sup> Dr. Venkataramanayya is inclined to identify Malaiyāla Tiruvaḍi with Udaiya Mārttāṇḍavarman (*J. O. R.*, Vol. XII, p. 206), but this is not correct since the latter is not known with the name Kulaśekhara explicitly given in our inscription and also because he is not known for any exploit outside his country. A *śandēśa-kāvya* in Malayālam called 'Uṇṇuṇṇa śandēśam' describes Ravi as Vēṇāḍār-kōṅ (*New Ind. Ant.*, Vol. VI, p. 36). The *Travancore State Manual*, part 11, p. 294, states that "Vēṇāḍ extended at least as far as Quilon in the north, over the whole area between the mountains and the sea".

<sup>10</sup> Above, Vol. IV, p. 146.

jeeveram<sup>1</sup> and more can be gleaned from records found at Shermādēvi,<sup>2</sup> Kīl-Āmbūr,<sup>3</sup> Śuttamalli,<sup>4</sup> Śrīraṅgam,<sup>5</sup> Tiruppaṅgīli,<sup>6</sup> Tiruvadi,<sup>7</sup> Chidambaram,<sup>8</sup> Valuvūr<sup>9</sup> and Poonamalle<sup>10</sup> all lying outside his original territory. He is also known as the author of a drama called *Pradyumnā-bhyudaya* which is said to be enacted during the *Yātrōtsava* of Lord Padmanābha at Trivandrum.<sup>11</sup> His greatness as a scholar and as a liberal patron of learning is emphasised by the title 'Dakṣhiṇa-Bhōja,'<sup>12</sup> given to him in inscriptions.

Two points arising out of the Arulāḷa-Perumāl temple inscription of Ravivarman mentioned above require clarification, *viz.* (a) his coronation on the banks of the Vēgavatī in A.D. 1312-13 and (b) his stay at Kāñchī in his 4th year. Dr. Kielhorn has identified Vēgavatī with the river of the name that flows into the Pālār river near Conjeeveram, and the 4th year as corresponding to A.D. 1315-16.<sup>13</sup> On the lead given by this scholar subsequent writers on the subject have taken that Ravivarman was at Kāñchī from A.D. 1312-13, the date of his coronation, till A.D. 1315-16, the supposed date of the Arulāḷa-Perumāl temple inscription. The difficulty that confronts us here is that we find Vīra Champa at Kāñchī and Tiruvallam in A.D. 1314.<sup>14</sup> This Vīra Champa may be identified with the chief of the name with the surname Ediriliśōḷa-Śambuvarāya figuring as a subordinate of Jaṭavarman Sundara-Pāṇḍya (accn. A.D. 1303) who was restored to power according to our inscription, at Viriñchīpuram,<sup>15</sup> not far from Conjeeveram and Tiruvallam. If Ravivarman was the lord of the region round Conjeeveram about A.D. 1313, Vīra Champa could not have been there immediately thereafter without mentioning his overlord. The coronation in A.D. 1313 was not celebrated at Kāñchī, but on the banks of the river Vēgavatī in the Madura District.<sup>16</sup> The Sultanate at Madura had not by this time been established and between A.D. 1310 and 1326, the first and the second Muhammadan invasions<sup>17</sup> of the south, Ravivarman was free in the Tamil land. As suggested above, Ravivarman probably coveted the Pāṇḍya sovereignty which he evidently signalled by crowning himself in the heart of the Pāṇḍya country.<sup>18</sup> This coronation was celebrated in his 4th regnal year which must correspond to A.D. 1313, according to an inscription from Tiruvadi<sup>19</sup> which equates his 4th regnal year with Śaka 1235 and Kali 4414. When therefore Muppidi Nāyaka came to Kāñchī, his opponent in A.D. 1316 was not Ravivarman.

<sup>1</sup> Above, Vol. IV, p. 146.

<sup>2</sup> No. 671 of 1916 of the Madras Epigraphical Collection.

<sup>3</sup> No. 518 of 1916 do. do.

<sup>4</sup> No. 463 of 1909 do. do.

<sup>5</sup> Above, Vol. IV, pp. 148 ff.

<sup>6</sup> No. 172 of 1938-39.

<sup>7</sup> Above, Vol. VIII, pp. 8 ff.

<sup>8</sup> No. 350 of 1913. In this and subsequent references like this the nos. relate to the Madras Epigraphical collection.

<sup>9</sup> No. 54 of 1908.

<sup>10</sup> No. 34 of 1911.

<sup>11</sup> *Proceedings, Ninth All Ind. Orl. Con.*, p. 804.

<sup>12</sup> Above, Vol. VIII, p. 9.

<sup>13</sup> *Ibid.*, Vol. IV, p. 146.

<sup>14</sup> *Ibid.*, Vol. III, pp. 70-71. The records are dated in Śaka 1236.

<sup>15</sup> No. 189 of 1939-40. The date given here is Śaka 1227, 2nd year, Mina . . . . . Friday, which corresponds to A.D. 1306, Feb. 25, Friday.

<sup>16</sup> *Pandyan Kingdom*: p. 212 n.

<sup>17</sup> *Mys. Gaz.*, Vol. II, Part II, p. 1401.

<sup>18</sup> It has to be noted that Udaya Mārttāṇḍavarman, the successor of Ravivarman in Vēṇāḍ, counts his regnal year from A.D. 1313, the year in which Ravivarman was crowned on the banks of the Vēgavatī (*T. A. S.*, Vol. IV, p. 89). Udayamārttāṇḍa probably never expected Ravivarman back in Vēṇāḍ.

<sup>19</sup> Above, Vol. VIII, p. 8. The details of date given in this record are correct for A.D. 1313, Dec. 29, Saturday. The details given in another inscription of Ravivarman at Valuvūr (No. 54 of 1908), *i.e.*, 5th year, Tulā, Śu. 3, Saturday, Anīḷam, point to A.D. 1314, Oct. 12, Saturday as its date. From these two records, it may be inferred that Ravivarman calculated his regnal year from A.D. 1309, when probably he was crowned in Vēṇāḍ, *i.e.*, nine years after his accession to the Kēraḷa throne.



The latest regnal year of Ravivarman given in an inscription<sup>1</sup> from Tirunelvēli is 7, which according to our calculation would correspond to A.D. 1316-17. Ravivarman seems to have remained in the Tamil country<sup>2</sup> from A.D. 1312 to 1317 without returning to his native country, and by the latter date, we find his successor Udayamārttāṇḍa firmly established in Vēṇāḍ.<sup>3</sup> According to our inscription Ravivarman was defeated<sup>4</sup> at Tiruvadikunram. After this defeat which may be placed in A.D. 1317 he<sup>5</sup> disappears from history and is not heard of either in the Tamil country or in Kēraḷa.

Of the persons mentioned in the record, the Kākatiya king Pratāparudra is the most important. His seat of government was Warangal in the Nizam's Dominions where he ruled from Śaka 1215<sup>6</sup> to 1248.<sup>7</sup> The Kākatiya power reached the zenith of its glory during his reign. His dominion embraced the entire Āndhra country with the exception of Kaliṅga, and as shown above, he was able to extend his influence far into the Tamil country. During the Muhammadan invasion, he was taken captive, and according to one version is said to have died on the way by committing suicide, and according to another, to have returned to his country after escape and died thereafter about A.D. 1326.

Next in importance is Dēvari-Nāyaka, the donor. It is stated in the inscription itself that he was the son of Māchaya-Nāyaka who was an important officer in the Kākatiya court. This Māchaya was the king's *Gajasāhīni* and held the titles *Svāmīdrōhara-gaṇḍa*, *Immaḍi-Niśśaṅkavīra*, *Samayachakravarti*, *Kaliyugaivīrabhadra*, *Kīrtisamudra*, etc.<sup>8</sup> His son Dēvari-Nāyaka was equally famous and was governing the country round Mahādēvēcheṅḷa (modern Mācherla) in Śaka 1237,<sup>9</sup> just two years prior to the date of our inscription. He had the reputation of being the rescuer of the kingdom of Kāketa (Kākatiya) family.<sup>10</sup> In the *praśasti* of an inscription from Darsi<sup>11</sup> in the Nellore District, he is given the titles *Chalamartigaṇḍa*, *Svāmīdrōhara-gaṇḍa* and is praised for his generosity, piety, knowledge of politics and patronage of learned men. He is mentioned finally in Śaka 1241 in an inscription at Durgi<sup>12</sup> in the reign of Pratāparudra as making an endowment of land to the temples at Dāravēmula.

<sup>1</sup> No. 77 of 1927.

<sup>2</sup> There is, however, no evidence for the statement that Ravivarman had gone as far north as Nellore (*Cambridge Hist. of Ind.*, Vol. III, p. 487); *Trav. State Man.*, p. 104.

<sup>3</sup> *Trav. Archl., Ser.*, Vol. IV, pp. 89-90. Ravivarman's death did not take place in A.D. 1313, as suggested in the *Trav. State Man.*, pt. II, p. 117, and therefore the year of his death was not the same as that of the accession of his successor (*ibid.*, p. 118).

<sup>4</sup> The statement made in the *Trav. State Man.*, p. 108 about Saṅgrāmadhīra that 'no defeat has ever been recorded' must be revised.

<sup>5</sup> His name is associated with Kaṅṅanūr in the Kīl-Vembānāḍu and Poonamalle in the Chingleput district by surnaming them Raviveṅṅa-Chaturvēdimāṅḷam and Chēra-Pāṇḍya-Chaturvēdimāṅḷam respectively (No. 75 of 1927 and *Ep. Rep.* for 1911 para. 40).

<sup>6</sup> No. 545 of 1909.

<sup>7</sup> No. 308 of 1915.

<sup>8</sup> *Ep. Rep.* for 1910, para. 48.

<sup>9</sup> No. 586 of 1909.

<sup>10</sup> Above, Vol. IX, p. 330 and *Ep. Rep.* for 1910, page 109.

<sup>11</sup> Darsi 35, *Nellore Ins.*, Vol. I, p. 334.

<sup>12</sup> No. 574 of 1909.

<sup>13</sup> There is however one inscription from Tirukkaḍaiyūr in the Tanjore District mentioning an unsuccessful attempt made at partitioning the kingdom. This is dated in the 34th regnal year of Māṅavarman Kulasēkhara and the astronomical details given in it correspond to A.D. 1301, September 10, Sunday. This inscription notices a confusion (*kaḷagam*) brought about by the king making over a portion of his dominion to his younger brothers as *tiṅṅkai-vaḷakkam*. As a consequence the people were in distress and realising the futility of this course they migrated to other lands. The king thereupon gave way and resumed supreme authority, evidently cancelling the divisions when his people returned to their homes (A. R. No. 46 of 1906). From No. 462 to 1921, it is known that Vikrama-Pāṇḍya was one of the younger brothers of Māṅavarman Kulasēkhara. The confusion or rebellion in and around Tirukkaḍaiyūr about A.D. 1301 is not connected with the rivalry between Vīra-Pāṇḍya

“Pañcha-Pāṇḍya” referred to in our inscription must be taken to refer to the Pāṇḍya ruler in general and not to any co-regency of five equal rulers.<sup>13</sup> Neither the Pāṇḍya nor other records indicate the division of the kingdom into five separate units, though some later inscriptions by convention refer to the Pāṇḍyas as the ‘Five Pāṇḍyas’.<sup>1</sup> This is evidently due to the fact that the Pāṇḍyas are generally known as *Pañchavar* and are traditionally connected with the five Pāṇḍava brothers of the *Mahābhārata*. The words *pañchavar aivar*, i.e., Five Pāṇḍyas occur first in the *prasaṣti* of Kulōttuṅga-Chōla I<sup>2</sup> where he is given the credit of destroying the jungle which the “Five Pañchavas” had entered as refuge. The late Mr. Swamikannu Pillai<sup>3</sup> advocated the theory of simultaneous rule of the ‘Five Pāṇḍyas’, but this has been refuted by Robert Sewell<sup>4</sup> who came to the conclusion that “we must hold the evidence to be overwhelmingly in favour of a single monarchy, and that the theory of co-regency of five kings may be altogether set aside”. Considering the history of the Pāṇḍyas, the position taken up by Sewell is acceptable.

The identification of Viradhāvaḷam<sup>5</sup> where Sundara-Pāṇḍya is said to have been re-instated is a disputed point. The Arab historian Abulḥēda who lived about the time of our inscription tells us that the capital of the prince of Ma’bar who was a great importer of horses was called Biyyardāwal; but this was known as Bīrdhūl to Muhammadan historians of whom Amir Khusru states that it was the capital of Bīr-Pāṇḍi while Madura was the residence of his brother Sundara-Pāṇḍi.<sup>7</sup> Scholars have identified this place variously with Jayaṅḡḡaśōḷapuram<sup>6</sup> in the Trichinopoly Dist., Vṛiddhāchalam<sup>9</sup> and Marakāṇam<sup>10</sup> in the South Arcot District. That Viradhāvaḷam was an important city is known from a number of inscriptions found in the Pāṇḍya country.<sup>11</sup> An inscription from Aḷagarkōyil definitely locates this city in Uṛaiyūr-kūṛṛam, a sub-division of Teṅkarai Rājagambhīra-vaḷanāḍu.<sup>12</sup> This city has therefore to be looked for in the neighbourhood of Uṛaiyūr, a suburb of the present town of Trichinopoly. An inscription from Uyyakkōṇḍāṅ-Tirumalai<sup>13</sup> situated within four miles of Uṛaiyūr suggests the identification of this town with Viradhāvaḷam, for it records an endowment of land included in the *dēvandāna* of god Viḷumiya-Nāyanār, to “two images consecrated in the garden-land attached to the royal palace at Viradhāvaḷam. The construction of the temple here on a small eminence is peculiar.<sup>14</sup> The central shrine is built within a fortified area over a spacious closed *maṇḍapa* surrounded by numerous shrines and halls.

The village **Tiruvadikuṇḍram** where the Chēra king was defeated may be identified with the village of the same name in the Gingee taluk of the South Arcot District.

<sup>1</sup> Rudra of the Indulūri family is said to have defeated ‘the five Pāṇḍyas’ as also Annayadēva, the Brahman commander of Pratāparudra, belonging to the same family (*J. A. H. R. S.*, Vol. VII, p. 51 and *Proceedings of the Seventh All India Oriental Conference*, Baroda, pp. 588-89).

<sup>2</sup> The *prasaṣti* beginning with the words *Puṅḡi sūṇḍa puṅḡari* etc., *S. I. I.*, Vol. II, p. 236 and *S. I. I.*, Vol. III, p. 147: *Vide* also above, Vol. V, p. 104.

<sup>3</sup> *Ind. Ant.*, Vol. XLII, p. 166.

<sup>4</sup> *Ind. Ant.*, Vol. XLIV, p. 176.

<sup>5</sup> *Dāvakasa* in Tamil is a town or place of residence. Viradhāvaḷam may be explained as a military camp or a fortified town. An inscription from Pirāṇmalai (Ramnad Dist.) refers to 64 Ghaṭṭikai-dhavaḷam in connection with merchant guilds (*S. I. I.*, Vol. VIII, No. 442).

<sup>6</sup> *Foreign Notices of South India*, p. 214.

<sup>7</sup> Elliot and Dowson: *History of India*, Vol. III, pp. 90-91.

<sup>8</sup> *South India and Her Muhammadan Invaders*, p. 110.

<sup>9</sup> Yule; *Travels of Marco Polo*, Vol. II, p. 335.

<sup>10</sup> *J. A. H. R. S.*, Vol. XIII, pp. 1 ff.

<sup>11</sup> No. 319 of 1930: 182 of 1939: 381 of 1940: 258 of 1941: 242 of 1942. No. 348 of 1916 from Tiruvāliśvaram (Tirunelveli Dist.) mentions Virakā(dā)vaḷakkōttai, as a hamlet of Rājarāja-Erivarapattānam which was probably identical with Tiruvāliśvaram itself.

<sup>12</sup> No. 319 of 1930.

<sup>13</sup> No. 381 of 1940. This village was originally known in inscriptions as Nandivanma-mangalam, evidently after the Pallava king of the name and there flourished in this village in the 12th century A.D. a class of architects known as *Rathukāras* (*Ep. Rep.* for 1909, p. 95).

<sup>14</sup> This fortified temple played an important part in the Anglo-French wars in the 18th century A.D. (*Gazetteer of the Trichinopoly District*, Vol. I, p. 341).

## TEXT

- 1 Svasti[ | \*]Śrīman-Mahāmaṇḍalēśva-  
 2 ra Kāka[ti]ya Pratāparudradēva-Mahārāja(ju)lu Oru-  
 3 gallu nijarājadhānigānu prithivirājyam sēyuchu-  
 4 ṇḍagānu ā rāju nāyamkul-aina svasti [ | \*] śrīmatu Kākata-  
 5 rāyasthāpanāch[ā\*]rya Svāmidrōharagaṇḍa Māchaya-  
 6 Nāya[ni]gāri koḍukku(ku) Dēvari-Nāyanigāru dakshi-  
 7 ṇadēsamu Pañcha-Pāṇḍila minda daṇḍu vachchi ēnugulu  
 8 [moha]riñchina poṭṭilāṭṭanu<sup>1</sup> Tiruvadikuṇḍrā(ra)mu vīra-  
 9 kshē[trā]nanu Vīra-Pāṇḍininni Malaiyāla Tiruvaḍi Kul-  
 10 śē[kha]runinni vṛigamḍōli<sup>2</sup> ēnuku(gu)lānu sarvaśrījinigu<sup>3</sup>  
 11 [ni] Sundara-Pāṇḍini Viradhavaḷārāna sthāpyamu-  
 12 sēśi ā jaya[muhūrta]muna svasti śrī-Śakavarsha-  
 13 mbulu vēyinni [iru]nū[ṭa] muppai[tom]mi-  
 14 di [a]lku nē[ṭi] Pi[m]gaḷa-[sarivatsara] Chaitra  
 15 [cha]turdaśini Sō[ma]vāramunu [Sōma]graha[ṇa]-  
 16 puṇyakāla[mu]nandu ā Rudradēva-[Mahārājula]  
 17 & 18 damaged.  
 19 . . . kalāya sahitamu sarvamānyamu-gānu āchandrārkkka-  
 20 sthāyiganu yichehiri [ | \*] maṅgaḷa mahā-śrī śrī śrī ॐ  
 Svasti[|\*]

## TRANSLATION

Hail ! While the illustrious Mahāmaṇḍalēśvara Kākatiya Pratāparudradēva-Mahārāja was ruling the earth from his Capital (at) Oruṅgallu—that king's chief—Hail !—the glorious Dēvari-Nāyanigāru, son of Māchaya-Nāyanigāru, (entitled) Kākatarāyasthāpanāchārya (and) Svāmidrōharagaṇḍa, (having) undertaken an expedition to the southern territory against Pañcha-Pāṇḍya, faced the array of elephants in battle, routed Vīra-Pāṇḍya and Malaiyāla Tiruvaḍi Kulāśekhara (on the) battlefield at Tiruvadikuṇḍram, seized the elephants (and) all the wealth (and) established Sundara-Pāṇḍya at Viradhavaḷaram. (On) this victorious occasion—Hail !—the prosperous Śaka year one thousand two hundred and thirty-[nine], Piṅgaḷa . . . . . Chaitra, Chaturdaśi, Monday, lunar-eclipse, (for) . . . . . of that Rudradēva-Mahārāju, (he) gave as sarvamānya . . . . . to last as long as the moon and the sun endure. May it be auspicious ! Great prosperity ; Hail !

## No. 49.—KHANAPUR PLATES OF MADHAVAVARMAN

V. V. MIRASHI, AMRAOTI, AND Y. R. GUPTA, POONA

(1 Plate)

These plates were discovered in 1927 in the possession of Mr. Dadasaheb Mane at Khānāpur, the chief town of the Khānāpur tālukā of the Sātārā District of the Bombay Presidency. They were briefly noticed by Mr. Y. R. Gupta in the *Bhārata Itihāsa Samśōdhaka Maṇḍala*

<sup>1</sup> Read *poṭṭāṭṭanu*.<sup>2</sup> Read *virugamḍōli*.<sup>3</sup> The letters *ji* and *ni* seem to have been transposed by mistake. The correct reading would be *sarvaśrīni-  
[m\*] jī(jē)gu(go)ni*.

*Quarterly* (in *Marāṭhī*), Vol. VIII (1927), pp. 163 f., and again in the *Journal of the Bombay Branch of the Royal Asiatic Society* (New Series), Vol. IV (1928), p. 89. The plates are not forthcoming now. In view of their importance for the ancient history of Mahārāshṭra, they are edited here from photographs and impressions taken by Mr. Y. R. Gupte twenty-two years ago.

The grant appears to have originally consisted of **three plates** strung together by a ring, but the first plate and the ring together with the seal, if it had any, have long been lost. The second plate which is inscribed on both the sides, is irregularly broken at the top and the bottom with the result that two lines, one at the top and the other at the bottom, are almost completely lost. This plate was too brittle to yield an ink impression. Both the sides of it had, therefore, to be photographed. The third plate which is inscribed only on the inner side was in a good state of preservation. The photographs of the second plate and the ink impression of the third are reproduced here. Judging by the impression of the third plate, the plates appear to have been of the size 10·9" by 5·5". Their weight has not been recorded.

The **characters** belong to the southern alphabet. They have been boldly, but carelessly, incised, and resemble, in a general way, those of the grants of the Early Rāshṭrakūṭas discovered in Mahārāshṭra, with this difference that some letters like *ch*, *th*, *m* and *sh* show a notch at the base. The letter *b* has such notches all round, see, e.g., *Kadambatīrtham*, lines 16-17. The writer may have been a resident of the Āndhra country where such characters are seen in the records of the period.<sup>1</sup> As regards individual letters, we may note the rare initial *ai* in *aiśvaryyēṇa*, lines 3-4, the medial *u* which is generally shown by a curve turned to the right, see *bahubhir*-, line 2, and *chāturvvarṇa*, line 4, (but see in *bahusuvarṇa*, lines 2-3), the cursive medial *ō* in *kōśa*, line 21, and the bipartite *au* in *sārvabhaumasya*, line 3. *Kh* appears cursive in *Malakhēṭaka*, line 14, and *likhitam*, line 30; *chh* is written either horizontally as in *Chhandōga*, 1.8, or slantingly as in *āchhētā*, lines 26-27, and *dānāchhē(ch=chrē)yo*, line 23; *t* appears generally unlooped, but its looped form occurs sporadically, as in *sētōr*-, line 4; *d* in many cases shows a notch, see *daśa*, line 3 and *dāna*, line 6, being then indistinguishable from *ḍ*, see *Puṇḍari(ri)ka*, line 2; *s* has a peculiar cursive form in some places, see *śya* in *sārvabhaumasya*, line 3, and *tasya*, line 23.

The **language** is Sanskrit and, except for the benedictive and imprecatory verses at the end, the extant portion is in prose. The record is very carelessly written and contains several mistakes of grammar and orthography.<sup>2</sup> As regards orthographical peculiarities, the only points that call for notice are the use of *ri* for *ri* as in *-vabhriṭhē*, line 2, the reduplication of the consonant after *r* as in *chāturvvarṇa*, and the use of *chh* for *chch* as in *āchhētā*.

The inscription refers itself to the reign of **Mahārāja Mādhavavarman** who performed several *śrauta* sacrifices such as *Puṇḍarika*, *Bahusuvarṇa* and eleven others which are not specified.<sup>3</sup> He is said to have assumed the title of *Sārvabhauma* (Emperor) and resembled the sun in splendour and Indra himself in prosperity. He is eulogised as the mainstay (*sētu*) of the religious duties of the four *varṇas* and the four *āśramas*.

The plates register the grant, by this Mādhavavarman, of the village **Rēṭṭuraka** together with three *tīrthas* or fording places, viz., Vaikatīrtha, Tambatīrtha (or Stambhatīrtha) and Kadambatīrtha, and three *vāṭikās*, or hamlets, viz., Bēlavāṭikā, Kōlikāvāṭikā and Vaṭṭarikā. Rēṭṭuraka, the

<sup>1</sup> See, e.g., the Chikkulla plates of Vikramēndravarman II, above, Vol. IV, pp. 193-8, and plates.

<sup>2</sup> [See below, p. 316, note 8—Ed.]

<sup>3</sup> See, for instance, the description of the donees and of the village granted. The formal part of the grant has been composed in a slipshod manner.

[See below, p. 316, n 8 —Ed.]

donated village, was situated to the south-east of the river Kṛishṇavēṇā in a territorial division (*bhōga*) whose name is lost. It was bounded on the north-east by Machhadaryā, Dēvabhīryā and Sēnavaryā, on the south-east by the village Kōlikā and on the west by Malakhēṭaka. The grant was made on the occasion of Mahāvaiśākḥī or the full-moon day of Vaiśākha. No year of any era, not even a regnal year, is mentioned in connection with it. The donees were two Brāhmaṇas, viz., Bōlasvāmin of the Śālanākāyana *gōtra* and Kēśavasvāmin of the Bhāradvāja *gōtra*. Bōlasvāmin is described as a very pious Brāhmaṇa engaged in the six duties laid down for the members of his caste and intent on the performance of religious rites of the *Sanātanadharmā* enjoined in the *Śrutis* and *Smṛitis*. This is the earliest epigraphical mention of the term *Sanātanadharmā* which is so commonly used in these days. The charter was written by Śrīpāla who is described as a devout Kāyastha. This is perhaps the earliest mention of the Kāyastha caste.<sup>1</sup>

Though the present plates were discovered twenty-two years ago, no satisfactory attempt has yet been made to identify this Mādhavarman. The first plate which probably contained the name and description of the family and some of the immediate ancestors of the king has been lost. This makes the task of his identification very difficult. The description in the extant portion of the grant, however, affords a clue. It shows that this Mādhavarman was a very pious king who performed, *inter alia*, Puṇḍarīka, Bahusvarṇa and eleven other sacrifices whose names have, inadvertently been omitted.<sup>2</sup> He is also said to have attained the position of *Sārvabhauma*. The characters of the present grant show that this Mādhavarman flourished in the sixth century A.D. The only king in this period to whom this description could be appropriately applied was Mādhavarman I of the Vishṇukuṇḍin dynasty who flourished from about A.D. 510 to A.D. 560.<sup>3</sup> From the description of this king in his own grants and in those of his descendants, we learn that he was a staunch supporter of the Vedic religion. He performed a thousand *Agnishṭomas*, eleven *Āsvamēdhas* as well as several other *śrauta* sacrifices such as *Bahusvarṇa*, *Puṇḍarīka*, *Purushamēdha*, *Vājapēya*, *Shōḍaśin*, *Rājasūya*, *Prājāpatya*, *Prādhirājya* and others and attained *svārājya*.<sup>4</sup> A comparison of this description with that in the present plates would show that the sacrifices *Puṇḍarīka* and *Bahusvarṇa* are common to both the lists. Again, the eleven sacrifices which are

<sup>1</sup> According to D. R. Bhandarkar, the Sanjān grant of Amōghavarsha I (A.D. 871) and the Gurmha grant of Jayādityadēva (A.D. 870) are the earliest records mentioning the Kāyastha caste. [There is no indication in the present record that the term *Kāyastha* here stands for the caste of that name. Dr. D. C. Sircar draws attention to the five Damodarpur copper charters, four of which mention, among other officials, a *Prathama-Kāyastha*: see above, Vol. XV, pp. 130, 133, 139 and 142. The earliest of these records refers itself to the reign of Kumāragupta and is dated in the Gupta year 127 (=A.D. 446-7). I may add that the writer of the Gunaighar plate, of the Gupta year 188 (=A.D. 507-8), is one *Kāyastha* Naradatta, attached to the office of the external affairs (*sandhivigrah-ādḥikaraṇā*); *IHQ*, Vol. VI, p. 55. Here the term most probably denotes 'writer'. —Ed.]

<sup>2</sup> [See below p. 315, n 10—Ed.]

<sup>3</sup> Mirashi at first conjectured that he might have been of the Early Rāshtrakūṭa dynasty of Mānapura. *ABORI*, Vol. XXV, p. 46. He had then no access to the text of the record. Subsequent study of the text suggested to him the identification stated here.

<sup>4</sup> Both the Īpūr and Pulōmbūru plates of Mādhavarman I mention his performance of a thousand *Agnishṭomas* and eleven *Āsvamēdhas*: above, Vol. XVII, p. 336, and *JAHRS*, Vol. VI, p. 20. These sacrifices are also mentioned in the grants of his grandsons Mādhavarman II and Indravarman, above, Vol. XVII, p. 338, and Vol. XII, p. 134. Finally, the Chikkulla plates of his great-grandson Vikramēndravarman II give a long list of the sacrifices performed by Mādhavarman I, viz., eleven *Āsvamēdhas*, a thousand *Agnishṭomas*, *Bahusvarṇa*, *Puṇḍarīka*, *Purushamēdha*, *Vājapēya*, *Rājasūya* and others; *ibid.*, Vol. IV, p. 196.

not specified in the present grant, were in all probability *Aśvamēdhas*.<sup>1</sup> The conclusion is therefore irresistible that these two Mādhavavarman were identical. The present grant was thus made by the Vishṇukunḍin Emperor Mādhavavarman I.

This Mādhavavarman was a very powerful king. He married a Vākātaka princess<sup>2</sup> who was probably a daughter or some near relative of the last known Vākātaka Emperor Harishēṇa (circa A.D. 475-500).<sup>3</sup> The eighth chapter of the *Daśakumāracharita*, which probably contains a reflex of the events in the last period of the Vākātaka rule, shows that the Vākātaka Empire crumbled soon after the death of Harishēṇa owing to the imbecility of his successor and the treacherous defection of his feudatories.<sup>4</sup> Mādhavavarman I who rose to power about this time took advantage of the opportunity that had thus presented itself and extended his dominion far and wide. He performed no less than eleven *Aśvamēdhas* and thus attained a position of unquestioned supremacy in the Deccan. He is known to have overrun Dakṣiṇa Kōsala or Chhattisgarh and occupied for a time the capital (Śrīpura) of Trivara or Tivaradēva of the Sōmavamśī dynasty.<sup>5</sup> That he had annexed Mahārāshtra also can be conjectured from the description in the Ipūr plates of his grandson Mādhavavarman II as the lord of Trikūṭa and Malaya.<sup>6</sup> Trikūṭa is the well known name of the hill which borders the Nasik District on the west.<sup>7</sup> Malaya is the equally well known name of the southern portion of the Western Ghats.<sup>8</sup> In the absence of corroborative evidence this description of Mādhavavarman II was believed to be an empty boast. Prof. Hultzsch, for instance, remarked while editing the Ipūr plates that both Trikūṭa and Malaya were at a safe distance from the dominions of Mādhavavarman II although he claims to have ruled over them.<sup>9</sup> The discovery of the present plates which, as shown below, record the grant of a village in the Sātārā District, proves that Mahārāshtra was included in the empire of Mādhavavarman I.<sup>10</sup> It

<sup>1</sup> The number *ekādaśa* (eleven) in line 3 of the present plates can not be connected with *Bahusvarṇa*, for, firstly, *ekādaśa* is an adjective, not a noun like *sahasra*, and must therefore precede, not follow, *Bahusvarṇa*; secondly, *Bahusvarṇa* which is identical with *Bahuhiranya* (also called *Dūnāśa*) is a minor *ekāha* (one-day) sacrifice. See *Aśvalāyana-śrauta-sūtra*, XXII, 8, 26. There is no special point in mentioning that Mādhavavarman I performed eleven *Bahusvarṇas*. On the other hand, we get several references to the performance of eleven *Aśvamēdhas*: by the Vishṇukunḍin king Mādhavavarman I as shown above. [See below p. 316, n8—Ed.]

<sup>2</sup> See the expression *Vishṇukunḍi-Vākāta-vamśa-dvay-ālamkṛita-jaṇmanaḥ* in the description of Mādhavavarman I's son Vikramēndravarmān in the Chikkulla plates, above, Vol. IV, p. 196, text line 10.

<sup>3</sup> Mirashi: *Vākātaka Inscription in Cave XVI at Ajanṭa* (Hyderabad Archaeological Series: No. 14), p. 9.

<sup>4</sup> Mirashi: Historical Data in Danḍin's *Daśakumāracharita*, *ABORI*, Vol. XXVI, pp. 20 f.

<sup>5</sup> Both his Ipūr and Pulombūru plates refer to his dalliance with young ladies in the city of Trivara. For the identification of Trivara, see Mirashi's article on the Thakurdiyā plates of Mahā-Pravararāja, above, Vol. XXII, p. 19. For the location of the capital of Trivara or Tivaradēva, see Mirashi's article on the three ancient dynasties of Mahākōsala in the *Bulletin of the Deccan College Research Institute*, Vol. VIII, pp. 47 f.

<sup>6</sup> Cf. *Trikūṭa-Malay-ādhipatir* in the description of Mādhavavarman II.

<sup>7</sup> The recently discovered plates of Bhōgaśakti found at Anjanēri near Nasik mention *Pūrva-Trikūṭa-vishaya* (Eastern Trikūṭa District) in connection with certain taxes levied in favour of a temple situated in the Nasik District. This shows that Trikūṭa was the name of a hill which bordered the Nasik District on the west. See above, Vol. XXV, p. 232.

<sup>8</sup> *Ind. Hist. Quart.*, Vol. XXII, p. 315.

<sup>9</sup> Above, Vol. XVII, p. 338.

<sup>10</sup> One of the reasons for Mādhavavarman's conquest of Kuntala or Southern Mahārāshtra may have been the treacherous defection of the *Kuntalapati* when his liege-lord, the Vākātaka Emperor who was probably a brother-in-law of Mādhavavarman I was attacked by the king of Vanavāsī. See *ABORI*, Vol. XXVI, pp. 21 f. Again, the Vākātakas were probably allied matrimonially with the king of Dakṣiṇa Kōsala or Chhattisgarh, if the description in the *Daśakumāracharita* is historically true. Cf. *Kōsal-ēndrāt Kusumadhanvanō-sya mālā jātā*, said with reference to the boy prince of Vidarbha. (*Daśakumāracharita*, B. S. Series, p. 139). The ruling dynasty of Dakṣiṇa Kōsala was about this time overthrown by an ancestor of Tivaradēva. See *Bulletin of the Deccan College Research Institute*, Vol. VIII, pp. 47 f. [The authors of this article, after having identified the Mādhavavarman of the present charter with the Vishṇukunḍin Mādhavavarman I, have obviously been driven to the necessity of assigning such a vast empire to the otherwise little known dynasty of the Vishṇukunḍins. The identification, to say the least is not very convincing.—Ed.] Mādhavavarman I performed eleven *Aśvamēdhas*, which shows that he had a large kingdom. Even if the reading *śhōḍaśī* is accepted, the identification of this Mādhavavarman with the Vishṇukunḍin Mādhavavarman I does not fall to the ground. (Y. R. G.).

probably continued to be under the rule of the Vishṇukunḍins during the reign of his grandson Mādhavavarman II. As suggested elsewhere<sup>1</sup>, the extensive empire of Mādhavavarman I appears to have been divided after his death. The western portion including Mahārāshṭra and Karṇāṭaka was ruled by his grandson Mādhavavarman II, while the eastern portion comprising Kōsala, Kaliṅga and Āndhra was governed by his other grandson Indravarmān.

Mādhavavarman II or his descendants do not seem to have held Mahārāshṭra for a long time; for we find that the Rāshṭrakūṭas<sup>2</sup> of Kuntala who had laid low for a time soon raised their heads and turned out the Vishṇukunḍins. No other record of the Vishṇukunḍin dynasty has been found in Mahārāshṭra, nor are any references to their supremacy discovered in any records of the later members of that family. On the other hand, we know that in the beginning of the seventh century A.D. Southern Mahārāshṭra was ruled by Gōvinda who subsequently became an ally of Pulakēśin. That he probably belonged to the Rāshṭrakūṭa dynasty has been shown elsewhere.

As for the localities mentioned in the present grant, Rēṭṭuraka is Reṭare in the Karhād taluka in the Sātārā District. There are two villages of this name situated on the opposite banks of the Kṛishṇā. The village mentioned here is probably Reṭare Budrukh (Larger Reṭare), which lies to the south-east of the river Kṛishṇavēṇā or Kṛishṇā as stated in the present grant. Machhadaryā is now called Rajmāchī and lies 4 miles to the east of Reṭare Budrukh. Sēṇavaryā is probably Sheṇōlī, a station on the Miraj-Poona line of the M. S. M. Railway. Kōlikā which lay to the south-east is represented by modern Kolā, about 3 miles south-east of Reṭare Budrukh. Some of the hamlets situated in the vicinity of Rēṭṭuraka can also be identified. Bēlavāṭikā is Belvaḍe and Kōlikāvāṭikā Kōlavaḍe, both situated at a distance of 3 miles to the west. Vaṭṭarikā is Vāṭhār about 2 miles to the north-west, and Māllakhēṭaka is Malkheṭ about the same distance to the south-west. Of the tīrthas or fording-places, only Tambatīrtha can now be identified. It is probably Tambvē on the right bank of the Kṛishṇā about 3 miles south of Reṭare Budrukh. Kadambatīrtha may be Khubi on the left bank of the river, almost opposite Tambvā. Vaṅka-tīrtha can not now be traced.<sup>3</sup>

TEXT<sup>4</sup>Second Plate<sup>5</sup>; First Side

1 . . . . . [प] . . . [स्थित] . . . . . प<sup>6</sup> . . . . .

2 वा[स] ये(यो) बहुभिव्यञ्ज(ज्ञा)वभि(भु)चे स्नात्वा [भू]यश्चके(के)<sup>7</sup> पुष्करि(री)कबहुसु-

3 वर्णे(र्णे)कादश<sup>8</sup>याजिनः साख्यंभौमस्य भास(सा) भास्करस्य ऐश्व-

<sup>1</sup> Mirashi: Thākurdīyā plates of Mahā-Pravararāja, above Vol. XXII, p. 20.

<sup>2</sup> Mirashi: The Rāshṭrakūṭas of Mānapura, *ABORI*, Vol. XXV, pp. 46 f.

<sup>3</sup> The identifications of Bēlavāṭikā, Vaṭṭarikā and Tambatīrtha were first suggested by Gupte. See *BISMQ'* Vol. VIII, p. 164 and *JBRBAS* (N.S.), Vol. IV, p. 89. For all these villages see Degree Map No. 47 K.

<sup>4</sup> From the photographs of the second plate and ink impressions of the third, taken by Gupte twenty-two years ago.

<sup>5</sup> The first plate is not forthcoming.

<sup>6</sup> Only a few traces of letters in the first line are now left.

<sup>7</sup> In the absence of the portion on the first plate, these expressions can not be properly construed.

<sup>8</sup> The writer has formed *d* like *ḍ*. See *dāna*, l. 6, and *Chhandōga* and *disivēdo*, l. 8. [The reading appears to be बहुसुवर्णकडशयाजिनः; the intended reading was perhaps बहुसुवर्णकषोडशयाजिनः.—Ed.]

KHANAPUR PLATES OF MADHAVAVARMAN

i.a.



ii.b.





117.  
222  
24  
26  
28  
30  
22  
21  
20  
19  
30

(From Photograph)

- 4 व्येण स्वयमिन्द्रस्य चातुर्वर्ण्यं<sup>1</sup>चातुराश्रम्यधर्मकर्मसे[तो]म्मंहा-
- 5 राजश्रि(श्री)माधववर्म्मणो मतिरुत्पन्ना पात्रभूताभ्यां ब्राह्म-
- 6 णप्रवराभ्यां य[ज]<sup>2</sup>नयाजनाध्ययनाध्यापनदानप्रतिप्रहाया<sup>3</sup>
- 7 श्रुतिस्मृ<sup>4</sup>तिविहितसनातनधर्मक[र्म]निरताय द्विवेदप्रि (गृ)हि(हो)त<sup>5</sup>सहस्रशालंकायन-
- 8 [सगो]त्रछ (छ)दोगबोलस्वामिन(ने) ता(भा) रद्वाजसगोत्रद्विवेदो(दा)ह[र\*]णत्[ता]ति<sup>6</sup>
- 9 केशवस्वामिने च चतु(तुः)षष्टि
- 10 [दत्त] चतुर्गुण भाग.....कसं<sup>7</sup>व्रतः बा.....

Second Plate ; Second Side

- 11 दानप्रभृति स[र्वं].....
- 12 भोगे<sup>8</sup> योजनादक्षिणतः पूर्वोत्तरेण मछ[द]य्या देव-
- 13 भिर्या सेणवय्या पूर्व[तः] दक्षि[ण]भागे कोलिकानामग्रामः पश्चिमे-
- 14 न मलखेटकनामग्रामः हेतेषु<sup>9</sup> मध्ये षट्कर्महेतुक<sup>10</sup>यज्जा(जा)स्य-
- 15 [र्गा]पवर्गसिध्यर्थ<sup>11</sup> वाटिकाभिः सहितं निर्दिश्यते[।\*] कृष्णवेणापूर्व-
- 16 दक्षिणतः रेदुरकं नाम ग्रामः । वंकति(ती)र्थं तथा तंबतीर्थ(र्थ) कुदं-
- 17 बतीर्थं बेलवाटिका कोलिकावाटिका वटुरिका सर्वादानविशुद्धमताभिर्वाटि-

<sup>1</sup> Read चातुर्वर्ण्यं- See Vārtikā on Pāṇini V, I, 124.

<sup>2</sup> This ज has an extra prong.

<sup>3</sup> Read प्रतिप्रह—[Better प्रतिप्रहाय—Ed.]

<sup>4</sup> [This letter looks like स्त्रि which may be corrected into स्मृ—Ed.]

<sup>5</sup> द्विवेदगृहीत like द्विवेदाहरण in l. 8, seems to convey the donee's proficiency in two Vēdas.

<sup>6</sup> This and three expressions further on in lines 9 and 10 are unintelligible to us.

<sup>7</sup> This akshara is written above the line. [The reading is कसंख्यातः बा—Ed.]

<sup>8</sup> The name of the bhōga or territorial division is lost.


<sup>9</sup> Read एतेषां.

<sup>10</sup> Read हेतुक—.

<sup>11</sup> Read सि ddhya र्थं.

- 18 कैः(काभिः) संयुक्तं महावंशाख्यपौर्णमास्यामङ्ग(ङ्गि) त्रिभ(भा)गशेषं विधिवदुदक-  
 19 पूर्व्वं रेदुरकं दत्तमिति ॥ कल्पसहस्रसंख्यातो भट्टग्रामः उदकी-  
 20 .....[पिण्डद].....[द]त्त[\*].....तारं.....

*Third Plate*

- 21 वाप्यते पां(प)रा मूधि(वृद्धिः) तथा धर्मकोशवृधि(द्धिः) विपुलश्च(ञ्च) यज्ञः परि-  
 धावति । बहु-  
 22 भिर्व्वसुधा भुक्ता राजनेः<sup>1</sup> सगरादिभिः [1\*] यस्य यस्य यदा भु(भू)मिस्त-  
 23 स्य तस्य तदा फलं(लम्)<sup>2</sup> [॥१॥\*] स्वदत्तां परद[त्तां] वा यो हरेत वसुंधरां  
 (राम्) [1\*] षष्टि-  
 24 कल्पसहस्र(स्रा)णि विष्टायां जायते कि(कृ)मिः [॥२॥\*] स्वदत्तां परदत्तां वा यो  
 25 भु(भू)मि परिरष(क्ष)त्ति[1\*] षष्टिकल्पसहस्र(स्रा)णि स्वर्गलोके प्रमो-  
 26 [द]त्ति<sup>3</sup> [॥३॥\*] षष्टि वर्षसहस्राणि स्वर्गो तिष्ट(ष्ठ)ति भु(भू)मिदः [1\*] आ-  
 27 ध्ये(च्छे)त्ता चानुमंता<sup>4</sup> च तान्येव नरके वसेत(त्)[॥४[1] पूर्व्वदत्तां द्विजतिभ्यो यत्ना-  
 28 द्रक्ष द्यु(यु)धिष्ठिर [1\*] महम्महिमतां छेष्ट<sup>5</sup> दानाक्षेयोनुपालनं(नम्<sup>6</sup>) [॥५॥\*] तस्मा-  
 29 त्सर्व्वप्रयत्नेन पु(पु)र्व्वदत्तां वसुंधरां(राम्) [1\*] किच्छेपि<sup>7</sup> पालयेद्राजा पातकि(की) स्या-  
 30 न(क्ष) पालयन(न्) [॥६॥\*] कायस्थेन श्रि(श्री)पालेन लिखितमिति सत्यधर्मसंस्थितेन  
 श्रद्ध(द्धा)न्वितेन [1\*] 

<sup>1</sup> Read राजभिः

<sup>2</sup> The metre of this and the next five verses : *Anushtubh.*

<sup>3</sup> Read प्रमोदते

<sup>4</sup> Read चानमन्ता

<sup>5</sup> Read महोम्महीमतां श्रेष्ठ.

<sup>6</sup> Read च्छेयो—

<sup>7</sup> [The reading is किच्छेपि.—Ed.] Read कृच्छेपि

<sup>8</sup> This figure indicates the end of the record.

## No. 50—LODHIA PLATES OF MAHA-SIVAGUPTA ; YEAR 57

(1 Plate)

L. P. PANDEYA, RAIGARH

**Lodhiā** is a small village in the Sariā Pargana of the Sarangarh State, now a sub-division in the newly formed Raigarh District of the Central Provinces, 15 miles east of the town of Sarangarh. The village of Thakurdiā in the same sub-division, where a copper charter of king Mahā-Pravararāja of the Śarabhapura<sup>1</sup> family was unearthed in 1932, is about 15 miles to the west from Lodhiā on the other side of the hills, dividing the Sariā Pargana from the Sarangarh Pargana. About six miles to the north-east lies the big village of Sariā with its adjoining little village named Pujārīpālī, where there stand a number of ruined brick-temples and sculptured stone door-jambes, the former resembling, in style and architecture, the famous Lakshman temple at Sirpur (old Śrīpura) on the Mahānadī in the Raipur District of the Central Provinces, which was erected by queen Vāsatā,<sup>2</sup> the mother of king Mahā-Śivagupta Bālārjuna, the donor of the present charter. These ruined temples and carved pillars do suggest the existence of some famous town, now lost for ever, about 600 A.D. in the vicinity of Lodhiā. Within this village itself some *Śivaliṅgas* of polished stone, sculptured stone pillars, beautifully carved images and statues have been found and are preserved by the headman there. Two of the images represent Viṣṇu reclining on the serpent, and Nṛṣirāha tearing the demon Hiraṇyakaśipu. There is a heap of ruins about a furlong from Lodhiā, which discloses the fact that in olden days some fine structure stood there. Old tanks, wells and remains of what is called 'fort' with a moat within the village boundary all bear witness to its antiquity. The village of Bār or Bāyar, where a number of punch-marked silver coins were found about the year 1921, and which are deposited in the treasury at Sarangarh, is within three miles from Lodhiā.

The present plates were discovered at a depth of about two feet from the surface of the earth on July 11th, 1942, by one Dolo Gauda in the back-yard of his house in the course of digging earth while repairing the parapet wall of the yard (*kōlā*, to use the local term). They were produced before the headman of the village, Babu Vijaya Shankar, who is a member of the Mahā-Kōsala Historical Society of Bālpur, District Bilaspur, Central Provinces, and is interested in historical finds. The plates were then forwarded to the Police Station at Baremkela to which the village of Lodhiā is attached and were duly despatched to the office of the then Ruling Chief of Sarangarh State.

As soon as I came to know of this find, I addressed the enlightened Raja Bahadur Jawahar Singh Sahib, C.I.E., through whose kindness the set of plates complete with the seal, reached my hands on July 23rd, 1942.

I edit the charter from the original with the permission of the late Raja Bahadur in whose possession the plates then were<sup>3</sup> and to whom our Society is grateful for kindly sending them to us for decipherment.<sup>4</sup>

The charter consists of **three copper plates**, of which the first and the third are inscribed on one side and the second on both the sides. The writing on them is in a fair state of preservation.

<sup>1</sup> Above, Vol. XXII, pp. 15 ff.

<sup>2</sup> Above, Vol. XI, p. 185.

<sup>3</sup> They are now deposited in the National Museum of India, New Delhi.

<sup>4</sup> The contents of the record have since been noticed in the following publications: *Quarterly Journal of Mythic Society*, Bangalore, Vol. XXXVI, No. 1 (July 1945), pp. 1-4; *Proceedings and Transactions of the All-India Oriental Conference*, Twelfth Session, Vol. III, pp. 595-6 (1948); *Journal of Kalirga Historical Research Society*, Vol. II (September and December 1947), Nos. 2-3, pp. 121-24.

The weight of the three plates with the uncut ring is 255 *tolas*. They resemble the Mallār plates of Mahā-Śivagupta<sup>1</sup> in shape and size. The rims of the plates, like those of the Mallār plates, are not raised. The surface of the **seal** which is deeply counter-sunk, is divided into three parts. The upper part bears in relief the figure of a couchant bull with a *triśūla* in front. Close to the *triśūla* to the proper left side is seen one figure, which we may take for a horn (*śringa*) or a trumpet. To the right side is found the figure of a *kamaṇḍalu* or water-jar having some object on it which is not distinct. Below this comes the legend in two lines, which is separated from the device by two horizontal parallel lines. Below the legend is shown a large full-blown *lotus* flanked by two leaves.

The record consists of 32 lines, there being eight lines on each inscribed face. The letters are neatly and deeply engraved. Their average size is .4" in height. The **characters** are of the box-headed variety and closely resemble those on the Mallār<sup>2</sup> plates of the same king and on the Baloda<sup>3</sup> and Rājim plates<sup>4</sup> of Tivaradēva, the grand-uncle of the donor of the present plates. The peculiarities worth noticing here are : (1) The frequent use of medial *ri* instead of subscript *r* ; especially in the word *śrī* it is very conspicuous (lines 4, 13). (2) There is absolutely no difference between the signs of medial *ō* and *au*. Perhaps the same sign is used for both and we have to read it according to the context. See, e.g., *saurya* in line 3, *paurṇṇa-* in lines 10 and 32, *gauravāt* in line 28.

The **language** is Sanskrit, and with the exception of the customary benedictory and imprecatory verses at the end, the whole record is in prose. The first sentence is almost identical in wording with that found in the Mallār plates.

Like the Mallār plates, this charter also does not contain the name of the place of issue, but unlike them, it gives the **date** in the regnal year of the king in clear words and figures, which is 57.

The plates were issued by the illustrious **Mahā-Śivaguptarājadēva**, son of the illustrious Harshadēva, who was born in the lunar dynasty and was a devout worshipper of Mahēśvara (Śiva). They record the donation of the village **Vaidyapadraka** in the *bhōga* or sub-division of Ōṇī.

The donation was made for the offerings to and worship, with music, dancing and feeding, of god Śiva Isānēśvara enshrined in the temple at *Pattana Khadīrapadra-tala*, and for the repairs and maintenance of that structure. It was made on the full-moon day of Kārttika.

This Mahā-Śivaguptarāja, son of king Harshagupta, also called Harshadēva as the texts of the present plates and the Mallār plates have, is described as *Bālārjuna* in the Lakshman temple inscription<sup>5</sup> belonging to his mother Vāsaṭā who was the daughter of king Sūryavarman of the Varman dynasty of Magadha. This Sūryavarman was the son of the Maukhari king Isānavarman and had at least a son named Bhāskaravarman, at whose request, his nephew (sister's son) king Mahā-Śivaguptarājadēva, had donated a village called Kailāsapura to a Bhikṣu-Saṅgha.<sup>6</sup> The Harāhā stone inscription<sup>7</sup> which gives the genealogy of the Maukhari kings, has the date 611

<sup>1</sup> Above, Vol. XXIII, pp. 113 ff.

<sup>2</sup> Above, Vol. XXIII, pp. 113 ff. Mallār is in the adjoining district of Bilaspur and is about 57 miles north-west of Lodhiā.

<sup>3</sup> Above, Vol. VII, pp. 102 ff. Baloda is in the Phuljhar *Zamindāri* within the district of Raipur and is about 30 miles south-east from Lodhiā.

<sup>4</sup> *CII*, Vol. III (Fleet's *Gupta Inscriptions*), pp. 291 ff.

<sup>5</sup> Above, Vol. XI, pp. 184 ff.

<sup>6</sup> Mallār plates of Mahā-Śivagupta, above, Vol. XXIII, pp. 113 ff.

<sup>7</sup> Above, Vol. XIV, P. 115.

(Mālava Saṁvat) for king Sūryavarman. Apparently king Sūryavarman was living in the year 611 (Mālava Saṁvat) which is equal to A.D. 555. He is stated to have attained a position of pride by bestowing his daughter, Vāsaṭā, on Mahā-Śivaguptarājadēva's father Harshagupta whom the Lakshman temple inscription describes as *Prāk-paramēśvara*, 'the Lord of the eastern region'. Evidently Harshagupta ruled over the country known as Kōsala or Prāk-Kōsala,<sup>1</sup> which probably comprised Dakṣiṇa Kōsala, East Kōsala with Tōsala, Utkala and Ōdra, extending its limit up to the eastern sea-shore.<sup>2</sup> His uncle Mahā-Śiva-Tivararāja had his capital at Śrīpura (now Sirpur) from which place his Baloda and Rājim plates were issued. He is described as *prāpta-sakala-Kōsal-ādhipatyah* in the Baloda plates, the seal of which mentions him as *Kōsalādhipati*. Mahā-Śivaguptarājadēva must have succeeded his father or uncle and was, therefore, the supreme lord of Kōsala, apparently Mahā-Kōsala or Dakṣiṇa-Kōsala.

In what part of India king Sūryavarman was reigning, and whether his son Bhāskaravarman succeeded him or not, cannot be definitely ascertained now for want of evidence. This much is, no doubt, clear that Sūryavarman's father was ruling over a kingdom within which was included the Bārābanki District in Oudh, where the Harāhā stone inscription of king Sūryavarman was found. The Aśiragarh<sup>3</sup> seal of the Maukhari king Śarvavarman might establish their connection with a part of the Central Provinces bordering on Mālava, i.e., the Nimar District, where the seal was found.

The present plates disclose the fact that, although king Mahā-Śivaguptarāja was a devout worshipper of Śiva (*Parama-māhēśvara*), he did patronise Buddhism and was a symbol of religious toleration, being averse to no other sects. As we know from the Mallār plates, he donated a village to 'the community of venerable (Buddhist) monks', residing in the small monastery (Vihārikā) situated in Taraḍamśaka.

In his time, his mother Vāsaṭā constructed a superb temple of Hari (Viṣṇu) at Śrīpura, the capital town, and donated a number of villages to Vedic Brahmans engaged in the worship of the deity. This temple still stands at Sirpur.

In the present plates, he makes a donation of a village to a temple of Śiva named Iśānēśvara, probably consecrated by one of his forefathers, to wit, Iśānadēva of the Kharod stone inscription.<sup>4</sup> The donation was made in response to the request of a certain Śaiva ascetic, a disciple of Pramathāchārya whose preceptor hailed from the Pañchayajña *tapōvana* in the Dvaitavana forest.

The box-headed script as well as the Kuṭīla type of the Nāgarī characters were simultaneously in use during the reign of Mahā-Śivaguptarāja as both his Mallār plates and the Lodhiā plates, together with Lakshman temple inscription (in the Kuṭīla script) belonging to his mother Vāsaṭā, show. It may be noted here that the Harāhā stone inscription of king Sūryavarman,<sup>5</sup> father of Vāsaṭā, is also in the Kuṭīla variety of the Nāgarī script. Up till now not a single stone inscription

<sup>1</sup> Close to Vidarbha was Prāk-Kōsala as stated in the *Mahābhārata* and the *Harivamśa*.

<sup>2</sup> *Vijītya Pūrvāmbudhi-kūla-pāliḥ*  
*pāliḥ samādāya sa Kōsalēndrāt |*  
*nīrantar -ōdvāsita-vairi-dhāmā*  
*dhām-ādhipah khadgapatir-ya āsīt ||*

Bilhari inscription. Hiralal: *Inscriptions in the C. P. and Berar*, 2nd ed. p. 24. In the present Balāsore District (Orissa), there is a place called Pāliā, about 8 miles from the sea-shore. It had an old temple with damaged inscriptions on the door-jamb, now deposited at Cuttaek in the Ravenshaw College Museum. I have tried to identify this Pāliā with the Pālī of the Bilhari inscription. in a paper published in the Hindi journal *Sudhā* of Lucknow, for May 1928.

<sup>3</sup> *CII*, Vol. III, pp. 219 ff. Aśiragarh is a hill-fort formerly belonging to Scindia in the north-east of Burhānpur in the Nimar District.

<sup>4</sup> Hiralal's *Inscriptions in the C. P. and Berar*, 2nd ed., p. 125.

<sup>5</sup> Above, Vol. XIV, pp. 110 ff.

in the box-headed characters has been discovered in Chhattisgarh (old Mahā Kōsala), although during my visit to Śrīpura (Sirpur) I noticed more than half a dozen stone inscriptions, on pillars, plinth and pavement of the Gandhēśvara temple there. Almost all of them mention Mahā Śivagupta and are decidedly of the same period. All are in the Kuṭila script, not one of them is incised in the box-headed characters.

In a damaged temple at Pujārīpālī near Sariā, probably of the time of Mahā-Śivagupta, there is a small inscription on a stone slab in the Kuṭila script of the 7th century A.D.

What I mean to say is that there is a total absence of the use of box-headed characters for records *incised on stone slabs* at Sirpur and Mallār, as also at Pujārīpālī about 5 miles from Lodhiā. As stated before, not a single stone inscription in Mahā-Kōsala is found to be incised in box-headed characters.

The Rājim and Balodā plates of Mahā-Śiva-Tivaraarāja (with Śrīpura as his capital), the Mallār plates, and our present Lodhiā plates of Mahā-Śivaguptarāja, the Thakurdiyā plates of Mahā-Pravararāja, which were issued from Śrīpura, and the other six sets of copper-plates issued from Śarabhapura by Mahā-Sudēvarāja and his paternal uncle Mahā-Jayarāja, are all incised in the box-headed characters and have been discovered from time to time in the Raipur, Bilaspur and Sambalpur Districts, which are within the Mahā-Kōsala kingdom of old.

Our Mahākōsala Historical Society of Bālpur was able to discover two silver coins of king Prasannamātra, bearing his name in beautiful box-headed script on them, from somewhere in the Bilaspur District.

Was it that the box-headed script was exclusively meant for copper plates and silver coins or metals like these, during the reign of Mahā-Śiva-Tivaraarāja and of his grand nephew Mahā-Śivaguptarāja Bālārjuna and of the Śarabhapura kings, Mahā-Pravararāja, Mahā-Sudēvarāja and their uncle Mahā-Jayarāja, whose capital town Śarabhapura is now untraceable and has not yet been identified ?

As for the **geographical names** occurring in the present plates, Dvaitavana in the term *Dvaitavanīya-śrīmat-pañcha-yajña-tapōvana*,<sup>1</sup> attracts our attention most. It is a very familiar and favourite name in the *Mahābhārata*. During the exile of the Pāṇḍavas, when they dwelt in that forest, it is stated to have been flooded with Brāhmaṇas. This Dvaitavana was considered by all as a *Free Land* over which there was no sway of any monarch. It was an abode of 'penance-groves' and the Pañchayajña *tapōvana* was one of them. The place was so called because there was a lake called Dvaita, within its boundary. Dvaitavana, says the *Mahābhārata*, was close to a desert (*Maru-bhūmi*) and the river Sarasvatī flowed through it. It was not far from the Himālayas, lying between Taṅgana on the north-east and Kurukshētra and Hastināpura on the south-east. It was from Dvaitavana that the Pāṇḍavas started on a pilgrimage as described in the *Vanaparva* of the *Mahābhārata*.

The name of the *bhōga* or sub-division, wherein the donated village Vaidyapadraka was situated, is given as Ōṇī. To which particular place the *bhōga* refers, it is difficult to ascertain at present. Next comes Vaidyapadraka. This is indeed the present day Baidpālī village in the Borasambar *Zamindārī* under Gāsilāt Police Station in the Bargarh *tahsil* of the Sambalpur District, Orissa. The place Pattana Khadirapadra-tala is no other than Khadiapadra which is mentioned in the Sonapur plates of Mahā-Bhavagupta (II) Janamējaya.<sup>2</sup> The present Khairpālī village, about 2 miles from the Ang or Ong river in the Borasambar *Zamindārī*, formerly in the

<sup>1</sup> Such *tapōvanas* were attached to different *vanas* or forest regions, and we find mention of one Chandra-dvīpa-tapōvana referred to by Bhavabhūti in the *Uttarāramacharita* (Act IV).

<sup>2</sup> Above Vol. XXIII, pp. 249, 251 (text line 18). My attention to this was kindly drawn by Dr. B. Ch Chhabra, to whom my thanks are due.

Chhattisgarh Division and now in Orissa, is the old Khadirapadra. This Khairpali is about 10 miles from Baidpāli. About a mile from Baidpāli there is a village called Jogimath where there are remains of an old temple which has already collapsed.<sup>1</sup>

Unlike the Mallār plates of Mahā-Sīvagupta, the Lodhiā plates are dated, the year being the 57th regnal year of the king. The grant was made on the full-moon day of the month of Kārttika. The donor's reign must have been a long one extending over half a century and by the time of this grant he would have been over 70 years of age. We have no clue to find out the exact equivalent of the given date in the Christian era or in any of the Indian eras.

TEXT<sup>2</sup>

## First Plate

- 1 ॐ<sup>3</sup>[१\*] स्वस्त्यशेषक्षितोशविद्याभ्यासविशेषासादि<sup>4</sup>त<sup>5</sup>महनीयन<sup>6</sup>षवि-
- 2 नयसम्पस(त्स)म्पादितसकलविजि<sup>7</sup>गीषुगुणो गुणवत्समाश्रय<sup>8</sup>: प्रकृष्ट-
- 3 तरशो(शो)र्ष<sup>9</sup>प्रज्ञाप्रभावसम्भावितमहाभ्युदयः कार्तिकेय इव कृत्ति(त्ति)-
- 4 वाससो राज्ञ<sup>10</sup>: श्रुी(श्री)हर्षदेवस्य सु(सु)नुः सोमवडश(वंश)सम्भव[\*] परम-
- 5 माहेश्वरो म(मा)तापितृपादानुध्यातः श्रुी(श्री)मा(म)हाशि<sup>11</sup>वगुप्तराजदेव[\*] कुशली
- 6 [श्री]णिभोगि(गी)यप्रामवैद्यपद्मे । ब्राह्मणा[न्\*] सम्पु(म्पु)ज्य तत्प्रतिनिवासिकुटुम्बि-
- 7 नो यथाकालाध्यासिनः समाहर्त्तुंसन्निधातृप्रभृतीनस्मत्पादोपजीविन[\*]
- 8 सन्नं(र्व्व)राजपुरुषा[न्\*] समाज्ञापयति<sup>12</sup> विदितमस्तु भवतां यथा ग्रामोयमस्मा-

## Second Plate : First side

- 9 भि स्प्रतिसनिधानः सोपनिधानः सन्नं(र्व्व)करदानसमेतः सन्नं(र्व्व)[पी]डाविव-
- 10 जि(जि)तः सदशापराधः प्रतिषिद्धचाटभटप्रवेश<sup>13</sup>: ग्रस्यां कार्तिकपो(पो)र्णमा-

<sup>1</sup> Khadirapadraka and Vaidyapadraka have however been identified with the villages Khairpadar and Bejipadar respectively in the Kalahandi State by Mr. K. N. Mahāpātra. (*Jour. of Kal. Hist. Res. Soc.*, Vol. II, Nos. 2-3, p. 171.)

<sup>2</sup> From the original plates and inked estampages.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> This letter looks like *dī* in the impression. The original shows it to be correctly *dī*. The dot seen within the medial *i* sign in the impression, making it into *ī*, is due to a natural depression on the plate.

<sup>5</sup> After the letter *ta* there are two superfluous dots after the fashion of the *visarga* sign.

<sup>6</sup> After the letter *ya* also there is a superfluous *visarga* sign.

<sup>7</sup> The medial *i* signs in *vi* and *ji* of *vijigīshu*, each show faint traces of a dot within, which is superfluous.

<sup>8</sup> The lower dot of the *visarga* is mixed up with the extreme end of the subscript *r* of the following letter, *pra*.

<sup>9</sup> Again there is a superfluous *visarga* sign after the letter *rya*.

<sup>10</sup> The downward stroke to the right of *ñ* is missing here as in *yajñā* of l. 13. It is clearly seen in *jñā* of *rajñā*, l. 3 and *sam-ājñāpayati*, l. 10.

<sup>11</sup> The *ś* of *Śiva* shows a superfluous cross-bar, due to a flaw in the plate.

<sup>12</sup> This *danḍa* is not necessary.

<sup>13</sup> Here *sandhi* has not been observed.



## Second Plate : First Side.

- 11 स्यां पत्तनखदिरपद्रतलप्रतिष्ठितश्री(श्री)मदीशानेश्वरभट्टारकाय ।<sup>1</sup> ब-  
 12 ली(लि)चरुनिवेद्यसन्नृत्तवादित्रखण्डस्फुटितस(सं)स्कारा<sup>2</sup>र्थं द्वैतवनी-  
 13 यश्री(श्री)मत्पञ्चयज्ञ<sup>3</sup>तपोवनविनिर्गतञ्च(च?)पलगोचरिणः भगवच्छि(च्छी-)  
 14 प्रमथाचार्यशिष्यश्री(श्री)शूलपाणिभगवत्पादप्रायंनया मातापित्रो-  
 15 र(रा)त्मनश्च पुण्याभिवृ(वृ)द्धये समक(का)लोपभोगार्थमाचन्द्रतारका<sup>4</sup>पय[.\*]-  
 16 पु(पू)र्ब्ब(र्व्व)कं ताम्ब्र(म्ब्र)शासनेन प्रतिपादितो यतोवगत्य समुचितभोगभागादिक-

## Second Plate : Second Side

- 17 मुपनयन्तो भवन्तः सुखं प्रतिवसन्तु ॥ भाविनश्च भूमिपालानुदि(हि-)  
 18 श्येदमभिधी<sup>5</sup>यते भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा मांह  
 19 नृपतयो नरके नृस्ताः[.\*] एतद्(द्)यं परिकलय्य चलाञ्चल्लक्ष्मि(लक्ष्मी)मायुस्त-  
 20 थाकुरुत यद्भवतामभि(भी)ष्ट[.\*] [.\*] अपि च रक्षापालन[त्य]वल्फ<sup>6</sup>लं सुग-  
 21 तिदुर्गति(ती) [.\*] को न(ना)म स्वर्गमुत्सृज्य नरकं प्रतिपद्यते ॥ व्या(व्या)सगि(गी)-  
 22 ताञ्च(तांश्चा)त्र श्लोकानुदाहरन्ति । अग्नेरपत्य(त्यं) प्रथ[मं] सुवर्णं भूर्ब्ब(र्व्व)-  
 23 ण्वि(वी) सुय(सूर्य)सुताश्च गावः[.\*] दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च म-  
 24 हिञ्च दद्यात् । षष्टिर्ब्ब(र्ब्बि)र्ष सहस्राणि स्वर्गो मोदति भु(भू)मिदः [.\*]  
 अ(आ)च्छेत्ता चा-

## Third Plate

- 25 नुमन्ता च तान्येव नरके वसेत् । बहुभिर्ब्ब(र्व्व)मुधा दत्ता रा<sup>7</sup>जभिः[.\*] सगरादि-  
 26 भि<sup>10</sup>[.\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) [.\*] स्वदत्ता(त्तां)  
 परदत्ताम्बा(त्तां वा)य-

<sup>1</sup> This *danda* is not necessary.

<sup>2</sup> The *anusvāra* meant to be over *rtha* is slightly misplaced, being nearer to the next letter, *dvai*.

<sup>3</sup> The downward stroke to the right of the *ñ* is missing here as in *rājñāh* of l. 4.

<sup>4</sup> Better read *chandra-tāra-k-ārka-samakāl-ōpabhōg artham*.

<sup>5</sup> The *ā* sign of *lā* has not come out in the impression.

<sup>6</sup> The impression does not show the dot of the *ī* sign in *dhī*. The original does have it, though very shallow.

<sup>7</sup> Instead of *nritsāh* read *nriśamsāh*.

<sup>8</sup> Instead of *yavat=pha°* read *yōs=tāvat=pha°*

<sup>9</sup> The *ā* sign of *tā* as well as of *rā* has not come out in the impression.

<sup>10</sup> The impression shows it to be *bhī*. The dot is not to be seen in the original.

i.

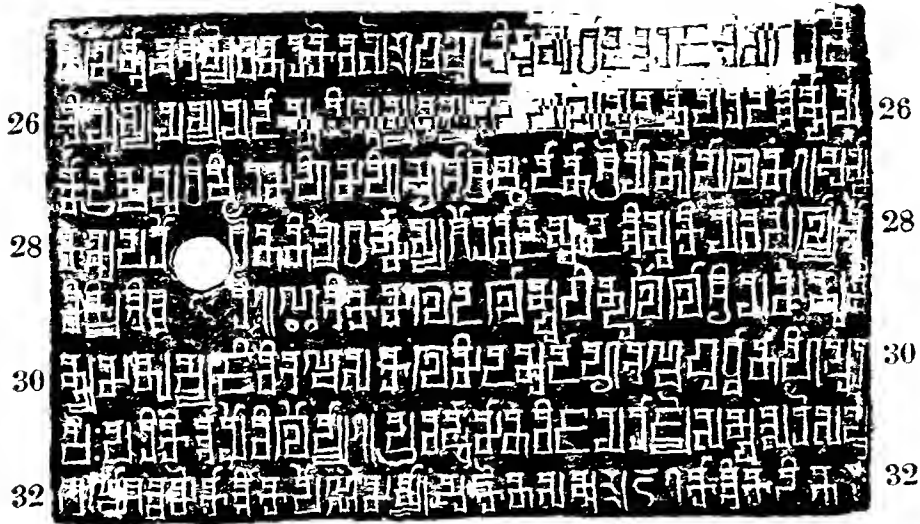
ॐ शुभं कुरुते नमो भगवते वासुदेवाय ॥ १ ॥  
 २ कुरुते नमो भगवते वासुदेवाय ॥ २ ॥  
 ३ कुरुते नमो भगवते वासुदेवाय ॥ ३ ॥  
 ४ कुरुते नमो भगवते वासुदेवाय ॥ ४ ॥  
 ५ कुरुते नमो भगवते वासुदेवाय ॥ ५ ॥  
 ६ कुरुते नमो भगवते वासुदेवाय ॥ ६ ॥  
 ७ कुरुते नमो भगवते वासुदेवाय ॥ ७ ॥  
 ८ कुरुते नमो भगवते वासुदेवाय ॥ ८ ॥

ii.a.

श्रीगणेशाय नमः ॥ १ ॥  
 १० श्रीगणेशाय नमः ॥ १० ॥  
 १२ श्रीगणेशाय नमः ॥ १२ ॥  
 १४ श्रीगणेशाय नमः ॥ १४ ॥  
 १६ श्रीगणेशाय नमः ॥ १६ ॥

ii.b.

श्रीगणेशाय नमः ॥ १ ॥  
 १८ श्रीगणेशाय नमः ॥ १८ ॥  
 २० श्रीगणेशाय नमः ॥ २० ॥  
 २२ श्रीगणेशाय नमः ॥ २२ ॥  
 २४ श्रीगणेशाय नमः ॥ २४ ॥



Seal - From a Photograph



- 27 स्नाद्रक्ष युधिष्ठि(ष्ठि)र [१\*] महि(हि) महिभृतां श्रष्ट<sup>1</sup>[१\*] दानाश्रे(च्छे)षोनु-  
पालनं(नम्) ॥ अस्मा-
- 28 कमुपरोषेन नित्यं धर्मस्य गो(गौ)रवायस्मद(द्)त्ति[:\*] स्वकि(की)यैव पाल्या भा-
- 29 [कि] क्षिति(ती)श्वरे[:\*] ॥ इति कमलदलाम्बुबिन्दुलोला(लां) भृष्ट(श्रि)यमनुची(चि)-
- 30 न्य मनुष्यजि(जी)वितं(त)ञ्च[१\*] सकलमिदमुदाहृतञ्च बुध्वा(द्वा) न हि पुरु-
- 31 षेः परि(र)कि(की)संयो विलोप्या[:\*] ॥ प्रवर्द्धमानविजयराज्ये सम्ब(संव)स्तरे सप्त-
- 32 पञ्चाशत्तमे कार्तिकपो(पौ)र्णम(मा)स्यां अङ्केन सम्ब(संव)त् ५७ कार्तिक दिन ३०

*The Seal*

- 1 राज्ञः श्रीहर्षगुप्तस्य सूतोः सद्गुणशालिनः[१\*]
- 2 शासनं शिवगुप्तस्य स्थितमाभुवनस्थितेः[१\*]

## No. 51.—TWO PLATES OF DEVANANDADEVĀ

*(1 Plate)*

DINES CHANDRA SIRCAR, OOTACAMUND

There are impressions of two copper-plate grants of king Dēvānandadēva in the office of the Government Epigraphist for India, Ootacamund. The original plates were secured on loan a few years back by Dr. B. Ch. Chhabra, Government Epigraphist for India, for examination. I edit the records from impressions for the *Epigraphia Indica* with the permission kindly accorded to me by Dr. Chhabra.

## I.—JURERPUR PLATE OF DEVĀNANDADEVĀ

The copper plate under discussion belonged to one Pathani Mahāpātra, an inhabitant of the village of **Jurerpur** within the jurisdiction of the Bantla Police Station in the Angul sub-division of the Cuttack District, Orissa. The plate seems to have been secured from the owner by Mr. Radhamohan Garnaik of Angul who showed it to Mr. G. S. Das, Secretary of the Orissa Provincial Museum at Cuttack (recently transferred to Bhubaneswar). On receiving information about the inscription from Mr. Das, Dr. Chhabra secured the plate on loan for examination about the end of the year 1945 with the help of the Revenue Commissioner and Collector of Cuttack.<sup>2</sup>

This is a single copper plate measuring about 9½" long by 7" broad. There is a circular projection, 2" in diameter, at the centre of the left end, forming the **seal** which resembles that attached to other records of the family discussed below. On the seal, which has its rim slightly raised all

<sup>1</sup> There is a superfluous *visarga* sign after *shika*.

<sup>2</sup> The original plate is now in the Orissa Provincial Museum. Later I received it on loan for examination from Mr. K. C. Panigrahi, Curator of that Museum. I thank Mr. Panigrahi for his kindness.

round, are found in relief the figures of the sun (or star) at the top with a crescent below on the left and a conch on the right ; below these is a couchant bull, facing proper right, under which there is the legend *śrī-Dēvānandadēvasya*. The legend is found underlined by two parallel straight lines. At the bottom of the seal there is an expanded lotus. The plate weighs 109¼ *tolas*. It contains writing on both sides. The letters are deep-cut and the inscription is in a good state of preservation. There are 18 lines of writing on the obverse and 17 lines on the reverse.

✓ The characters belong to the northern class of alphabets and closely resemble those employed in the Baripada Museum plate<sup>1</sup> of Dēvānandadēva and also the Talmul plate<sup>2</sup> of Dhruvānandadēva which is now usually believed to be dated in year 293 of the Harsha era corresponding to A. D. 899. The confusion between subscript *u* and *ū* is present also in the present record.

The language of the record is Sanskrit. There are eight verses about the beginning and the usual imprecatory and benedictory verses about the end ; the rest of the record is written in prose. The eight introductory verses are all found also in the Baripada Museum and Talmul inscriptions, in both of which, however, we have an additional verse. The carelessness exhibited by the engraver of the inscription under discussion suggests that the verse in question has been inadvertently omitted in the present record. In orthographical peculiarities also this inscription resembles closely the above two records, the only difference being that there are more mistakes and omissions of *aksharas* and passages in the present inscription.

The inscription is not dated ; but as already indicated above, it may be assigned to a date about the end of the ninth or the beginning of the tenth century.

The charter was issued from the city of Jayapura by king Dēvānandadēva of the Nanda or Nandōdbhava family of Orissa. In the introductory portion in verse the king seems to be called Vilāsatūṅga who is described as the son of Dēvānanda (I), grandson of Śivānanda, great-grandson of Parānanda and great-great-grandson of Jayānanda after whom apparently the capital city of this line of rulers was named Jayapura. In the formal part of the record king Dēvānandadēva (II)-Vilāsatūṅga is described as a devout worshipper of Mahēśvara (Śiva) and as *paramabhaṭṭāraka-samadhiḡatapañchamahāśabda-mahāsāmantādhipati*. *Mahāsāmantādhipati* is known to have been the title of feudatories of the foremost rank under an imperial ruler of the post-Gupta period.<sup>3</sup> The king further claims to have acquired the five great sounds<sup>4</sup> from his *Paramabhaṭṭāraka*, i.e., overlord, whose name is, however, specified neither in this record nor in the Baripada Museum plate. It is wellknown that when a feudatory became very powerful, then only he issued a charter without specific reference to his overlord. In passages like the one under notice, the ambiguity (as it may also suggest that the ruler in question was himself a *Paramabhaṭṭāraka*) may be intentional. But it is difficult to determine the overlord of the Nanda kings. The discovery of the records of this family in the Dhenkanal and Narsingpur States as well as in Angul in the Cuttack District shows that their territories must have partially covered the above regions. ✓ Their capital Jayapura has been identified by Mr. K. C. Panigrahi with a village of that name in the Dhenkanal State.<sup>5</sup> It may possibly be suggested that it was the later Bhauma-Karas of Tosali who were the nominal suzerains of the Nandas of Orissa. Although

<sup>1</sup> Above, Vol. XXVI, pp. 74-82.

<sup>2</sup> JBORS, Vol. XV, pp. 87-100.

<sup>3</sup> *Mahāsāmantādhipati* is included in the customary list of officials in the Pāṇḍukēśvar plates of king Padmaḡadēva and of king Subhiksharājadēva. See E. T. Atkinson, *The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, N.W.P.), p. 479. It was also used by influential feudatories like ḡommanapāla of the Sundarban plate (*Ind. Cult.*, Vol. I, pp. 679-82 ; above, Vol. XXVII, p. 122, text l. 2).

<sup>4</sup> Cf. *Corpus. Ins. Ind.*, Vol. III, p. 296, note 9.

<sup>5</sup> Above, Vol. XXVI, p. 77.

little is known about the latter's rule at the close of the ninth century, there is no doubt that the era used in the Talmul plate of Dhruvānandadēva is the same as that employed in the records of the Bhauma-Karas.<sup>1</sup> The use of single plates for their charters and the design of their seal also appear to connect the Nanda kings with the family of the Bhauma-Karas. The family seems to have originally owed allegiance to the Bhauma-Karas and begun to rule more or less independently after the latter's decline.

Whether the Nanda or Nandōdbhava chiefs of Orissa actually claimed descent from the mighty Nandas of ancient Pāṭaliputra cannot be determined in the present state of our knowledge. There may have been a confusion, as Mr. Panigrahi suggests, between *nanda* and *ānanda* (the name-ending of the rulers of this family) just as in the case of the Bhaumas of Orissa, who had the name-ending *kara* and *ākara* and later styled their family as Kara. But this theory can hardly explain the name Nandōdbhava also applied to the Nanda family. Unless it is believed that Nandōdbhava was a name coined arbitrarily after Śailōdbhava, it is probably to be suggested that the Nandōdbhavas claimed descent from a certain person or family called Nanda. Considering the facts that the rule of the ancient Nandas in Orissa is actually suggested by the Hāthīgumphā inscription<sup>2</sup> and that the claim of descent from the ancient Nanda family is not unknown in Indian epigraphy,<sup>3</sup> I do not consider it impossible that the Nandōdbhavas of Orissa claimed descent from the Nandas of Pāṭaliputra. Whether their claim was genuine or fabricated is of course a different matter. It is also difficult to determine what relation these Nandas may have had with king Nanda-Prabhāñjavarman of the Chicacole grant.<sup>4</sup>

An interesting passage in the description of king Vilāsatuṅga-Dēvānandadēva II found in this record as well as in the Baripada Museum plate is *sitadhātumaya-gōdhā-śikharīkṛita-lōhitalōchan-āmbara-dhvaja*. This is also applied to king Dhruvānanda in the Talmul plate. It shows that the banner of the Nanda kings was a piece of cloth with the emblem of *lōhita-lōchana* having an alligator (*gōdhā*) above, which was made of *sitadhātu*. The expression *lōhita-lōchana* may indicate a species of snakes; but it is possible to interpret it as "two eyes made of copper". The expression *sitadhātu* usually means 'chalk'; but it can be so interpreted as to suggest that the alligator on the banner of the Nanda kings was made of silver.

The inscription records the grant of a village made by king Vilāsatuṅga-Dēvānanda II in favour of a Brāhmaṇa. The name of the village is given as **Palāmūnā**. It was situated in the *vishaya* of Kahāśrīṅga within the *maṇḍala* of Airāvatta. The donee was the Brāhmaṇa **Kuladēvapāla Bhaṭṭa** son of Dēvapāla and grandson of Samarapāla Bhaṭṭa. He is said to have belonged to the Uluka *gōtra* and the Paryārisi *pravara*. The word *paryārisi* seems to be a mistake for *pañch-ārshēya*, referring to the five *pravaras* attached to the *gōtra*. It should, however, be pointed out that the *Gōtra-pravara-nibandhakadamba*<sup>5</sup> recognises only three *pravaras* for the Uluka *gōtra* (*viz.*, Udala, Dēvarāta and Viśvāmītra). The donee or rather his family is further said to have originally hailed from Rāḍhā and was living at a place whose name ended with the word *pura*. This place may have been situated in the dominions of the Nandas; but Rāḍhā was the name both of a country and of its capital about the present Burdwan District of West Bengal. So the donee was a Rāḍhiya Brāhmaṇa settled in Orissa.

<sup>1</sup> The *lū* symbol in the date of the Talmul plate may actually indicate 100 instead of 200 as in the Orissa Museum Plate of Daṇḍimahādēvi to be edited by me in this journal.

<sup>2</sup> *Select Inscriptions*, Vol. I, pp. 208-13, 489-90.

<sup>3</sup> *Successors of the Sātavāhanas*, pp. 216, 226.

<sup>4</sup> *Ibid.*, p. 77 and n.

<sup>5</sup> Bombay ed., p. 114.



TWO PLATES OF DEVANANDADEVYA: 1. JURERPUR PLATE  
Obverse

2  
4  
6  
8  
10  
12  
14  
16  
18

*[Faded Devanagari script on the obverse of the plate, with line numbers 2 through 18 on the right margin.]*



Reverse

20  
22  
24  
26  
28  
30  
32  
34

*[Faded Devanagari script on the reverse of the plate, with line numbers 20 through 34 on the right margin.]*







- 8 [nsō] yathā hansa-yamāna-kīrttan-nāmā<sup>1</sup> Śivānanda iti prasiddhi(ddhah) [||14||\*]<sup>2</sup> Tasy=ābhū(bhū)t=tanayas=trīṇikri-
- 9 ta-ripu-vrāta-jvalat-pāvako vālēṇānka<sup>3</sup>iv=āuvay-a(y-ā)mva(mba)ra-gatō yō=bhūtta(t) priyah prāṇi-
- 10 nām | tāruṇē(ṇyē) taruṇi-vi(vi)lōchana-pū(pu)ṭair=āpī[ta\*]-ru(rū)p-āṇṛitō **Dēvānanda** iti prasi-
- 11 ddhim=agamad=yah svair=gguṇaini(r=ni)rmmalai[h\*] | [15.\*]<sup>4</sup> Durvār-āri-karinda(ndra)-kumbha-dalanē spha(sphū)rjat-kara[h\*]
- 12 kēsari śva(śa)śvan=mānavati(tī)-mukhāvja(bja)-jayakṛit-tivṛā[m\*]śu-māli sadā | tasmād=ēva **Vi(Vi)lā-**
- 13 **satuṅga-**nṛi[pa\*]tibhū(r=bhū)tas=satām-argra(gra)ṇīya(r=ya)sy=ōchāi(chchāiḥ) sa(śa)rad-inda(ndu)-dhāma-dhavalā[m\*] nitya[m\*]yaśō varddhatē[||16||\*]tama<sup>5</sup>
- 14 ndirā=dhva(d=dhva)ja-diśi prōtta(attu)ṅga-haṭṭāvali śubhrā chārṇ-sudhā-vikāra-rachanaś=chandr-ātapa-spa-
- 15 rddhinī [||\*] dūrād=bhāti dṛiśah pathai<sup>6</sup>=gatavati(tī) lōkasya sañchāriṇah(=nō) ni(nī)hār-ōtkara-bhūdhā-
- 16 rād=iva śanair=mma[nḍā\*]kinī syandatī(tē) [||17.\*]<sup>4</sup> Sa śrī-**Nandakul-**āmva(mbu)j-ākara-raviḥ sad-va[m\*]śa-di(dī)pō uṛipa-
- 17 ś=chaṇḍ-ārāti-vadhū(dhū)-mukhāvja(bja)-śasi(śa)bhṛid-rakta(kt-ā)[nta]-dīghē(rgḥ-ē)kshana-[h | \*] kamvōhannaprōdupōḍha<sup>7</sup> pulakiku-
- 18 rvvana=ja(ñ=ja)na[m\*] chēshṭitai[h\*] satya-tyāga-kulābhimāna-vinayā yasy=āṅgajā[h\*] sad-guṇāḥ | [||18.\*]<sup>8</sup> Dīpya-pra(t-pra)tāp-āna-

## Reverse

- 19 la-plusht-ārāti-mūttis<sup>9</sup>=chaturambhōdadhi-paryanta-bhrānta-sat-kitta<sup>10</sup> yath-ōchita-sthāu-āvasthāpita-varṇa-chatu-
- 20 shtayah pūrit-āsēsha-praṇayī(yi)-jana-manōratha[h\*] sajjana-jan-ānanda-dāyī rakt-āmva-(mba)ra-pramaṇḍī(ṇḍi)ta-

<sup>1</sup> Read *hansō yathā hansa-samāna-kīrttan-nāmā*.

<sup>2</sup> Metre *Upajāti*.

<sup>3</sup> Read *bāl-aiṇānka*.

<sup>4</sup> Metre *Sārdūlavikrīḍita*.

<sup>5</sup> Read *yasy=ōchchāiḥ sita-mā*. Before this the Baripada Museum and Talmul plates have another verse reading: *Nakshatr-āvali-hāra-dāmakavati nityam nabhō-mandirē jyōtsnā-chandana-lēpan-ātīdhavalā sāndr-āndhakār-āmbarā yasy=ōttunga-sudhā-grihē tidhavalē dig-ṇōshītān-darpanē sram rūpam vara-kāmin=īva rajanī chandr-ānanā paśyati*]

<sup>6</sup> The Baripada Museum and Talmul plates have *padān*<sup>7</sup> which is preferable.

<sup>7</sup> The meaning of the passage cannot be determined. There are no doubt some errors here. The Talmul plate has *karmōhanna nayēd=upōḍha*. [The correct reading must be *kam mōham na nayēd upōḍha pulaki-kurvaś-janam chēshṭitaiḥ*, meaning 'by his deeds sending people into thrills of joy, whom may he not fascinate'?—Ed.]

<sup>8</sup> Metre: *Sārdūlavikrīḍita*

<sup>9</sup> Read *mūrttis=chatur-ambhōdhi*.

<sup>10</sup> Read *kīrttiḥ*.

- 21 kaladhanta-ḍḍḍlikā-chāmara-pralamvi(mbi)ta-pra(prā)nta-krōḍa-dēsa-vin yasta-mayūra-chaudi-(nḍri)kā-nikara-si-
- 22 ta-chehbatr-āvabhāsamāna[h\*] sitadhātumaya-gōdhā-sikhari(ri)krīta-lōhita-lōchan-āmva(mba)-ra-dhvaja[h\*] parama-
- 23 mähēšvara-mātāpitṛi-pād-ānndhyāta-paramabhāṭṭāraka-samadhigatapañchmahāśavda(bd.)-mahā-
- 24 sāmantādhipati-śrī-Dēvānandadōva[h\*] kuśālī **Airāvatta**-ma[ṇḍa\*]la-samvanda<sup>1</sup>-**Kahā-śrīṅgha**-vi[sha]ya(yē)
- 25 bhavishyad-yathākāl-ādhyā(dhyā)sinō rājanakān jarā-putrāna<sup>2</sup> Vrā(Brā)hmaṇa-purōgān sāmanta-nivā-
- 26 [si\*]-janapadānapadān<sup>3</sup>=adhikāriṇā(nō)-nyāmś=cha chāṭṭā(ṭa)-bhāṭṭa(ṭa)-vallava<sup>4</sup>-jāti(ti)-yān rāja-pād-ōpa-
- 27 [jīvi\*]na[h\*] sarvvān yathārhami=mānayati vō(bō)dhyati kuśalayaty=ādīsaty=anyata(t) viditam=astu
- 28 [bhavatā\*]m=ētaḍ-vishaya-prativa(ba)ddha-**Palāmūnāgrām**-ōdaya<sup>5</sup> chatu-simā<sup>6</sup>-paryanta[h\*], **Rādhā**-viṃrggata-
- 29...**pura**<sup>7</sup>-vāstavaya Uluka-gōtra-paryārisi-praravara<sup>8</sup>-Samarapāla-bhāṭṭa-sū(su)ta-Dēvapāla-
- 30 [sū(su)]ta-Kṇadēvapālabhāṭṭa(ṭṭāya) mātā-pitrōr=ātma[na\*]ś=cha punya(ṇya)-yasō(sō)-bhī(bhi)vṛiddhaya(yē) tāmvra(mra)-sā(sā)sanō-
- 31 na pradattō smābhīr=yatas=tāmvra(mra)sāsana-darśanād=asmat-kāry-ānūrōdhād=yathākāla-pha<sup>9</sup>
- 32 nimōbhujyamānaḥ kēn āpi paripanthinā na bhavitavya[m | \*] Mā-bhu(bhū)d=aphala-sa(śa)ṅkā va[h\*] para-da[tt=ō\*]ti
- 33 pārthivā[h\*] | sva-dānāt phalam-ānantya[m\*] para-datt-ānupālanaṃ(nō)|| Va(Ba)hubhīr-vvasudhā dattā rājabhī[h] Sa-
- 34 gar-ādibhīh<sup>10</sup>yasya yasya ta(ya)dā bhūmis=tasya tasya tadā phalam<sup>11</sup>-āntyā<sup>12</sup> para-datt-ānupālana(nē) |
- 35 va(ba)hubhīr-vvasudhā datvā(ttā) rājabhīh Sagar-āda(di)bhīh | \*] yasya yasya yadā bhū(bhū)nis=tasya [tasya\*] tadā phala[m\*]||

<sup>1</sup> Read *sambaddha-Kahāśrīṅga*

<sup>2</sup> Read *rāja-putrān*. *Rājanaka* is found in some records in place of the usual *rājanaka*.

<sup>3</sup> Read *janapadān*=

<sup>4</sup> Better read *vallabha* as in the Baripada Museum and Talmul plates.

<sup>5</sup> Read *grāmō-yam*.

<sup>6</sup> Read *chaturśīmā*.

<sup>7</sup> Two or three letters forming the first part of the name of the locality are lost as a result of the soldering of the seal. Read *vāstavay=ōluka*.

<sup>8</sup> The intended reading seems to be *pāṭchārshēya-pravara*. Read *tryārshēya*-. *Sa* in the name Samarapāla looks like *dā*; but cf. *sa* in *sadgunāh* in 1.18.

<sup>9</sup> Read *phala-niyam-ōpabhujyamānasya*; cf. the Baripada Museum plate.

<sup>10</sup> Only one *danda* is necessary for proper punctuation.

<sup>11</sup> Read *phalam*|| The remaining letters in reduplication of the verses were engraved due to carelessness.

<sup>12</sup> The intended reading is *ānantyam*.



## II.—NARSINGPUR PLATE OF DĒVĀNANDADĒVA

In July 1943, a person named Arta Sahu got the copper plate under discussion from a streamlet called Chitra flowing by **Narsingpur**, the headquarters of the Narsingpur State in Orissa. Without disclosing the fact of this discovery, he stealthily sold the plate to a goldsmith. There being dissension regarding the payment of its price, the matter was brought to the notice of the Narsingpur Darbar which then secured the plate. It was found that the goldsmith had cut off a small portion of it apparently for the examination of the metal. With the help of the Political Agent of Orissa States at Sambalpur, Dr. B. Ch. Chhabra arranged to get the plate for examination and registration in November, 1944.

This is a single plate, having writing on both the sides. There are 12 lines of writing on the obverse and 13 lines on the reverse. The plate measures about  $7\frac{1}{2}$ " by  $5\frac{3}{16}$ " and has a circular projection from the middle of its left end, forming the **seal** about  $2\frac{1}{2}$ " in diameter. On this seal, which resembles the seal of the Jurerpur plate described above, are found the emblems of the crescent and sun (or star), a conch and bull facing proper right and another symbol looking like an elephant goad but apparently representing a conch. Below these emblems is engraved in early Nāgarī characters the legend *Śrī-Dēvānandadēva*. Below the legend are two parallel straight lines. At the bottom of the seal is an expanded lotus. The plate weighs 66 *tolas*. The lost portion at the bottom right cut off by the goldsmith measures about  $\frac{3}{8}$ " by  $5\frac{1}{4}$ ". This has resulted in the loss of more than half of the last line of the inscription on the obverse and that of the first line on the reverse.

The **characters** resemble those of the Baripada Museum and Jurerpur inscriptions of Dēvānandadēva and the Talmul inscription of Dhruvānanda, although there are many cases of careless engraving. The **language** of the record is incorrect Sanskrit: but in this respect, as will be shown below, the present inscription cannot be compared with any other record of the family. It has certain **orthographical features** in common with the other inscriptions, although in a number of cases letters have been engraved without any idea of forming by them any word bearing sense. This is because the record under discussion is not a regular and complete charter. It appears to be a hopelessly defective copy of some portions of two regular charters.

Before analysing the contents of the present inscription, I may offer a tentative suggestion regarding the circumstances leading to the preparation of such a peculiar document. It seems that two genuine charters of king Dēvānandadēva in the possession of a family became very much damaged possibly as a result of having been burnt in fire. The seal of one of the plates appears to have been totally lost and the writing on both the plates became in most places unreadable. Owing to difficulties in getting a reissue of the charters, the family enjoying the lands granted probably managed to forge the present document. The seal of one of the original charters being saved was attached to a new copper plate prepared for the purpose of engraving the records afresh. The engraver, however, meant to incise only the letters that could be read by him on the damaged originals, but he did it in a consecutive manner without thinking whether the letters engraved would form correct words and offer any sense at all. The most interesting thing in the present record is that it contains portions of several verses in the *Śārdūlavikrīḍita* metre and that these **stanzas** appear to be different from those found in the known charters of the family. The beginning of the record also differs from that of the other records.

The record begins with the symbol for *śiḍḍham* followed by the word *svasti* just as other records of the Nanda family of Orissa. Then comes a passage (II.1-2) which, although defective, seems to be an adjective, qualifying the place wherefrom the original charter was issued. From other records of the family, it is known to have been Jayapura, the capital of the Nanda kings. Next

follows the passage *viprāṇām veda-sāstra-dhvani-janita* (ll.2-3) which appears to be an incomplete adjectival phrase, qualifying the same city, the concluding part of it having been omitted. Then the reigning monarch willing to make a grant of land is abruptly introduced as *paramabhaṭṭāraka*<sup>1</sup>-*Nanda-mahārāja-rānaka-Śrī-Dēvānandadēvaḥ kuśali*, although the usual epithets of this king and the metrical description of himself and his ancestors found in other records are absent. It seems that a big section of the original charter, possibly containing a number of verses, has been omitted here. Reference is next made to the officers and others relating to the *Karadāśringaya vishaya* attached to the *Ērāvātṭa maṇḍala* which is no other than the *Airāvātṭa* known from other records of the family. But without even completing the list of officials and furnishing a verb to the sentence, the engraver then offers us, strangely enough, portions of some verses. It is not improbable that these verses belong to the introduction of a second charter of the same king. In lines 7-8 there appears to be the concluding part of the first verse in which a king has been described as *sadvikramē Śūdrakaḥ*. It is possible to suggest that this ruler was no other than Jayānanda, founder of the Nanda dynasty of Orissa. The second verse begins in line 8 with the passage *tasmād=ēva Vilāsatuṅga-nara*<sup>2</sup> and shows that this stanza dealt with king Vilāsatuṅga, who was the son of the king described in the first verse. From the inscriptions of the family we know that Jayānanda was succeeded by his son Parānanda who was followed by his son Śivānanda. As this Śivānanda is actually mentioned in a following verse, it is possible to suggest that it is his father Parānanda who has been called Vilāsatuṅga in the record under discussion, although other inscriptions of the family apply the *biruda* Vilāsatuṅga only to the grandsons of Śivānanda. The verse describing Vilāsatuṅga (possibly the same as Parānanda), which could not be engraved in its entirety and bears many mistakes in the engraved portions, seems to end with the *charaṇa* : *kshmāpāl-ānata-maṇḍali-ratna-nikara-pradyōtī-āṅghri-dvayaḥ* in lines 10-11. In line 15 the last *charaṇa* of verse 4 of the original record, marked as such, which describes Śivānanda, runs : *sūrō bhānur=iv=āparaḥ prakāṭitaḥ Śrīmān Śivānandakaḥ*. The next verse, which is marked as verse 5 of the original record (line 18), begins with the words *sūnus=tasya* and apparently dealt with Śivānanda's son Dēvānanda. Lines 18-19 bear only a small part of a verse, marked as the sixth. In it the name of Dēvānanda is actually mentioned. The following verse is represented only by the first four syllables of the first *charaṇa* at the end of line 19. In line 20 the reigning monarch is again introduced, without any of the royal titles, simply as *śrī-Dēvānandadēvaḥ kuśali*. There is little doubt that a large number of words of the original document has been omitted between line 19 and line 20 of the present record. Reference is next made (lines 20-21) to the village called *Dōlōshara-grāma* situated in the *Kalēda khaṇḍa* which formed a part of the *Ērāvātṭa maṇḍala*. This seems to have been the village granted by the king. Lines 21-23 refer to a person who belonged to the *Dāl̥bhya gōtra* and was the grandson of Śihara and the great grandson of Viṭhu. This may have been the donee of the grant. His own name and that of his father cannot be satisfactorily determined ; but the word *tr̥iṇōka* in line 23 may actually stand for *Trilōka* which may be suggested to have been the original donee's name. Next follow portions of the customary list of officers. It has to be pointed out that the list of officers should have come earlier. Possibly two lines of the original have been transposed here. This list is followed abruptly by the expression *chaturasimā-parja* no doubt standing for *chatur-simā-paryantaḥ* usually qualifying the word *grāmuḥ* in indicating the gift village. The charter ends here.

Considering the nature of the document, it is not possible to say definitely whether the king named Dēvānanda mentioned in line 4 as well as in line 20, apparently as the issuer of a charter, was Śivānanda's son Dēvānanda (I) or Śivānanda's grandson Vilāsatuṅga Dēvānanda (II). The

<sup>1</sup> Cf. *paramabhaṭṭāraka-samadhiyatapañchamahāśabda-mahāsāmantādhipati* found in other records of the family.

facts, however, that we have two other charters of Vilāsatuṅga Dēvānanda (II) and that no record of any of his ancestors has yet come to light make the case of this king more likely.

TEXT<sup>1</sup>*Obverse*

- 1 [Siddham]||<sup>2</sup>svi(sva)sti [||\*] Prōtta(tt)uṅga-mādyata(t)-karī(ri)-karaṭa-taṭa-prāśra(sra)va-dāna-tōya-
- 2 susiku(kta)-prārya-mārjja(rjji)ta-prasaramaya-vasa-prāpta-tushṭī(sṭī)-prachārāta(t)<sup>3</sup> viprā-
- 3 [ṇā(ṇām)] vēda-śāshtra(stra)-dhvani-janita<sup>4</sup> paramabhaṭṭārarka(rka)-Nanda-mahārāja-ra(rā)-
- 4 ṇaka-srī-Dēvānandadēvaḥ |<sup>5</sup> kusya(sa)lī Ērāvātṭa-maṇḍala-
- 5 shamva<sup>6</sup>-Karaḍāśringaya<sup>7</sup>-visa(sha)ya-bhavivyathākala<sup>8</sup> bhabhavi<sup>9</sup>
- 6 nō rājaka<sup>10</sup> -rājaputra-pū(pu)rōgā[n\*] sāmamantā<sup>11</sup> nivāni(si)-ja-
- 7 napadān=adhī(dhi)kārī(ri)ṇah||<sup>12</sup> sa-karaṇāḥ(ṇān)||<sup>13</sup> pūṭī vapraṇa
- 8 <sup>14</sup>sad-vikramē Śūdrakah||<sup>15</sup> Tasmād=ēva Vilāsatuṅga-nara-
- 9 yōyyē kōpyatōkaḥ ||<sup>16</sup> Shṭhīta-mādyata<sup>17</sup> vūjayavūkū-
- 10 mripi nahalana <sup>18</sup>dalana-prāpta-pratāp-ōdayaḥ|| <sup>19</sup>kshā(kshā)pāla(l-ā)na-
- 11 tī(ta)-maulī(li)-ratna-nī(ni)kara-pradyat-ā(dyōtit-ā)ṅgi(ṅghri)-dvayaḥ||<sup>20</sup> yā thōtō kṛita
- 12 karala-nī(ni)kara[yi]<sup>21</sup>

<sup>1</sup> From the impressions preserved in the Office of the Government Epigraphist for India, Ootacamund.

<sup>2</sup> Expressed by the symbol usually interpreted as *Om*.

<sup>3</sup> Although defective, the whole passage seems to have been originally used as an epithet of *Jayapurāt*, *Jaya-pura* being the capital of the king.

<sup>4</sup> This likewise seems to be an incomplete epithet of *Jayapurāt* although the remaining *aksharas* of the epithet as well as the name of the city have been omitted.

<sup>5</sup> The *danḍa* is superfluous.

<sup>6</sup> Read *sambaddha*.

<sup>7</sup> The *ya* at the end of the name may be superfluous.

<sup>8</sup> Read *bhavishyad-yathākāla*.

<sup>9</sup> Read *bhāvinō*.

<sup>10</sup> Read *rājānaka*.

<sup>11</sup> Read *sāmantān*.

<sup>12</sup> The *danḍas* are superfluous.

<sup>13</sup> The *danḍas* are superfluous. From this place the engraver abruptly begins a verse in the *Śardūlavikrīḍita* metre; but he has omitted some syllables, while some have been carelessly substituted by other *aksharas*. It should be noticed that the description of the king and his ancestors should properly have preceded that of the grant partially quoted in lines 3-7.

<sup>14</sup> The following seven syllables appear to have been the ending part of the first verse of the original.

<sup>15</sup> The *danḍas* probably indicate the end of the first verse. Only the first eleven syllables of the following verse appear to be true to the original.

<sup>16</sup> The *danḍas* marking probably the end of a *charana* of the verse are superfluous.

<sup>17</sup> It is tempting to suggest the emendation *spṛītu-mādyat*; but that does not suit the beginning of a *Śardūlavikrīḍita* foot.

<sup>18</sup> The following ten syllables appear to be true to the original.

<sup>19</sup> The *danḍas* are probably unnecessary.

<sup>20</sup> Here the verse seems to end.

<sup>21</sup> Owing to a portion of the plate being cut off, only the upper part of about fourteen *aksharas* are noticed after this.

## Reverse

- 13 nṛityaṅti pūrvavaravapu<sup>1</sup>  
 14 gāmbhīrya lamvāshyāpi sasudutva viśēsha-sha(sa)tva-nilaksha  
 15 śūvā(rō) j̄jā(bhā)nū(nu)r=ī(r=i)v=āparaḥ<sup>2</sup> prakatitaḥ<sup>3</sup> śrīmā=Si(māñ=C<sup>h</sup>hi)vānanda-  
 16 kaḥ ||4||<sup>4</sup> Su(sū)nuss=tra(=ta)sya sa(śa)tru-nī(ni)kra(ka)ras=tējō<sup>5</sup> viyaniḥ||sha(sa)dāla-  
 17 kshā(ksha)ṇa-lakshitaḥ ||<sup>6</sup>kshita(ti)bhujām-agrēna(sa)raḥ ||<sup>7</sup> shu(su)ndaraḥ ||<sup>8</sup> ja-  
 18 tasaptarītō vī(vi)ṇita-nēpuṇḍra ||<sup>9</sup> Mṛiśi Dēvā[na<sup>\*</sup>]nda-nṛipō  
 19 śuddhamati vānyāta-vanīmāmaṇḥa(ga)lḥ ||<sup>10</sup> sarva-prāṇa-  
 20 śrī-Dēvānandavānandadēvaḥ<sup>11</sup> ||<sup>12</sup>kusa(śa)lī Ērāvāṭṭa-  
 21 maṇḍala-Kalēḍa-khaṇḍa-Dōlōsharagrāma-Vi  
 22 ṭhu-suta-Sihara-shu(su)ta-nata-suta-Dālabhya-<sup>13</sup> gōtri-<sup>14</sup>pāmryā  
 23 rishaya-[pra]varaḥ || triṇōka<sup>15</sup>-pāñchapala vibhyathā-<sup>16</sup>  
 24 kalē-bhābhavi[nō] ra(rā)japutra-purogām(gām) sāmanta-nivāsi-  
 25 janapadān=adhī(dhī)kāri(ri)ṇaḥ ||<sup>17</sup>chatura-simā-parja<sup>18</sup>

<sup>1</sup> About 14 or 15 letters are lost after this.

<sup>2</sup> The *danḍas* are superfluous.

<sup>3</sup> The *danḍas* are superfluous.

<sup>4</sup> Here ends the fourth verse of the original charter. It is in the *Śārdūlavikṛīḍita* metre, but only the last foot can be satisfactorily made out. Although these verses appear to be different from those found in the other grants of the family, it has to be noticed that even in those records Śivānanda's description occupies verse 4, while verses 1-3 describe his grandfather Jayānanda and father Parānanda.

<sup>5</sup> The *ē* sign is not found in its proper place and is attached to the subscript *t*.

<sup>6</sup> The *danḍas* are superfluous. Here ends the first foot of a verse in the *Śārdūlavikṛīḍita* metre; but this foot cannot be satisfactorily made out.

<sup>7</sup> The *danḍas* are superfluous.

<sup>8</sup> Possibly only one *danḍa* is necessary.

<sup>9</sup> This marks the end of the fifth verse of the original charter; but a large number of the syllables of its second half have been omitted.

<sup>10</sup> This marks the end of the 6th verse of the original charter; but a large number of syllables has been omitted.

<sup>11</sup> Read *Dēvānandadēvaḥ*.

<sup>12</sup> The *danḍas* are superfluous.

<sup>13</sup> Read *Dālbhya-gōtriya*.

<sup>14</sup> Probably we have to suggest *triyā-shēya-pramarīya* as the *Dālbhya gōtra* has three *pravaras*, viz., *Augirus* (or *Māndhātī*), *Ambarīsha* and *Yuvanāśva* (*Gōtra-pravarānibandhakadamba*, Bombay, p. 114).

<sup>15</sup> If the name of the donee is expected here we may probably suggest *Trilōkāya* in place of *triṇōkapā*.

<sup>16</sup> Read *bhaviṣyad-yathākāla-bhāvinō*.

<sup>17</sup> The *danḍas* are superfluous. Many words have been left out here.

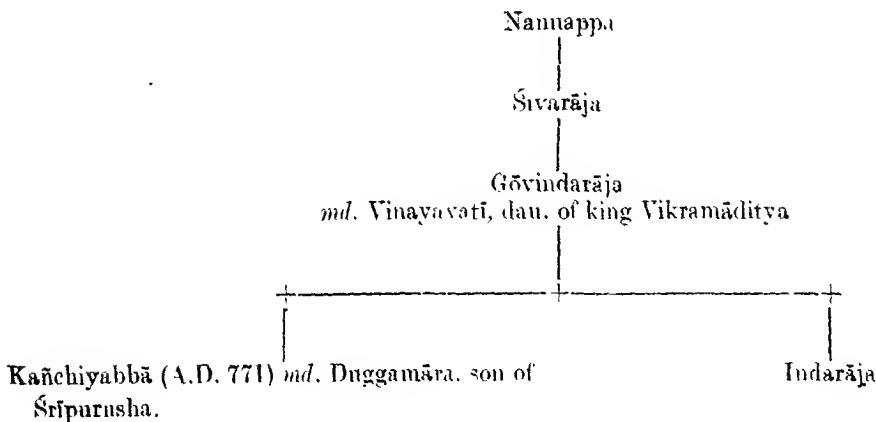
<sup>18</sup> The *danḍa* is superfluous. Read *chatur-simā-paryantaḥ*; but the rest of the charter has been left out.

## No. 52.—NOTE ON THE SALEM PLATES OF GANĠA SRIPURUSHA

G. S. GAL, OOTACAMUND

AFTER my article on this inscription was sent to the press,<sup>1</sup> I noticed the Rāshtrakūta names Śivarāja and his son Gōvindarāja mentioned in the Narwan plates of Chālukya Vikramāditya II,<sup>2</sup> a study of which would throw welcome light on the pedigree of Kañchiyabbā given in the Salem plates of Gaṅga Śrīpurusha. In the Narwan grant which bears the date Śaka 661, *i.e.*, A.D. 742, the king is stated to have made, while his victorious camp was at Ādityavāda, a gift of the village Naravaṇa at the request of Gōvindarāja son of Rāshtrakūta Śivarāja. Ādityavāda is identified with modern Aitavāde in the Satara District and Naravaṇa with the village of the same name in the Guhāgar Petha of the Ratnagiri District. So the Rāshtrakūta Gōvindarāja seems to have held a feudatory position under Vikramāditya II in portions of Satara and Ratnagiri Districts of the Bombay Presidency. Possibly Gōvindarāja's father Śivarāja also held the same position in the same area under the same king or his father and predecessor Vijayāditya.

Now the following genealogy is supplied by the Salem plates:—



We find that in both the Salem and Narwan records the names of Śivarāja and Gōvindarāja occur in identical forms and bear the same relationship, *viz.*, father and son. The date of Gōvindarāja in the Narwan plates, corresponding to A.D. 742, would place his father Śivarāja in c. A.D. 725. These dates would very well agree with the period of Gōvindarāja and his father Śivarāja of the Salem plates as Gōvindarāja's daughter Kañchiyabbā was alive in A.D. 771, when the Salem plates were issued. And Śivarāja's father Nannappa has been assigned to the end of the 7th or the beginning of the 8th century A.D.<sup>3</sup> Further, as noted above, the Narwan grant indicates that Gōvindarāja was holding a subordinate position under Vikramāditya II. The Salem plates inform us that Gōvindarāja's queen Vinayavatī was the daughter of a well-known king Vikramāditya who in all probability is identical with this very Chālukya king Vikramāditya II. A consideration of these facts lead us to identify Śivarāja and his son Gōvindarāja mentioned in the Salem plates, with their namesakes of the Rāshtrakūta family referred to in the Narwan plates. Thus we

<sup>1</sup> Above, p. 145.

<sup>2</sup> Above, p. 130, text line 57.

<sup>3</sup> Above, p. 147 and note.



get four generations of these Rāshtrakūṭa princes from Nannappa to Indarāja who seem to have ruled in Northern Karnatak in a feudatory capacity under the imperial Chālukyas.

The Salem record states that Gōvindarāja's daughter Kañchiyabbā was the wife of Duggamāra, son of the Gaṅga king Śrīpurusha. It is quite possible that this matrimonial relationship between the Western Gaṅgas and this Rāshtrakūṭa family was brought about through the influence of the Chālukyas; for, according to our identification, Kañchiyabbā was the granddaughter of Vikramāditya II through his daughter Vinayavatī, married to Gōvindarāja.

Dr. Altekar has shown that it is not possible to connect Gōvindarāja and his father Śivarāja of the Narwan plates either with the ancestors of Dantidurga of the main Rāshtrakūṭa line or with the predecessors of Karka II of the Antroli-Chharoli record.<sup>1</sup> I have pointed out the difficulties in identifying Śivarāja's father Nannappa of the Salem plates with his namesake mentioned in the Tiwarkhed, Multai and Daulatabad plates.<sup>2</sup> Prof. Mirashi has tried to show the existence of a ruling family called Rāshtrakūṭas of Mānapura in the 4th and 5th centuries A.D. in the area known as Southern Maratha country, with Satara District as headquarters.<sup>3</sup> He has also suggested that following the defeat of Gōvinda, supposed to be a prince of the Rāshtrakūṭa family, at the hands of Pulakēśin II on the north of the Bhīmarathī, as stated in the Aihole *prasasti*,<sup>4</sup> the Rāshtrakūṭas appear to have moved to Berar where they founded a principality with Achalapura as their capital.<sup>5</sup> Yet we are not in a position to establish any connection between any of these rulers and the family of Nannappa of the Salem record. It may, however, be possible to assume that this Nannappa might have been a grandson of Nannarāja of the Tiwarkhed plates,<sup>6</sup> though they would be separated from each other by about 70 years. But there is one difficulty in the supposition. Nannarāja of the Tiwarkhed plates belonged to Achalapura in Berar whereas the Nannappa and his descendants were supposed to be ruling in Northern Karnataka, in portions of Satara and Ratnagiri Districts. In such case, we will have to assume that one of these Rāshtrakūṭas migrated again to their earlier home in Northern Karnataka. Another possibility is that Nannappa and his line of the Salem plates belonged to an altogether different branch of the Rāshtrakūṭas. And Gōvindarāja and his son Indarāja of this family, instead of joining hands with Dantidurga and his uncle Kṛishṇa I in overthrowing the Chālukyas, perhaps actually opposed them on behalf of the Chālukyas with whom they were matrimonially connected. In this encounter, the Western Gaṅga king Śrīpurusha might have also lent his support on the side of the Chālukyas and their Rāshtrakūṭa allies, since he was interested in them. Probably to avenge this act of Śrīpurusha the Rāshtrakūṭa king Kṛishṇa I invaded Gaṅgavāḍi and encamped at Maṅge in the Mysore State, from where he issued his Talegaon plates in A.D. 768.<sup>7</sup> In this connection we may note that the Salem plates of A.D. 771 announce the death of Indarāja, son of Gōvindarāja, which seems to have taken place only a few years prior to the date of that record. We must, however, say that these are only suggestions about the probable course of events and, of course, they are to be confirmed or modified in the light of future discoveries.

<sup>1</sup> *The Rāshtrakūṭas and Their Times*, p. 15.

<sup>2</sup> Above, p. 147 and note.

<sup>3</sup> *Annals, Bhanlarkar Or. Res. Inst.*, Vol. XXV, pp. 39-46; Dr. Altekar, however, does not subscribe to this view; *ibid.*, Vol. XXIV, pp. 149-55.

<sup>4</sup> Above, Vol. VI. p. 5.

<sup>5</sup> *ABORI*, Vol. XXV, p. 47.

<sup>6</sup> Prof. Mirashi's latest view is that the Tiwarkhed plates are spurious while the Multai record is genuine; (*See Ind. Hist. Quart.*, Vol. XXV, pp. 138-43). I have already shown that Nannappa and Nannarāja of the Salem and Multai records respectively would be contemporaries (above, p. 147 note).

<sup>7</sup> Above, Vol. XIII, p. 280.

## No. 53—PETTASARA GRANT OF NETTABHANJA

(1 Plate)


C. C. DAS GUPTA, CALCUTTA

This set of copper plates was recently acquired for the Orissa Museum at Bhubanesvar by its Curator. I edit it with the kind permission of the Government Epigraphist for India who supplied me with an excellent set of impressions.<sup>1</sup>

The set consists of **three** copper-plates, each measuring 7·7" × 4·5". The plates are strung together on a ring with a seal which is worn out. Together with the ring, they weigh 138 *tolas*, the ring alone weighing 22 *tolas*. The first and third plates are engraved on one side only, the second on both sides. The inscription consists of 35 lines, the first plate containing 8 lines and the other three inscribed sides of the plates 9 lines each.

The **characters** used in this inscription belong to the East Indian Nāgarī type and may be assigned to the 9th or 10th century A.C. The **language** of the record is Sanskrit and the composition is in verse and prose. As regards **palaeography**, language and **orthography**, the inscription closely resembles other Orissan records of the period in question.

**Nēṭṭabhañja** mentioned in this inscription is the same as Nēṭṭribhañja noted in three Ganjam grants<sup>2</sup> on account of the following reasons. First, the script used in all these four inscriptions is exactly the same. Secondly, the drafts of all these records are of the same nature. Thirdly, all were issued from Vañjulvaka. Fourthly, the officers named in this inscription as serving Nēṭṭabhañja are found mentioned only in the inscriptions of Nēṭṭribhañja as serving that ruler. For example, the officers Kakkāka, Durgadēva and Vāchchika mentioned in this inscription are also known from other inscriptions of Nēṭṭribhañja<sup>3</sup>. Lastly, the ruler Nēṭṭabhañja of this record and Nēṭṭribhañja of the other inscriptions have the common secondary name *Kalyāṇakalāśa*.<sup>4</sup> These inscriptions together offer the following genealogical table :

Śilābhañja  
|  
Śatrubhañja  
|  
Raṇabhañja  
|   
Nēṭṭribhañja

There is another ruler with almost the same name, *i.e.*, Nēṭṭabhañja<sup>5</sup> : but there is no doubt that he is an altogether different monarch though belonging to the same dynasty.<sup>6</sup> There are also two other rulers named Nēṭṭabhañja I and Nēṭṭabhañja II who belonged to an altogether different dynasty as their genealogy is entirely different.<sup>7</sup>

<sup>1</sup> [This inscription was published with plates by Pandit Satyanarayan Rajaguru in the *Journal of the Kalinga Historical Research Society*, Vol. I, No. 4 (March 1947), pp. 285 ff., under the title "The Kshatriravarapur Copper-plate Grant of Nettabhañjadeva *alias* Kalyāṇakalāśa (Samvat 59)." According to him, the plates were discovered by the villagers of Kshatriravarapur in the Ghumsar Sub-division of the Ganjam District, Orissa, while digging the earth for the construction of a school building and he received them for examination in October 1946 through Mr. Banchhanidhi Patnaik of Gobara and Mr. Nabakisor Das of Cuttack.—D.C.S.]

<sup>2</sup> Bhandarkar, List, Nos. 1497-99. [The correct reading of the name in all the three cases is *Nēṭṭabhañja*—D.C.S.]

<sup>3</sup> *Ibid.*, Nos. 1497-98.

<sup>4</sup> *Ibid.*, Nos. 1497-99.

<sup>5</sup> *Ibid.*, No. 1502.

<sup>6</sup> This point was discussed by me in *ABORI*, Vol. XII, p. 240.

<sup>7</sup> Bhandarkar, List, No. 2057.

There are three letters in line 35 on the third plate between the words *chaturdaśi* and *śu-di* which are not very easy to explain. But, as there is mention of the month (*Mārgaśīras*) and the year, there is no doubt that these three letters indicate numerical figures, although the position of the numerals is rather unusual as it should have been placed after the word *saṁvatsara*. In support of this suggestion we may say that two Bhañja inscriptions of king Raṇabhañja contain dates in an era, viz., Saṁvat 288<sup>1</sup> and Saṁvat 293<sup>2</sup>. The present grant seems to be the third Bhañja record which contains a similar date. The first of the three letter-symbols may represent 200. The symbol used here is very similar to the sign given in Bühler's Tafel IX, 200, IX. The numeral 200 expressed in the two other inscriptions mentioned above is the letter *lū* which is different from the sign used in this inscription to indicate the same number. This sign for 200 is derived from another symbol noticed in Bühler's Tafel IX, 200, IX. The second of the three signs resembles the numeral 70 as given in Bühler's Tafel IX, 70, VI. If we consider the cursive stroke before *śu* as a mark of punctuation, the third sign may be read as 9 as it closely resembles the form of that numeral noticed in Bühler's Tafel, IX, 9, XVII. The year of the date may thus be read as 279. If we refer the year 279 of the inscription under study to the Harsha era, we get 279+606, i.e., 885 A.C. as the date of the grant.<sup>3</sup>

The object of this inscription is to record the gift, by Nēṭṭabhañja, of the village of Pēṭṭasara in Māṇḍiddā-vishaya on the fourteenth day of the bright fortnight of the month of Mārgaśīrasa for the benefit of his parents and himself to Bhaṭṭa Kēśavarudra, son of Kshēmarudra and grandson of Dāmōdararudra.

The places mentioned in this inscription are Māṇḍiddā-vishaya and Pēṭṭasara-grāma. These two place-names are not mentioned in any other inscription of the Bhañja rulers of Orissa. It is not possible to identify them. However, for the first time, we find here the name of another *vishaya* within the territories of the Bhañja rulers of Khiñjali-maṇḍala.<sup>4</sup>

### TEXT

[Metres : V. 1 *Mālinī* ; v. 2 *Śārdūlavikrīḍita* ; v. 3 *Āryā* ; v. 4 *Vasantatilaka* ; vv. 5-8 *Anuṣṭubh* ; v. 9 *Pushpitāgrā*.]

### First Plate

- 1 Ōm<sup>5</sup> svasti [\*] Jayatu kusuma-vā(bā)ṇa-prāṇa-vikshē(kshō)bha-daksham sva-kirāṇa
- 2 parivēshē(sā-au)rjitya-jīrṇu-ēndu-lēkha[m] [\*] tṛi(tri)-bhuvana-bhavan-āntar-dyōta-bhāsva  
[t\*]-prādī-
- 3 paṁ kanaka-nikasha-gai(gau)raṁ chāru-nētra[m\*] Harasya|| [1\*] Śēsh-āhēr-iva yē phaṇāḥ pra-
- 4 virālasamntudbhāsvar-ēndu<sup>4</sup>-tvishah prālēy-āchala-śrīṅga-kōṭaya iva tvaṅga-
- 5 nti yē=ty=unnatāḥ [\*] nṛitt-ātōpa-vighaṭi(tti)tā iva bhujā rājanti yē Śāmbha-
- 6 vās=tē sarvv-āgha-vighātina[h\*] sura-ssa(sa)rit-tōy-ōrmmayah pāntu vah [[ 2\*] Vijaya-Va-

<sup>1</sup> Bhandarkar, List, No. 1487.

<sup>2</sup> Above, Vol. XXV, p. 157.

<sup>3</sup> [The existence of a date in an era in the present record is extremely doubtful. See below, p. 340, notes, 3—Ed.]

<sup>4</sup> The point has been discussed by me in *ABORI*, Vol. XII, pp. 231-45.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read *pravāsanty=udbhāsvar-ēndu*.

i.

1. ...  
 2. ...  
 4. ...  
 6. ...  
 8. ...

ii.a.

10. ...  
 12. ...  
 14. ...  
 16. ...

ii, b.

18 क/शं शयं अदिग सद्युवमाया ॥ वडि डसुगु वरु र्दयामे (य 18  
 19 मरुयव्या र १२ मरुयुव न के न के आव र्दु अद्यु विवा दितः ॥  
 20 यन्नि लयु र्दयु म् अति विवेच्य निवा दितः ॥ अद्यु लने सिंया वं न २०  
 21 पुन १२ वरु र्दयामे व वा वे वा मि डु म् ११ अ क र्दु व व न र्दु ३१  
 22 म ● शीय वा र्दु व ल व शि दु १ ड र्दी वः ॥ कु र्दु म् ११ ल न र्दु २२  
 23 मरुयुव्या म र्दु म् न व र्दु यान मि र्दु म् र्दु ११ म् ११ र्दी वः ॥ २३  
 24 हि र्दु म् लिल वु र्दु र्दु य ११ लो व ॥ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ २४  
 25 व ११ ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ २५  
 26 र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ २६

iii.

28 ल ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ २८  
 29 र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ २९  
 30 र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ ३०  
 31 र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ ३१  
 32 र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ ३२  
 34 र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ र्दु म् ११ ३४

- 7 űjulvakāt [[\*] Asti jaya-śrī-nilayaḥ prakāṣa-guṇa-grasta-sarva-ripu-garvva[ḥ |\*]  
8 śrī-Kalyāṇakalaśa-nāmā rājā nirdhī[ū]ḥ[ta-kali-kaluśa(sha)ḥ [| 3\*] Bhañj-āma-

*Second Plate ; First Side*

- 9 la-kula-tilakah śrī-Śilābhañjadēvasya prapauttraḥ śrī-Śatrubhañjadēvasya naptā śrī-  
**Raṇabhañjadēvasya** su(sū)nuḥ paramamāhēśvarō mā-  
11 tā-pitṛi-pādānudhyāna-rataḥ śrī-Nēṭṭabhañjadēvaḥ kuśalī [[\*] Māṇḍi[ddā]-vishayē rāja-  
rājanaka-rājaputtram(ttrān) vishayapati-daṇḍapāśikān  
13 yathākāl-ādhyāsino vyavahāriṇō Vrā(Brā)hmaṇāṁ(nān) Karaṇa-purōgām(gān) ni-  
14 vāsi-janapadāms=cha yathārha[in\*] mānayati vō(bō)dhayati sainādisati cha sa-  
15 rvvataḥ śivam=asmākam=atya(nya)t viditam=astu bhavatām(tām) ētad-vishaya-samva(mba)-  
ddha-  
16 Pēṭṭasara-grāmaḥ chatu[ḥ\*]-sīmā-paricchhīnō(nuō)=smābhīḥ mātā-pittrōr-ātmanah  
17 puṇy-ābhivṛddhayē Vājasēna-charaṇāyā<sup>1</sup> Kāṇva-śākhāya Bhāradvāja-

*Second Plate ; Second Side*

- 18 sya(sa)gōtrāya A(Ā)ṅgīrasa-pravarāya ||<sup>2</sup> vārhihaspatyavat<sup>3</sup> Bhaṭṭa-Dāmōda-  
19 rarudra-naptā(ptṛi)-Bhaṭṭa-Kshēmarudra-suta-Bhaṭṭa-Kēśavarudrēṇa(drāya) pratipāditaḥ  
dhārā-  
20 salila-purassarēṇa vidhinā pratipāditaḥ ā-chandr-ārka-tārā(ra)ṁ yāvānta<sup>4</sup> a-chā-  
21 ṭa-bhaṭa-pravōśēna sarva-vā(bā)dhā-parihārēṇā(ṇa) akaratvēna [[\*] tēna bhūñjadbāi[ḥ\*] dha-  
22 rma-gauravāt na kēnachid-vyāhananīyaḥ [[\*] Asmat-kula-kranam=u-  
23 dāram=udā[ha\*]rabdhir=anē(uyai)=cha dānam-īdam=abhyānumōdanīyam(yam |) Lakshmy-  
ās=ta-  
24 ḍit-salila-vu(bu)dvu(dbu)da-chañchalāyā dānam phalam parayaśaḥ-paripāla-  
25 nān=cha || [4\*] Uktān-cha dharmma-sāstrē || Va(Ba)hūhi(bhī)r=vvasudhā dattā rājabhīḥ Śagar-ā  
26 dibhīḥ [[\*] yasya yasya yadā bhū(bhū)mis-tasya tasya tadā phalam(lam) || [5\*] Mā bhūd=apha-

*Third Plate*

- 27 la-śaikā vat(vah) para-datt-ēti pārthivāḥ [[\*] sva-dānāt phalam=ānantyam para-datt-ā-  
28 nupālanaṁ(nē) || [6\*] Sva-dattām para-dattam=vā(ttām vā) yō harēti(ta) vasundharām(rām |)  
sva-vishṭhāyām kri-  
29 mir=bhūtā pitṛibhīḥ ssa(sa)ha pachyatē || [7\*] Shashṭīm varsha-sahasra(srā)ṇi svargē mōdati

<sup>1</sup> Read *Vājasanēya-charaṇāyā*.

<sup>2</sup> The *dandas* are superfluous.

<sup>3</sup> Read *Bārhaspatya*. [Better read *Bārhaspaty-ānupavarāya*: cf. above, Vol. XXVIII, p. 277. note 9.—  
D.C.S.]

<sup>4</sup> Read *yāvat* which is, however, redundant. The word *pratipāditaḥ* has been unnecessarily duplicated.

- 30 bhū(bhū)midah̄ [[\*] ākshēptā ch=ānumantā cha tāny=ēva narakam̄ vrajēt [|| 8\*] Iti kamala-  
dal-ā-
- 31 mvu(mbu)-vindu-lōlām̄ śriyam=anuchintya manushya=jivitañ=cha sakalam=ida-
- 32 m=udāh̄itadbhī(ñ=cha) vu(bu)dhvā na hi purushaiḥ parakirttayō vilōpyah̄(pyāḥ || 9) svayam-  
ādi-
- 33 shṭō rājñā dūtakō=tra śrī-Rājakaṇṭakadēva[h̄\*] likhitañ=cha sāndhivigrahi-
- 34 nā Kakkākēna || Utkīrṇam̄ ch=ākshaśāli-Dureadēvēna || Lāñchitam̄ valgu-
- 35 linā Vāchchhikāyām̄<sup>1</sup> sām̄vatchhara<sup>2</sup> Mārgasīra-chaturdaśi(śyām̄) 200 70 9<sup>3</sup> śu-di [[\*]

<sup>1</sup> Read *Vāchchhikēna*.

<sup>2</sup> Read *sām̄vatsara*. [What has been read as *tehara* was deciphered by Pandit Rajaguru as 59. The correct reading of the two signs may be 10 2, i.e., year 12 of Nēttabhañja's reign.—D.C.S.]

<sup>3</sup> [The three *aksharas* were read as *sañgatya* by Pandit Rajaguru; but they look like *sañkatya*. The reading intended seems to be *sañkrāntyañ* —D.C.S.]

## INDEX

BY M. VENKATARAMAYYA

[The figures refer to pages; *n.* after a figure refers to footnotes and *add.* to additions. The following other abbreviations are used: *au.*=author; *ca.*=capital; *ch.*=chief; *Chron.*=Chronicle; *ci.*=city; *co.*=country; *com.*=composer; *dt.*=district; *dn.*=division; *do.*=ditto; *dy.*=dynasty; *E.*=Eastern; *engr.*=engraver; *ep.*=epithet; *f.*=female; *feud.*=feudatory; *gen.*=general; *hist.*=historical; *k.*=king; *l.*=locality; *lit.*=literary; *lm.*=linear measure or land measure; *m.*=male; *min.*=minister; *mo.*=mountain; *myth.*=mythological; *n.*=name; *N.*=Northern; *off.*=office or officer; *pr.*=prince; *pro.*=province; *q.*=queen; *rel.*=religious; *ri.*=river; *S.*=Southern; *s.a.*=same as; *sur.*=surname; *Tam.*=Tamil; *te.*=temple; *Tel.*=Telugu; *t.d.*=territorial division; *tit.*=title; *tn.*=town; *tq.*=taluk; *vi.*=village; *W.*=Western; *wk.*=work.]

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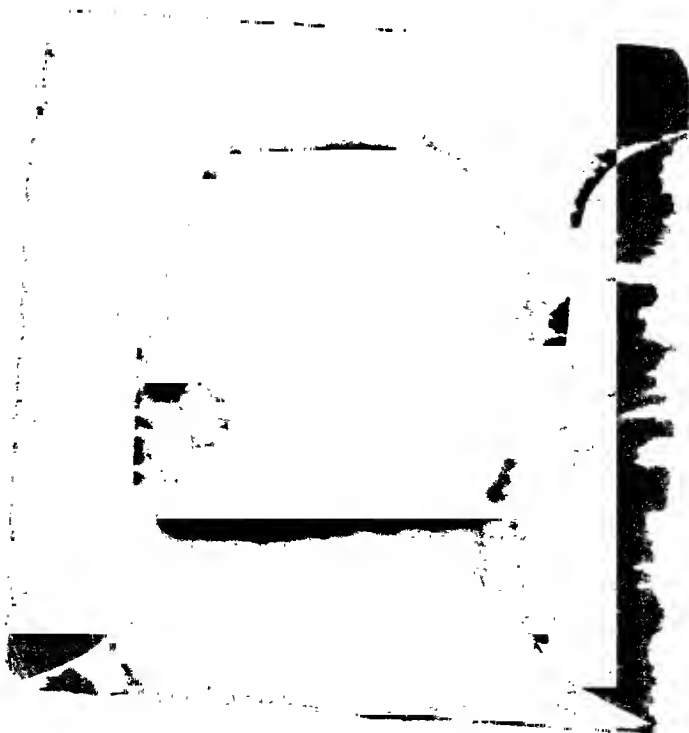






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